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THE

MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XIV.

NEW-YORK:
MISSION HOUSE, 23 CENTRE-STREET.
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MISSION ROOMS, 29 SANSOM-STREET.
1846.

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THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. JANUARY, 1846. No. 1.

Board of Foreign Missions.

Home Department.

MEMBERS OF THE BOARD:—The Board consists of one hundred and twenty clerical and lay members, elected by the General Assembly; one-fourth being elected annually. The Rev. Samuel Miller, D.D., is the President of the Board.

EXECUTIVE COMMITTEE:—Rev. Dr. W. W. Phillips, Chairman, Rev. Drs. J. McElroy, J. J. Janeway, G. Spring, W. D. Snodgrass, and J. W. Alexander, Rev. D. Wells, and Messrs. J. Lenox, H. Auchincloss, D. W. C. Olyphant, and W. Lowrie.

BUSINESS OFFICERS:—Walter Lowrie, Esq., Corresponding Secretary, the Rev. Daniel Wells, Treasurer, and the Rev. John C. Lowrie, Assistant Secretary. Address—Mission House, 23 Centre-street.

AGENTS:—Rev. I. N. Candee, in the western and south-western Synods:—Address—New Albany, Ia. Rev. W. S. Rogers, in the western Synods: Address—Oxford, Ohio.

PUBLICATIONS:—*The Annual Report* made to the General Assembly, published in June of each year.

The Missionary Chronicle, organ of the Foreign and Domestic Boards, published monthly: terms, for the Newspaper edition, fifty cents per year; for the Pamphlet edition, one dollar per year. Circulation—of the Newspaper edition, 6800 copies; of the Pamphlet edition, 350 copies.

The Foreign Missionary, a small newspaper, published monthly by the Foreign Board, at one dollar for eight copies to one address, two dollars for twenty copies, three dollars for thirty-five copies, and five dollars for sixty copies: circulation, 13,000 copies.

RECEIPTS—For the year ending May 1, 1845, $84,513 95, of which, from the American Bible Society, $3000, from the American Tract Society, $1300. From May 1 to Nov. 1, 1844, the receipts of the Board were $30,957 02.

Foreign Department.

MISSIONS.—*Texas:* the Rev. W. C. Blair, at Victoria; Rev. I. J. Henderson, at Galveston; Rev. J. W. Miller, at Houston.

Iowa and Sac Indians: the Rev. Messrs. W. Hamilton, S. M. Irvin, and Mr. F. Irvin, farmer.

Creek Indians: the Rev. Messrs. R. M. Loughridge and J. Limber.

Ottawa Indians: the Rev. P. Dougherty; Mr. H. Bradley, teacher.

Africa: the Rev. J. M. Connelly, and native assistants, at Settra Kroo; Rev. J. M. Priest, and a native assistant, at King Will's town, among the Kroos; Rev. J. Eden, at Monrovia; Rev. T. Wilson, at Sinoe.

Siam: This mission has been suspended by the return of the Rev. W. P. Buell to this country, on account of Mrs. Buell's health, and by the Rev. R. Q. Way's having joined the Chinese mission at Ningpo. Two brethren have been appointed to this field, one of them a clergyman and the other a physician. They are expected to

leave for Bangkok early in the ensuing summer.

China; Canton Mission: the Rev. A. P. Happer, for the present, at Macao.

China; Amoy Mission: the Rev. Messrs. J. Lloyd and H. A. Brown; J. C. Hepburn, M.D.; at Amoy.

China; Ningpo Mission: the Rev. Messrs. W. M. Lowrie and M. S. Culbertson; Messrs. D. B. McCartee, M. D., and Mr. R. Cole, printer; at Ningpo: the Rev. A. W. Loomis, for the present, at Chusan.

India; Lodiana Mission: the Rev. Messrs. J. Newton, J. Porter and L. Janvier, and four native assistants, are at Lodiana; the Rev. J. R. Campbell, and one native assistant, at Saharunpur; the Rev. J. M. Jamieson, at Sabathu; and the Rev. J. Caldwell and one native assistant, at Merat. Mr. R. Morris, printer, has returned to this country on account of health. Mr. J. Craig, teacher, was removed by death on the 16th of August last.

India; Allahabad Mission: the Rev. Messrs. J. Wilson, J. Warren, J. E. Freeman, J. Owen, and J. Wray, Miss Vanderveer, teacher, and — native assistants, are at Allahabad.

India; Furrakhabad Mission: the Rev. Messrs. H. R. Wilson, Jr., J. C. Rankin, W. H. M'Auley, J. J. Walsh, Gopee Nauth Nundy, and two or three native assistants, are at Futtehgurh and Furrukhabad, and the Rev. J. L. Scott at Mynpurie.

France: through the Evangelical Societies of France and Geneva, contributions have been made to promote the spread of pure religion in France, Belgium, &c. The plan of the Board in reference to this department is, not to send missionaries to Europe from the United States, but to support such labourers as their funds will provide for, under the appointment and direction of the Societies above mentioned.

The Jews: A missionary has been appointed to seek the conversion of the ancient people of God. He is expected to engage in this work in the next spring or early in the summer, and it is the desire of the Committee to have another clergyman associated with him. The post to be occupied by them has not yet been designated.

Connected with nearly all the missions of the Board are Schools of two classes—day and boarding; it being a leading principle in the policy of the Board to endeavour to prepare a native Christian ministry in the several countries in which their missions have been established.

There are Printing Presses in connection with the Iowa, Lodiana, Allahabad and China Missions. In the last mentioned country, the printing of the Board is now executed with metalic types, instead of the wooden blocks heretofore used in Chinese printing.

There are churches at the stations in Texas, among the Iowas, Ottawas and Creeks, and at Lodiana, Saharunpur, Futtehgurh, Allahabad, and Ningpo.

The missionaries in India have been organized into Presbyteries, of which there are three in connection with the General Assembly, and one in connexion with the Reformed Presbyterian Church. The latter is formed of the brethren settled at the stations of Saharunpur and Merat. The Presbytery of Lodiana embraces the missionaries at Lodiana and at Sabathu; the Presbytery of Furrukhabad, all the missionaries of the Furrukhabad Mission; and the Presbytery of Allahabad, all the missionaries of the Allahabad Mission.

The Presbytery of Lodiana has under its care one native licentiate preacher, Golok Nath. The Presbytery of Furrukhabad ordained the native licentiate, Gopee Nauth Nundy, to the work of the Gospel Ministry, and he is now one of the missionaries of the Furrukhabad Mission, as above reported. The missionaries in Texas, in connection with other Presbyterian ministers in that country, belong to the Presbytery of Brazos.

For a particular account of these missions, see the Annual Report of the Board of Foreign Missions to the Gen-

eral Assembly;—see also the abstract of the Report, which is inserted in the June number of the Missionary Chronicle.

THE HARVEST AND THE LABOURERS.

"The field is the world," is the declaration of our blessed Lord. "Go ye into all the world," is the commission which he gives to the Ministers of his Gospel. "The harvest truly is plenteous, but the labourers are few," is still the Saviour's language to his disciples, to enforce his own command, "Pray ye therefore the Lord of the harvest that he will send forth more labourers into his harvest."

The Presbyterian Church enumerates on her General Assembly's Minutes 2229 Churches, 171,879 Communicants, 1562 Ministers of the Gospel, 224 Licentiate Preachers, and 346 candidates for the Ministry. The number of communicants is undoubtedly much larger, as many churches have made no returns of the number of their members.

Here is surely a large body of Christians. If mere numbers could effect anything good or great, we ought to expect mighty results from the movements of such a body. But we have what is far better than numbers to encourage our hopes of useful influence in the world. As a church we are of one mind. Our ministers and members are characterised by remarkable agreement in doctrinal belief, in church order and policy, in evangelical piety, and as a consequence of these, in desiring and seeking the extension of the Gospel among men. As a proof of agreement in this latter particular, it may be stated, that while most of the Ministers of our Church would be themselves the first to acknowledge and regret their want of a deeper and purer interest in the spread of the Gospel, and their consequent remissness in efforts to promote this object, it is believed that an exceedingly small number out of the whole eighteen hundred Ministers and Licentiates do not enter cordially into the missionary views of the Church—perhaps not half a dozen could be found who are willing to stand aloof from this work; indeed, after nine years' observation, we do not know of one. We may differ about questions of detail. We may not agree perfectly about the degree of prominence that ought to be given to the foreign missionary cause. But, thanks be to God, we are heartily agreed in desiring to see the Church pervaded by the spirit of missions, and exerting a far mightier influence in spreading the Gospel amongst corrupt Christian nations, Jews, and Pagans. In this oneness of mind and of heart touching this great matter, we unfeignedly rejoice—seeing in it a token of God's preparing our Israel to bear an important part in the conversion of the world.

It is with real regret we have to acknowledge that this unity of sentiment is not more generally evinced in our practice. Too many, both of our ministers and church members, have allowed this work to be practically carried forward by their brethren—giving it themselves only the benefit of their approval and their prayers. Various causes have contributed to this result: the claims of other objects; the discouragement of not being able to give more, leading many unhappily to give nothing; and chiefly the want of a deeper concern for the salvation of souls and the glory of the Saviour. Extended remarks might be made on each of these points, but of the first it need only be here said, 'These ought ye to have done, and not to leave the other undone;' of the second, that it is based on an entirely mistaken view of our responsibility, which refers to what we have, not to what we have not, and moreover that we have many and striking examples of the power of combined units; of the third, that the sooner it is removed and made to give place to a holy ardour and self-sacrificing devotedness in the Lord's work, the better it will be not only for our usefulness, but also for our religious enjoyment and hopes.—We are grateful to add that we believe this cause has obtained from year to year an increasing share of the sympathy, prayers, and liberality of our churches. No one can doubt this, who reviews its history from the time of the missionary movement in the Synod of Pittsburgh in the autumn of 1831, down to the present period. During the year ending in May last, contributions were received from a greater number of churches, and of larger amount in the aggregate, than during any former year.

Strong in numbers then, and united in our councils, we have made a beginning in this work; and we have reason for abundant gratitude to God that, though we were far too late in entering upon it, a great work is yet left for us to do, in missionary fields of the deepest interest and the noblest promise, where already the first fruits have been gathered, and where, if we are but faithful, we shall be permitted to see wonderful works of grace—far beyond the low expectations now entertained by most Christians.

These harvest-fields and the labourers in them ought to be carefully considered. They are*—

I. The Indian Tribes, viz:
Creeks, Ottawas, Ioways,
Sacs, &c., say - - - 30,000

Amongst whom five ordained ministers, and seven male and female assistant missionaries are employed.

---

*[Texas can hardly be classed any longer on] this list, as [that important country will, most likely be transferred by the General Assembly to the Domestic Board.

II. Western and Central Africa, say - - - - 30,000,000

With four ordained ministers, and six male and female assistant missionaries.

III. In Papal Europe, at present France and Belgium, 38,230,000

To which remittances were made last year sufficient to support eight ordained ministers, or fifteen colporteurs.

IV. India, - - - - - 150,000,000

With seventeen ordained ministers, and thirty-one male and female assistant missionaries.

V. China, 360,000,000 } Siam, 3,000,000 } 363,000,000

With but six ordained ministers, and six male and female assistant missionaries; besides two under appointment.

VI. The Jews, - - - 4,000,000

With but one missionary under appointment.

Total, 585,260,000

And only about forty ministers of the Gospel supported by our Church amongst them all.

The harvest truly is plenteous! That portion of it in which our reapers are employed calls for a large increase of labourers, and of liberality, prayer and faith in supporting them.

We do not forget that the aim of Foreign Missions is chiefly to raise up native teachers and ministers, though not to the neglect of efforts for the conversion of all classes. But, on any view of the design and practical work of Christian missions, it is obvious that there is still the strongest reason for seeking a much larger number of labourers to be sent out from the Churches in Christian countries, and particularly from our body.

The ordained ministers supported by our denomination in these fields do not form a fortieth part of our ministerial force; and we presume that not a fortieth part of the pecuniary means devoted by our churches to religious uses are now given to the extension of the Gospel in these immense fields of labour. In India alone, or in China alone, all these missionaries might be well employed—nay more, we believe that forty ministers from our church in each of those countries are greatly needed.

It is not our purpose to make any appeal to our readers in the view of these statements, our object being rather to present them with such facts as may be of service in their review of the past and their resolutions for the future. At the commencement of a new year, the inquiry may well be made—Have I done what I could to promote my Saviour's kingdom in the world? And if, through Divine Grace, I may hope that I have been faithful in this respect in time past, can I now do anything more in the time to come—anything more by personal labours, by influence, by pecuniary gifts, by importunate and frequent prayers?

It will probably still be expedient, however, for the Foreign Board to have Missionaries on its borders, with a view to efforts for the conversion of the Spanish-American population on the south-west of Texas.]

SIGNS OF PROGRESS.

During the year 1845, several marked events have occurred, which ought to be noted as signs of progress in the work of the conversion of the world. We would glance at some of them, omitting others, and aiming only to give what may be called the titles of those noticed.

1. *In India:* numerous conversions, in some instances of persons of high caste, and in other cases of communities or classes of people:—proclamation of the Governor General opening stations in the service of the Government to the pupils of the Mission Schools as well as to others, and giving a preference to the best scholars:—concession by the Government of the principle that converts should be allowed to retain their property after conversion; their legal right to do so will probably soon be granted:—the apathy of the native mind giving way to a spirit of opposition and inquiry.

2. *In China:* increased number of Missionaries and new Posts occupied:—success of Printing in Chinese with divisible metal types, established:—Edict of the Emperor, giving a qualified toleration to Christianity.

3. *In Germany:* the progress of the Ronge Reformation, not Evangelical, yet greatly hostile to the Papal Anti-Christ, and perhaps leading to better things; a movement that has made a more rapid progress than the Reformation of Luther in the same period.

4. *In France:* the check given to the Jesuits:—particularly, the favour shown to Colporteurs distributing the Bible, and to Evangelical Preachers in many districts and towns.

5. *In England:* the Romeward tendency of Puseyism fully developed and acknowledged, and Puseyism itself rebuked in influential quarters.

6. *Among the Jews:* an increasing spirit of inquiry concerning Jesus of Nazareth as the Messiah:—conversions to Christianity not unfrequent:—growing interest among Christian Churches for the salvation of the Jews.

A GENERAL VIEW OF AMERICAN MISSIONS,

COMPILED FOR THE FOREIGN MISSIONARY CHRONICLE.

The following Table shows the statistics of the Foreign Missions of the American Churches, taken for the most part from the Annual Reports of 1845. The Congregational, New School Presbyterian, Reformed Dutch, German Reformed, Lutheran, and Cumberland Presbyterian Churches, co-operate with the American Board of Foreign Missions. The denominational character of the other Boards or Societies is indicated by their respective titles; Ministers of the Gospel are classed as Missionaries; Physicians, Printers, Teachers, as Assistant Missionaries; Female Missionaries are not included.

	Missionaries.	Assistant Missionaries	Native Assistants.	Communicants.	Scholars.	REMARKS.
Indian Tribes.						[—Sioux, Ojibwas, &c.
Board of Foreign Missions, American	26	15	8	1315	710*	Oregon—Choctaws—Pawnees—Cherokees
" " Baptist	10	2	9	1559	300	Ojibwas—Ottawas—Cherokees—Creeks.
" " Episcopal	1	—	—	125	—	Oneidas.
" " Presbyterian	5	2	—	30	100*	Iowas—Creeks—Ottawas.
Methodist Missionary Society	44	—	—	4412	—	Oregon—Cherokees—Choctaws—Creeks [Chickasaws, &c.
South America.						
Methodist Missionary Society	1		—	—	—	Buenos Ayres.
Africa.						
Board of Foreign Missions, American	6	1	5	19*	220*	Gaboon, W. A.—Zulus, S. A.
" " Baptist	2	1	2	24	—	Bassas, W. A.
" " Episcopal	4	2	*	95*	*	Cape Palmas and vicinity.
" " Presbyterian	4	1	1	32	140*	Kroos—Liberia.
Methodist Missionary Society	16	—	—	837	363	Liberia.
Countries near the Mediterranean.						[miah, &c.
Board of Foreign Missions, American	32	4	98	—	500	Constantinople—Smyrna—Beirut—Oroo-
" " Baptist	3	—	—	—	—	Greece.
" " Episcopal	5	—	*	—	600	Athens—Constantinople.
India.						
Board of Foreign Missions, American	24	5	89	588	9368	India, west and south—Ceylon.
" " Baptist	5	1	4	8*	100*	Assam—Teloogoos, S. I.
" " Free Will Bap.	—	—	—	—	—	Orissa.
" " Presbyterian	17	—	10	*	800	India, north.
China.						
Board of Foreign Missions, American	7	1	—	—	—	Canton—Amoy.
" " Baptist	4	1	6	20*	50	Hongkong—Canton—Ningpo.
" " Episcopal	4	—	—	—	—	Shanghai, probably.
" " Presbyterian	6	3	—	—	20	Macao—Amoy—Ningpo.
Burmah, Siam, Indian Archipelago.						
Board of Foreign Missions, American	9	—	1	—	20	Siam—Borneo.
" " Baptist	21	2	73	1959*	263*	Siam—Burmah—Arrakan.
" " Presbyterian	1†	1†	—	—	—	Siam.
South Seas.						
Board of Foreign Missions, American	28	12	1	22,652	*	Sandwich Islands.
The Jews.						
Board of Foreign Missions, American	1	—	—	—	—	Constantinople.
" " Presbyterian	1†	—	—	—	—	
Associate Reformed Synod	1	1	—	—	—	Holy Land?
Papal Europe.						
Board of Foreign Missions, Baptist	—	—	—	—	—	Missions supported in France & Germany.
" " Presbyterian	—	—	—	—	—	Missions supported under the Evangelical Societies of France and Geneva.
Foreign Evangelical Society	—	—	—	—	—	Missions sup. in France, Belgium, &c.

* Returns imperfect.

† Under appointment.

COMMUNICATIONS FROM MISSIONARIES.

India: Lodiana Mission.

JOURNAL OF THE REV. L. JANVIER.

Bazar Preaching: Discussion with a Mussalman—Visit from a Lunatic, professing to be a Christian—Attentive Audience.

July 1st, 1845.—Went to the Bazar in the evening, as usual. My place for daily preaching, during the present month, is the pavement in front of our church. Last month it was a little verandah connected with a room we have rented in the old Bazar for preaching and distributing books. The different preaching places we take in turn, month by month, so that each one of us, in succession, has his month at each place.

On arriving at the church this evening, I found our catechist, Golok, sitting; but no audience. It was not long before a man came and sat down. Golok addressed him, and endeavoured to engage him in serious conversation; but it seemed out of the question to gain the man's attention for any length of time. Every few minutes, he would call out to some one passing by, whom he recognized; and then, for a little, turn to the speaker. After a while, a number of persons stopped to listen, and there was an opportunity afforded to make known to them the way of salvation. They had not, however, heard long, before some one asked Golok, "Well, do you practice these things that you are telling us?" I then replied, "It is our desire to do so; we are trying to practice them: we have not yet reached the goal, though we are making for it; we are warring against sin, and are trying to persuade you to do the same." Then a Mohammedan spoke out, "Oh, you are a Sahib; you sit on a chair; you ride on a horse; you live in a fine house; you sit on velvet, and it is very well for you to be telling us these things." I thought it might be well to show him that I did not wish to hold myself above him, though I *was* sitting on a chair and *he* on a mat spread on the pavement. So down I sat on the ground before him, and crossing my legs in native fashion, began to reply to him. But he had so loud a voice, spoke so fast, and was so determined, that it was some time before he could be persuaded to hear. Probably, too, my movement was so unlooked for, that he felt taken aback, and vociferated the more earnestly in order to recover himself. When, however, he found that I was really willing to put myself on a par with him, and to talk calmly and kindly to him, he stopped and put his hands together, telling me to go on. By this time, quite a crowd had collected, caring, no doubt, much more to see a Sahib sitting on the pavement than to hear the Gospel preached. I then went on to say to the man that he was much mistaken in supposing that I had come to this country for the sake of riches and honour: that I had left my native land, parents and friends, as well as circumstances of ease and comfort, to tell him and his fellows the way of salvation: and that, as my situation here was not one of emolument, so it was one in many respects of much discomfort; as, for instance, the dreadful heat of the climate, which was as weakening as it was distressing; experience of which, in a remarkable degree, we had had for some days previous. He said yes, that was very true; and for a few moments spoke in a mild tone; but soon his tongue began to run with its former violence. I again got him quiet, and asked whether he would hear the message I came to deliver. Yes, he said, certainly. So I commenced. But he had not heard far, when he again interrupted me, saying, that they had their prophet, and that he had told them what to do for their salvation. They were to read the Koran, and give alms, and fast; a *whole month* in the year they fasted, &c. "Well," I replied, "giving alms is very good, and fasting is proper in its season; and many other works are proper, but they cannot save us; yes, though we are bound to do them, yet we cannot rely on them for salvation. We need something else." I did not take this occasion to deny the prophetical office of Mohammed, (for it was not necessary to my argument to do so,) but told him that however exemplary he might be in the practice of good works, he needed something better to save his soul; because all his works were mixed with sin and polluted by it. Thus the conversation continued; he interrupting me every few minutes, and that in so loud a voice that I was obliged to wait patiently till the gust was over, and then recommence. Night coming on, I was obliged to leave, and went away, telling him to remember two things; the one, that all his works were unclean by reason of sin, and that he was unable, by any thing he could do, to save himself; the other, that God had provided a Saviour for him. He, determined to have the last word, went on in a loud, boisterous manner, saying various things, I scarcely know what, and continued thus holding forth till I was out of hearing. My only satisfaction in the case was, that I had been permitted to testify to the truth, whether men would hear, or whether they would forbear: others, indeed, may have heard with more profit than this man, but it often seems as if the Gospel was to be a savour of death unto death to this people.

2nd., Wednesday.—To-day we were visited by a poor, crazy man, who calls himself a Christian. His friends have had him in confinement for nearly a year at Kotlah, a city twenty or

thirty miles from this. Whether he was lunatic when first put in chains, we have no means of knowing; but we have some suspicion that the mental aberration is chiefly or entirely the result of abuse and persecution suffered from his friends on account of his professing an interest in Christianity. Mr. Newton has known something of him for a length of time, and when he last saw him, more than a year since, he appeared as sane as any one. Certain it is, that the first word we had of his sufferings, was, that he had professed himself a Christian, and that his brother had put him in chains as a madman. On hearing this news (several months since) we sent two of our native Christians to inquire into the case. It was with difficulty that they obtained sight of the man, as his brother was very violent, and seemed much disposed to make them the objects of his wrath also. They, however, saw that the man was really crazy; and being unable to accomplish any thing, came away. From that time, we have heard any thing, until to-day the man very unexpectedly presented himself. He said his brother had sent him to this city under the care of a horseman, to leave him here. His friends had, probably, become weary of the trouble of taking care of him, and thinking his case hopeless, thought they might as well let him have his own way. He, however, told us that Christ had sent him to us, with order that we should go to Kotlah and punish those that had abused him. He said he had several questions to ask us: one was, who Christ was? He was asked, whether he did not know who Christ was, as he professed himself His follower? He said that was no matter; he was told to ask the question. We then told him, Christ was the son of God. He asked, "Who is God?" On being answered, he immediately made some new enquiry, and so continued putting forth question after question, basing each one on the leading word in the previous reply. When we asked him any thing, he would say that he must see what Christ said, and then he would reply. He said that he saw Christ all the time, and held discourse with him. We asked him whether he counted himself a sinner. He answered, that Christ said none of his servants were sinners. We found that the poor man was completely crazed, and that his theology seemed as much out of the way as his common sense. We gave him a room, and made arrangements for his food. He seemed well satisfied; said he only wanted to spend a few days with us, and would afterward make up to us whatever expense we might be at on his account, as he had thirty-seven lakhs of Rupees (a lakh is one hundred thousand) which he should get into his hands whenever justice was done him. Whether there is any hope of the poor creature's restoration, it is impossible for us to say. His case is a very interesting one, certainly: There is one thing about him from which I thought we all might derive a lesson, his referring every thing to Christ for direction.

In the evening I went to the bazar, and there had, what does not often occur—a patient, attentive hearing from a good audience, (thirty or forty perhaps,) who listened quietly to me while I explained to them the way of salvation. It has often struck me that the promiscuous companies that thus gather to hear us are sometimes much more prepared to hear the word than at others. 'Tis a great favour to be permitted even now and then thus freely to deliver the message of the Gospel.

3rd., Thursday.—Was engaged this afternoon, for a long time, in conference with the brethren respecting some matters of business, and did not get to the bazar.

Another Discussion with a Mussalman—Reflections.

4th., Friday.—On reaching the church this evening, I found one of our assistants, Haldhar, talking with a man who was listening with an air of attention to his exhortations, to repent and believe the gospel. Presently others drew near; and in a short time, there was quite a crowd. Suddenly a pert-looking, rather well dressed, young Mohammedan, interrupted H., saying, "You have no business to be speaking such things—you are not a Faringi, (white man)—you have left your religion, and we will not hear you." I then spoke, and told him that this was no answer to the discourse he had heard, and that if he had any thing to say against Haldhar's doctrine, he might say it; but that to tell him he was not a Faringi, was no reply. He then addressed himself to me with some inquiry respecting Christ. I told him that Christ was the Son of God, and that we preached salvation through Him. A conversation then ensued, of which the following is an abstract:

Native.—No, call Christ a prophet, but don't call him the Son of God.

Missionary.—But what God has declared, ought we to believe or not?

N.—Certainly we ought to believe it.

M.—But He has declared that Jesus Christ is his Son.

N.—God has no Son. Men have wives, and children, and brothers, and sisters, but this cannot be with God.

M.—Still it is declared in the Gospel that Christ is the Son of God, and you are quarrelling now not with me, but with the Holy Scriptures?

N.—But in the Koran it is written that the Gospel is no longer in force; it is done away.

M.—No, in the Gospel it is written that the word of God can never pass away; and Christ

said, I have not come to destroy the law and the prophets, but to fulfil.

N.—That book which you have we do not mind: it is not the true gospel.

M.—But you believe the law, and psalms, and prophets to be the word of God, do you not?

N.—Yes, certainly.

M.—Well, there are abundant evidences of Christ's Sonship in these also.

N.—You have not the true psalms and prophets; they have been changed.

M.—It becomes now my duty plainly to tell you that the book on which you rely is misleading you. The Koran is not the word of God.

N.—The Koran not the word of God? You are just saying this for spite. Then the law and prophets are not the word.

M.—But you have already acknowledged them to be His word; and I am not speaking from spite, but from a desire to save your soul. If you should see a man about to eat poison instead of bread, how could you refrain from crying out and preventing him? Thus I am warning you that the Koran, which you esteem the bread of Life, is only poison to your soul. I am a poor, helpless, unworthy sinner, but God has been pleased to make known to me the way of Life, and I wish now to tell you.

N.—Well, if I show you a prophecy recorded in the psalms, that Mohammed will come, a prophet of God, and that all must obey him, will you become a follower of Mohammed?

M.—Yes.

N.—Very well, I will come to your house for the purpose.

M.—No, let it be shown before all these people. Bring it to-morrow evening. I wish to see it, and to let them see it too; and I speak without fear, because I have the psalms in the original Hebrew, and know what is written in them.

N.—Oh, your Hebrew is a lie.

M.—Very well, in what language will you bring the Psalms?

N.—In Persian.

M.—In what language did Moses write?

N.—In Hebrew.

M.—In what language did David write the Psalms?

N.—In his own language, whatever it was.

M.—But what was that?

N.—(Somewhat confused.) I don't know.

M.—Does not every one know that they were written in Hebrew?

The man now rose from his seat, and vociferating two or three sentences with a very loud voice, called out to the other Mohammedans present, that it was time for evening prayers, and shuffled off in a hurry, a large number following him. This is a frequent method of the Mohammedans, when they do not know what to say next. Twenty persons or more remained, and I continued to speak to them. But there was a talkative Sikh present, who held that common notion of the more philosophising Sikhs and Hindus, that the earth itself, and all created things, are God. What wonder to find such a sentiment held here, when many of the so-styled philosophers of enlightened Europe hold the same? I told the man that his belief was nothing else but gross idolatry: conversed with him for some time, but had little satisfaction. It was now late, and we separated.

The above is a brief epitome of the doings of three evenings, and will serve as an average specimen of the character of my intercourse with the people. Some do listen attentively—some appear indifferent, and some are very bitter in their opposition; while *none*, I may say, give decided evidence of an humble, inquiring heart. When shall God reveal his gracious name, and cause this people to receive the truth in the love of it? We much fear that most of the present generation, the Mohammedans especially, will be left to reject the counsel of God against their own souls. They are so bitter against the Lord Jesus, that they seem to bear the marks of a reprobate people. But if the people of God interpose by their prayers, who can tell but that this plague may be stayed? This working of mighty unbelief checked? At least, so far as that God may prepare from among the men of this generation, a people for His name. I must say, that when I feel discouraged and desponding, (something perhaps of the same spirit that Jonah had when he fled from his work,) I cannot help thinking that the people of God at home are neglecting to hold up the missionary's hands by their prayers; that however much they may give for the support of missions, yet they do not wrestle with God as they ought for his blessing: Is it not true? But perhaps the people of God at home look to us for motives, and for an example too. As for an example, I would recommend them to look higher; and for motives, we can no doubt, supply a number of them; and the motive I have now to suggest for increased zeal, and faith, and humility, and love, is this: that when the stream of piety rises in the church at home, the channels that have been opened, to communicate the waters of Life to the distant heathen, will feel the happy influence: they, too, will then be filled. The Missionary will then find it high water in his own soul, and God, according to that analogy of grace by which he is wont to work, will create in the souls of these now lifeless heathen, a spiritual thirst, and will lead them to Himself, the Living Fountain, that they too may drink, and never die. The Lord hasten the day.

COMMUNICATION FROM THE REV. J. M. JAMIESON.

Hindu Mythology.

The Supreme God of the Hindus is called *Brahm*, (Spirit). He is the eternal, uncreated Deity, who pervades every part of creation, and thus renders every created object a part of himself. His chief felicity is supposed to consist in a state of divine absorption, in the contemplation of his own wonderful perfections. He takes no thought for the Material Universe, but leaves it to be governed by his agents, or to the sports of *Maya*, (illusion). This Supreme Being is believed to be infinitely removed from the comprehension of any mind but his own, and too exalted to condescend to the works of creation and providence. Hence, when Brahm willed to exert his power in creating that which did not previously exist, from being neuter, he became Masculine or *Brahma*, the creator, as preserver he became *Vishna*, and as destroyer he became *Mahadew*. This three-fold divinity, or *triad*, have thousands of names expressive of the various manifestations of the Supreme Being. The three powers, *Brahma*, *Vishnu*, and *Mahadew*, are expressed by the three letters, *A. U. M.*, which coalesce and form the mystical word, *Om*—the essence of the universe.

Brahm is also called *Swaymbhu*, (self-existent.) In the laws of *Manu* he is said from one to have become many. Previous to this, "the world was all darkness, undiscernible, undistinguishable, altogether as in a profound sleep, till the self-existent, invisible God, making it manifest with five elements, and other glorious forms, perfectly dispelled the gloom." He, desiring to raise up various creatures, by an emanation from his own glory, first created the waters, and impressed them with a power of motion. By that power was produced a *golden egg*, blazing like a thousand suns, in which was born *Brahma*, the great creator of the universe. He having dwelt in the egg for many years, himself meditating on himself, divided it into two equal parts, and from these halves, formed the heavens and the earth. The waters are called *Nara*, because they were the production of *Nara*, (Spirit of God,) and as they were his first *Agena* (place of motion.) He is, thence, named *Naragena*, (moving on the waters.) *Brahma* having finished the work of creation, appears to have retired to repose, and left the work of preserving and destroying to *Vishnu* and *Mahadew* respectively. According to the doctrines of the Hindu Shasters, there are no new creations. *Brahma* has, therefore, no farther employment as creator. The Shasters dispose of him as follows: He became intoxicated, and committed incest with his own daughter. For this, he was cursed by all the gods, and his creatures, and deprived of all divine honours. He has no temples dedicated to him, and is not worshipped by any *Hindu*.

Vishnu, the preserver, has made nine descents, and is to make the tenth. To him is assigned the duty of preserving and superintending all created things. "This," says Vishnu in the Bhagwat-Gita, "is my business if at any time the *Assors* come to torment my followers, I taking an (Avatar,) will descend to relieve the world of its tormentors." He is generally represented as a mild and benevolent deity. His first *Avatar*, (descent,) was in the shape of a small fish, called *Saphovi*. In this form he is said to have preserved the four *Vedas* from the general deluge, and to have supported the ark on his horn. His second Avatar was in the form of a *tortoise*, to sustain the earth on his back. In his third, he assumed the appearance of a *boar*, in order to bring up the submerged earth on his tusks. His forth incarnation was *Nor Singh* (man lion.) He descended in this shape to destroy *Hiranahasgap*, an impious prince, who wished to murder his son *Prohlad* for worshipping *Mahadew*. These all took place in the *Sut-jug*, (Golden age.) *Vishnu's* fifth Avatar was in the person of a *dwarf*, to deceive king *Bal*. His sixth was *Porsuroni*. He descended in this form to destroy the *Kshatriyas*, (war class,) who had become great tyrants. The seventh Avatar was *Ramchandra*, the conqueror of *Lunka*, (Ceylon.) He became incarnate on this occasion for the purpose of destroying *Ramor*, an Asoor chief, who was the pest of mankind. He appearing in the garb of a beggar, enticed away *Sita*, the wife of *Ramchandra*. This gave rise to the war described in the *Ramayana*. These two advents occurred in the *Treta-jug*. It seems paradoxical that the *Treta-jug* (third age,) should have preceded the *Dwaper*, or second in point of time; but according to Brahmanical Chronology, it does so. Some Pundits account for the inconsistency in this way. At the termination of the *Sut-jug*, Vishnu called upon the *Dwaper* to succeed, but it being tardy to obey, the *Treta* was ordered to take the precedence. The eighth descent of Vishnu was *Balaram*, the brother of *Krishnu*. The object of his advent was to cut off the demons which infested the earth. His last and ninth manifestation was *Buddh*, who came into the world to disseminate heterodoxy, and to abrogate the worship of the devtas. *Jagannath* is a form of *Vishnu*, and is the Lord of the World. These two incarnations took place in the *Dwaper-jug*. The tenth is to be *Kalki*. He will assume the appearance of a Brahman, and put to death all the wicked. In his time, the *Sut-jug* will again appear on earth, and holiness every where prevail. May this prediction not have been borrowed from the prophecy concerning our Saviour's second coming! *Krishnu* was distinct from the Avatars. He was Vishnu

himself. *Krishnu* is the *Apollo* of the Hindus, and the most celebrated of all their deities. He put to death the tyrant *Kans*, and slew many giants and monsters. A full account of him is contained in the *Mahabharat*, or great epic poem of the Hindus. In the great battle which was fought at *Kulchkctr*, near *Taneswar*, between the *Pandus* and the *Kurus*, Khrishnu was the champion of the former, but the chief part of his time was spent among the milk maids of *Braj*.

Mahadew, or *Siva*, is the most formidable of the Hindu triad. He is the destroyer of creation. Hence the benighted Gentoo pays him more worship than all their other deities receive. His emblem is the *Ling*, or *priapus*, of the Romans. As he is the destroyer, this symbol seems inappropriate. But according to the philosophy of the Hindus, no object can be created unless another has been previously destroyed. To destroy, therefore, is only to create in another form. Hence, the god of destruction presides over generation, including Brahma, Vishnu and Mahadew, who, by way of distinction, are called *Tyidevo*, (the Three Devtas;) and the ten Avatars of Vishnu, there are said to be *one hundred and twenty-three millions* of devtas! Besides those mentioned above, the most celebrated of these, are 1st, *Ganesh*, the god of wisdom. He is always represented with an Elephant's head—the symbol of sagacity—and is universally invoked at the commencement of every writing and important affair; 2nd, *Indra*—lord of the sky. He is an inferior deity, but said to possess supreme power in his own dominions. He is the Indian *Jupiter*. His sceptre is the *Vajra* (thunder bolt,) and his Olympus *Mewu*; 3rd, *Kuveva*—the god of wealth, and regent of the north. He has three legs, and but eight teeth. He is revered as a magnificent deity, residing in the palace of *Alaka* (the invisible,) or borne through the sky in a splendid car; 4th, *Varuna*—the deitv of the waters, and regent of the west. He is the *Neptune* of the Hindus, and is represented sailing on a large fish in the ocean; 5th, *Kartika*, the god of war and son of *Siva*. He has six faces, and numerous eyes, and rides on a peacock. He is much celebrated in one of the *puranas*, and is there called *Shanda*. 6th, *Kama*, the god of love. He is the Hindu *Cupid*, and was born of *Maya*, (illusion,) and *Kosyapa*, one of the munies. 7th, Surya—the *Sun*. This deity is described as drawn in a car by seven green horses, preceded by the *Avun*, (dawn,) and followed by thousands of worshippers. *Jurya* is said to have descended frequently from his car in human shape, and to have left a race on earth called *Surya-bors*. 8th, *Yama*, the deity of *Noraka*, (hell,) where his capital is placed, in which he sits in judgment on the dead. He corresponds with the *Grecian* god, *Pluto*, and *Menos*, the judge of hell. He is the son of *Surya*, and brother of *Yamna*, (Jamna.) In addition to these male deities, there are many female ones; but they are merely emblematical of the different powers of their respective husbands. 1st, *Durga*, the wife of Siva, and her ten manifestations. She is a goddess of terrific form and disposition, and particularly worshipped at the *Durga-puja*. To her, under the name of *Kale* (death,) human sacrifices are ordered to be offered by the Shasters. 2d, *Bhawani*, another name for *Durga*. She is the goddess of generation. Her images are by no means compatible with *our* ideas of delicacy. 3rd, *Lakshmi*, the wife of *Vishnu*, and goddess of wealth and prosperity. She is also called *Padma*, *Kamla*, and *Sri*, and is supposed to be the Ceres of the *Latins*. 4th, *Saraswatti*, the wife of *Brahma*. She is the protectress of arts and sciences. She is represented with a Palmyra leaf and reed, for writing in her hand.

Besides these *ideal* beings, an innumerable host of terrestrial objects are held sacred by the deluded Hindu. Men, animals, rivers, trees, plants, stones, all receive divine honours from him. His bewildered imagination, ever on the alert, peoples every grove, and dell, and glen, and sequestered spot with its demons, and his awe-struck mind, ever in dread of supernatural beings, renders homage to them all. There is no object too absurd, no reptile too vile to receive his homage. The *rabid* dog, the jackall, the cat, the venomous serpent, and the maniac, are his constituted mediators. But among his one hundred and twenty-three millions of gods, the Hindu finds nothing for his *soul* to feed upon—nothing to speak consolation and peace—nothing to afford relief in trouble—nothing to soothe in seasons of afflictions—nothing to disperse the gloom which hangs over the valley of death and the grave; and no lenitive for his soul when heart and flesh fail him. He has no Saviour, no Gospel, no hope.

Need he who draws this dark picture of the Hindu's deplorable state appeal to Christian America on his behalf? Need a lonely missionary, on the *Himalaya*, and half the circumference of the globe distant from his native land, *again* call upon his brethren in the ministry, and fellow-Christians, to pray more for the deluded followers of *Brahma*—to send more messengers to tell them of Jesus and his salvation?

JOURNAL OF THE REV. J. M. JAMIESON: AN ACCOUNT OF A MISSIONARY TOUR THROUGH PART OF GARWAL AND KAMAUN.

Leave Saharunpur—Exhortation of a Wedding Procession—A Faquir's doubts—Grain Pre-

served by Burying it—Talk with Hindus and Preaching—Hindu Winnowing Basket.

Feb. 12th, Sakandarpur, 15 miles.—Left Saharunpur this afternoon, on my way to Srinagar and Almorah. Had a pleasant ride, and arrived at this place about 7 o'clock, P. M. Found the servants with the boxes, beds, &c., which had been dispatched with coolies early in the morning, in a small, filthy, doorless house adjoining the Thanadar's, or head-police man's office. But as I have no tent, and do not expect to enjoy the luxury which this locomotive kind of habitation affords the Indian traveller until I reach Hardwar, it is wisdom to make the best of my discomforts.

Sakandarpur (city of Alexander) is a small, uninteresting place. It has not one Bazar, and the houses are constructed of mud, and thatched with straw.

13th, Daulatpur, 12 miles.—I went into Sakandarpur this morning, to preach and distribute books, and met a wedding procession consisting of about 100 persons. They were seated in carriages drawn by oxen, and were conducting the bridgroom to the house of the bride. They all stopped to see and hear me. I addressed them from the parable of the ten virgins, and exhorted them to see that they had the oil of grace in their hearts, and to prepare for meeting the *Great Bridegroom* at his coming. A few accepted of books.

Stopped a short time two miles farther on, at a small village called *Bhagwanpur*. Went to a temple of *Shiv*, and had a long conversation with the brahmans and ascetics, who reside in and about it, concerning the folly and the wickedness of idolatry. One of the ascetics told me he was living in great uncertainty as to his path of duty. Sometimes he wished to become a rajah, or prince, and to ride on an elephant; at others he wished to be married, and to have a house of his own, and again he thought it was his duty to remain a faquir, in order to obtain a livelihood. This uncertainty arose, he said, from God's delight in casting doubts over the mind, and in sporting with His creatures. Thus it is that the Hindu reconciles himself to his fate, whatever it may be.

Near the temple was an immense excavated pit from which a number of men were extracting wheat, which had been buried there for several years. This mode of preserving corn is very common in upper Hindustan, and is resorted to in times of plenty to secure it against an invasion, or famine, and also from thieves. A dry place having been selected, an aperture of about three feet in diameter is made in the surface of the ground. This is widened to from 15 to 20 feet in a concave form beneath the surface, and is made about the same in depth. Around the sides of this cavern, chaff is placed some two feet thick, and the corn is then deposited in the centre. This done, a small mound of earth is erected over the whole, and finished in such a manner as to escape the notice of a stranger. Thus deposited, corn may be preserved for several years.

Went to the bazar this afternoon, and had a talk with some Hindus at a well, about worshipping idols. Our conversation was occasioned by seeing an image of Shiv near the well. Afterwards preached in the bazar, and read a tract on the folly of any person endeavouring to wash away his sins by bathing in the Ganges. Gave some books to the police-officer and his men.

14th, Hardwar, 12 miles.—Preached to a large audience in Jamalapur—a handsome town five miles from Daulatpur. Subject, "In his hand is a fan," &c. This figure is very expressive in the language of the Hindus. The Greek word *Ptuon*, which in our translation is rendered *fan*, is translated *Sup* in Hindi. It is a kind of oblong basket with which the corn to be winnowed is cast up into the air, and caught again as it descends. In this process, the chaff is not only separated from the corn, but the blighted grains also. Hence the application of the figure tells with much effect on the mind of a Hindu.

Singular cause of dissatisfaction with the British Government—Attack of a swarm of Bees; their hives—Notices of Hardwar—Joined by an English Missionary—Notice of a Tiger—Complaints of the Brahmans—Government Gifts to Hardwar.

Preached again in *Kharkal*, a town of some 10,000 inhabitants, chiefly brahmans, belonging to the temples in *Hardwar*, which is only two miles distant. Here I found the inhabitants much displeased, and loud in their complaints against the English government, for having turned water out of the Ganges at Hardwar to supply a canal they are making from that place to Allahabad. The brahmans contended that it was an invasion of their rights, and in the highest degree sacreligious to rob *Ganga Mai* of her sacred waters. It was in vain I attempted to convince them of the advantages this measure of government would confer on the whole country through which the canal would pass. They could only think of the gains they receive from the numerous pilgrims who now resort to their sacred bathing place.

A short distance from *Kharkal*, I was both surprised and amused by seeing some 30 or 40 men running in all directions as if mad, and as many prostrate on the road, making the most hideous noises. I inquired the cause of such a tumult, but only received shrieks and shouts of *Ram Ram* for a reply. I was, however, soon

made sensible of what had happened, by several bees darting most furiously against my hat and face, and was in an instant among the foremost of the fugitives. A swarm of them suspended from a branch of a Mango tree, which overhung the road, had been imprudently disturbed, and caused all the commotion. Unlike the bees of America, and the Himalayas, which always collect their honey in hives or secluded places, it is not unusual to see on the plains large clusters of them suspended from the limb of a tree, to the lower side of which they attach immense honey combs.

Hardwar is a considerable town, built on the right bank of the *Ganges*, and in the vicinity of one of the most sacred bathing places in India. The bazar is about a mile long, and well built, but, except at the time of the great annual fairs held here, it is almost uninhabited. This is owing chiefly to the unhealthiness of the place, during the hot and rainy seasons.

The margin of the river is lined by a row of superb temples the whole length of the bazar. There are also many splendid edifices erected by rajahs, for their own accommodation at the fairs. These give the town an imposing appearance. Here the Ganges, after having traversed the valley of the *Dhun*, first enters the plains. The Sewalik range of the Himalaya, through which the river last passes, and at the base of which Hardwar is situated, is low, barren, and uninteresting. Near the pass is the celebrated *Tirth*, (bathing-place).

It is supposed that *Ram* once bathed at this place, and thus rendered it forever sacred, and efficacious in washing away sin. A short distance below the town is the commencement of the great *Cantley Canal*.

Considerable excavation has already been accomplished between Hardwar and Kharkal, but in no place is the work completed.

According to a previous arrangement, the Rev. Mr. M., of the Mirzapur mission, who had gone to Mussuri for health, joined me this evening to proceed to Almorah. He has been commissioned by his brethren to make a tour through *Garwal* and *Kamaun*, for the purpose of selecting a Hill station for those of their missions whose health has failed on the plains. His little tent was pitched near the western end of the town, and we are now about to retire for the night.

15*th*, *Chandi Ghat*, 2 *miles*.—We were disturbed last night by the prowling of a tiger near our tent. It passed and repassed, and growled as if sure of its prey. There is no doubt it had an eye on our camp, but by keeping up a large fire the watchmen kept it at a distance.

Notwithstanding Hardwar is considered so sacred, and is such a place of resort, wild elephants and tigers are very numerous about it. The latter frequently carry off faquirs and pilgrims. Went to the bathing place with Mr. M. and were again attacked by the brahmans and faquirs, for damming up the Ganges and turning its water out of its proper channel. The approach to the *sacred spot* was much widened and beautifully paved with flat stones by government, some 25 years ago. A handsome flight of stone steps, leading down to the water, was also made at the same time. It is said government expended 50,000 rupees, or $25,000, on this improvement. When will they grant so much for missionary purposes? Crossed the Ganges in a native boat this afternoon to this place, and have taken up our abode for the night in a small thatched house, on the bank of the river. In Chandi Ghat there are only a few huts, but it is the residence of a police officer six months in the year. To this officer, and as many of his men as could read, we gave books.

Tarai, a beautiful but unhealthy district—Method of catching wild Elephants—Enter the Mountains again—Notices of the Journey.

16*th*, *Tal*, 15 *miles*. We made a tedious march this morning, having lost our way and wandered 4 or 5 miles out of the direction. Returning, we passed through a level and beautiful country to this place, our road leading along the left bank of the Ganges, as it flows through the *Dhun*. The whole region stretching along the base of the mountains is called by the natives *Tarai*, (marsh,) and is here almost entirely uninhabited. It is exceedingly fertile, but on account of the malaria, which prevails all through it, it is very unhealthy, especially in the rainy season. Much of the *Tarai* is covered with dense forests, which have never been subdued, nor is it likely the natives will have energy enough, for many years to come, to undertake such a job. Here a few Englishmen have tried to make an impression on the jungles, but with little success. It would require some American *squatters* to make a *clearing* amongst them. We arrived at *Tal* late in the evening; collected the inhabitants and preached to them. The village is small and is occupied entirely by shopkeepers. They reside here during the cold weather, and return to the plains in the hot and rainy seasons to escape the malaria of the Tarai.

The forest through which we have passed to-day, abounds with wild elephants, tigers and leopards. The former are caught in the following manner, by persons who live in the jungles, and make a living by ensnaring this noble animal. A deep pit is dug in the ground where the elephant is known to resort and carefully covered over with turf and grass or leaves. On this the unconscious animal treads, and to his surprise is precipitated to the bottom of the cave, whence his great weight and want

of elasticity forbid his egress. In this situation his fortunate captor most unmercifully beats and starves him, until the poor animal is completely subdued. He is then taken out of his snare and sold for from 400 to 1000 rupees. After which he is broken in to the *Harda*, or seat for riding in, and his value much enhanced. We saw several of the above described snares near our road.

17*th*, *Bairaghur*, 10 *miles*.—Left Tal this morning after an early breakfast, and entered the inner ranges of the Himalaya. Having been for some months on the plains and exposed to dust and heat, I was happy to commence an ascent of the mountains once more. They have the same characteristics here that they have in the vicinity of Sabathu—barren, rocky, precipitous. They are, however, interspersed with confined but fertile valleys.

Stopped at a large village and preached to some fifteen or twenty men, and distributed a few books. Saw a large chain swing erected by the way-side for the use of travellers, and dedicated to Maha Deo as a meritorious act.

18*th*, *Bairaghur*.—This being the Sabbath, we have rested from our weekly toils. At 11 o'clock we had Divine service in Hindustani, for the benefit of Masih Prasad, one of Mr. M.'s native Christians, who accompanies us.

At four o'clock we had some twenty men collected from the adjoining villages, and preached to them in Hindi. They all seemed much pleased, and said they never heard of *Christ* before.

19th. *Chandpur*, 15 *miles*.—Our road has been very bad to-day. Four miles brought us to the Ganges, which we had left near Hardwar. It is here about two hundred feet in width, deep and placid. The banks on each side are very high, rocky, and precipitous. Scarcely any cultivation is visible from the road which leads along the left bank of the river. But some distance back from the river, it is said, the cultivation and villages are abundant.—Stopped at a village on our way, and preached to ten or twelve per day. They offered us milk, and appeared much pleased with our visit—Said, when spoken to on the subject of religion, that they were *dangar*, (cattle)—knew nothing, and could only be saved from hell by laying hold of the cow's *tail*, which would drag them through *Bhavsagar*, (ocean of existence.) Such are the grovelling ideas of the benighted Hindu mountaineer concerning the way of salvation.—Reached this place late in the afternoon. The servants arrived after dark, and reported one of Mr. M.'s horses, which was coming up behind, had fallen down a precipice, and was *killed*. Mine, which was a *kill-pony*, came up safe. *Chandpur* is a small village on the summit of a hill, a mile above our pitching ground. Here is a Dharamsala, (house for travellers.) And we are told similar buildings have been erected by *government* for the benefit of pilgrims at every stage between this and *Budri Nath* (16 marches interior, and a celebrated place of resort for Hindu faquirs.) A good road has, also, been made by the same authority, and for the same purpose, all the way from Hardwar to the above place.*

Farther notices of the journey—Deoprayag—Account of Srinagar—Ranihath, and its shocking practices in the name of religion.

20*th*. *Summit of a hill*, 12 *miles*.—After proceeding some distance this morning, we found the road so much out of repair, and so dangerous for our horses from the plains, that we concluded to send them back. Mounted my pony and proceeded with him. Mr. M. had a Jan-pan, or a seat with shafts, carried by men, made of his chair, which answered very well for a conveyance. There being no village where we encamped, we had to procure supplies and coolies from one four miles distant. Provisions are here called *godam*. There being no shop-keepers, the chief man, when closely urged himself compels the villagers to furnish each man his share of corn, grass, fowls, &c.; and it is amusing to see them coming with their little skin bags containing about a couple of pounds each of *godam*. The inhabitants are all, they say, *Rajputs*, but ignorant, degraded, filthy, and apparently poor. Their language, which varies every few miles, is a corruption of Hindi. Very few of them are able to read.

21st. *Deoprayag*, 12 *miles*.—Descended a steep hill to the *Niar* river, a rapid stream which empties into the Ganges. We crossed by a rope bridge and proceeded along the left bank of the Ganges to this place. Here the *Bhagarathi* and the *Alakananda* form a junction, and when united are called the *Ganga*. They are both small, but turbulent streams, and emerge from the snows some eight or ten marches above this place. This, as well as all the other *Pryags*, (conjunctions,) on the Ganges and its branches, is considered a sacred spot. Thousands come annually to perform their ablutions in it. *Deopryag* is a considerable village, built on the point of land between the two rivers, and is inhabited entirely by brahmans, who live on the contributions of pilgrims. We crossed the *Alakananda* to it by a rope bridge, and preached in the bazar to a large concourse of people. We found the brahmans and faquirs ignorant and extremely bigoted.

22d. *Rani Bagh*, 12 *miles*.—Kept along the left bank of the Alakananda to this place, the road being, for the most part, good.—Stopped at

[* These conveniences may have been designed for the uses of the government itself, in its exercise of authority, and in the collection of revenue in those hilly districts.]

a small village to preach, but only found a few old women and children, who could not understand us.

23d. *Srinagar*, 13 *miles*.—Preached to some 20 or 30 people in a village on our way, very ignorant and degraded. Much more so than the natives of the Simla hills.—Stopped at a handsome temple, of which an old woman is the priestess. She has resided in it 25 years, and has a number of disciples of both sexes.—Arrived at the end of our march at five o'clock, p. m., and have taken up our abode for a few days in Capt. H.'s beautiful compound.

Srinagar is situated on the left bank of the Alakananda. It was formerly the capital of *Gharwal*, and the residence of the rajah. His palace was once a splendid edifice, but is now dilapidated. It was erected about 300 years ago. The tower itself has, also, on account of an earthquake and inundation, decreased much in size. The main street is half a mile long, wide, and well paved with flat stones. The houses are generally two stories high, built of stone, and slated. The shops do not appear well filled, and but little trade is carried on. The valley of the *Alakananda* is, at this place, some three or four miles wide, and as level as the plains. Its elevation above the sea cannot be much over 2000 feet; hence, the heat is very great even now, and in the hot months it is quite insupportable for Europeans. The province of Srinagar, (Garwal,) was conquered by the *Gurkhos* in 1803, and the rajah expelled; but when these war-like mountaineers were driven back to their own country by the English, the rajah was put in possession of part of his dominions by them, and his son is now known as the *Tivi* rajah; Srinagar, however, and all the districts, to the east of it, were retained by the British government, for prudential purposes.

A political Agent resides at or near Srinagar, and is assisted by various native officers.

There is a Hindu school in the town, which is supported by the political agent, and taught by a Pundit. About 12 or 15 boys were in attendance, when we visited it. The Bible is, as a matter of course, excluded, and yet the institution could not be compared with any missionary school I ever saw in point of efficiency. The majority of the inhabitants are sunk in ignorance and vice. This state of things is, no doubt, owing, in a great degree, to the deleterious influence exerted on the populace by the thousands of faquirs which annually pass and repass on their way to *Badrinath*, and back. The bazar is crowded with prostitutes, who are dependent on the pilgrims for a livelihood; and in Ranihath, a village on the opposite bank of the *Alakananda*, there is a temple sacred to *Raj Ishwari*, inhabited by strange women, whose lives are devoted to prostitution as a religious service! Here, too, many young girls are involuntarily initiated into these abominable rites every year. The *Naik*, or chief priestess of the temple, persuades the superstitious and too credulous inhabitants of the neighbourhood to devote their daughters to Raj-Ishwari, as a most acceptable and meritorious offering. . . . .

Thus, a well organized system of prostitution is carried on at *Ranihath*, and its evil influence extends far and wide. Nor is *Ranihath* the only place where this demoralizing system is in existence. There are several other similar temples both in *Garwal* and *Kamaun*, where it is brought into practice with like effects.

24th. *Srinagar*.—Numbers of people came this morning for books, and were addressed on the subject of religion. The inhabitants are, for the most part, brahmans, many of whom can read; and so predominant is their influence, that they will not permit the *Mussalman* part of the population to build a *Musjid* in the city. There are about fifty of the latter, and it is very mortifying to their pride to be so much under brahmanical influence.

25th. *Sabbath*, *Srinagar*.—Had divine service this morning in Hindustani; after which, many persons came for books, but as we had distributed so liberally on Saturday, we gave but few.—In the evening, had a visit from the native judicial officer. He is an intelligent man, and gave us much information.

Notices of the journey and its accommodations—Native houses.

26th. *Chipal Ghat*, 15 *miles*.—Left Srinagar this morning for Almorah. The first part of the way was mountainous and difficult.—Left the *Kavaprayag* road and the Ganges, near Srinagar, and are now on a shorter road, and one on which there are stage bungalows. These were built by Capt. H., political agent, at Srinagar, at his own expense, for the accommodation of himself and others going to and from Almorah. They are neat buildings, and must have cost near 1000 rs. each. He built four in Garwal, and to complete the line, Mr. B., of the civil service, and magistrate of Almorah, built one in Kamaun. In one of these we are now stopping for the night.—Stopped at a small village on the way and preached to some 8 or 10 persons, and gave away a few books. Our coolies have not yet arrived, and as it is now near 9 o'clock, we fear they will not come up to-night. Chipal is a small village some distance from the bungalow, and as it has been raining all the evening, we have had no opportunities of doing missionary work here.

27th. *Bavoshi*, 7 *miles*.—As we feared, our coolies did not reach us last night, and we were consequently put to much inconvenience. We had neither beds nor provisions with us, but succeeded in obtaining a few *Chapaties*, or unleavened cakes and some milk, of which we

made our evening repast. As the night was cold, we had a large fire built, and intended to sit by it until morning, but were so annoyed by smoke that we had to extinguish the fire, and resign ourselves to our fate. Mr. M., having an *Affghan* cloak with him, wrapped himself in it and lay down on the floor to sleep. I preferred spending the night on my chair, and a long, weary night it was. Our things came up about 9 o'clock this morning, and having procured something to eat, we set out anew, and after a short march, arrived at this place in the evening. The latter part of our journey, we were exposed to rain and snow alternately, and had no opportunities of doing missionary work. We are now housed in a comfortable building, belonging to the head man of the village. No readers here, and few who understand our language. There is considerable cultivation, and many small villages in our vicinity, but the weather is so inclement we cannot leave our abode.

28th. *Kandour Bungalow*, 10 *miles*.—From Bawashi, we ascended a mountain some 9000 feet high, and then descended to this place by a long and circuitous descent. There was considerable snow on the mountain we have just passed. No villages on the road, and but few near it. Gave a number of tracts to our coolies to be distributed among those of their neighbours who can read.

29th. *Chauthar Bungalow*, 15 *miles*.—Visited a village, on our march, containing 20 houses, and preached to some 30 people—men, women and children. They said they worshipped a *stone*, and knew no other God. This was a large, unshapely block of *granite*, near their village. They imagined it had some resemblance to the symbol of *Mahadeo*. No readers. The dwelling houses in this part of the Himalaya, are constructed in the same manner that they are on the Simla hills, viz: built of stone two stories high, with slate roofs, but the temples are all conical, while those of the Simla hills and Kanour are square and pert-roofed. The former are built in imitation of those in Southern India, and the latter after the Chinese model.—Crossed a high hill to this place.—Road good—villages few and small.

To be continued.

Miscellaneous.

INDIA: REPORT OF A MISSIONARY AT BENARES.

We find the following paper in "the Sixth Report of the Benares Provincial Church Missionary Association," A.D. 1844. It is from the pen of the Rev. W. Smith, and will be found worthy of perusal, exhibiting the labours and hopes of a devoted missionary, whose post is in the religious capital of India. The want of more missionaries, and the great want of the outpouring of the Spirit upon the heathen, are not peculiar to Benares. All our missionaries in India speak the same language touching these things.

"The people seem neither desirous of defending their own religion nor of studying Christianity. They manifest no concern in reference to their eternal state, still they listen to our addresses generally in great numbers, and will often come forward with various objections against our, and defences of their system; but their manner is heartless. They require to be alarmed. We endeavour to work upon their fears and to rouse them, as well as to excite their hopes, but hitherto without perceivable effect. When an assembly, especially if it be particularly large, is listening attentively, an enraged Brahman, or an envious Mussalman is almost sure to come, and cause disturbance; or, at least, distract the attention of the people, and probably cause them to disperse. We then begin again, entering perhaps into conversation with a single individual; and soon succeed in collecting another congregation. Not unfrequently the obnoxious individual is caught in his own toils, and exposed before the multitude, and is then right glad to make his escape. Sometimes such will manage by indecent allusions, &c., to turn the laugh against us: all we can then do is to appeal to the more serious and respectable part of the assembly, who generally are not slow to rebuke and silence the shameless champion of a shameless creed. I was exceedingly gratified the other morning by the conduct of an old acquaintance of mine, who seems to have received much benefit from reading the Din i Haqq ki Tahqiq, [a work published by the Missionaries.] I was arguing with a Pundit when he came up; after listening some time he begged to have *his* say. A good deal of disputing ensued between him and the Pundit; at length my friend said, 'Brethren, listen to our word,' (there was a great crowd assembled,) 'I once thought as you think about Christianity, and I used to talk against it as you do, but I read the *New Testament*; I read it *through*; and I have never had a word to say against Christianity since. Do you the same, and you will be of the same mind.' He spoke with feeling and emphasis, and the effect was

great. The Pundit himself, even, begged for a complete New Testament.

"It may look like self-praise to remark that great and unbounded commendation is often expressed at our moderation, and freedom from anger. This no doubt tends greatly to prepare the way for that fixed attention and interest manifested, with which one's soul is sometimes refreshed and encouraged. Still there are none cut to the heart; none crying, 'Men and Brethren what must we do?' Surely, I often say, 'I have laboured in vain, and spent my strength for nought. We have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.' (Isa. xxvi. 18, 19.) Nevertheless I have no fear in respect to final victory. I remember such promises as the one immediately following the passage just quoted:—'Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.' I feel assured we shall, soon or later, conquer; while at the same time many of the Natives have an idea, which they do not hesitate to express, that their systems must give way before ours, and that ours must finally triumph. This want of confidence on their part, and our full assurance of hope must, not to mention other considerations, produce results favourable to the progress of the truth. But in order to secure this to any adequate extent we must have *more Missionaries;* and Missionaries to be efficient in any reasonable time must be trained by those who have themselves gone through the process. If twenty or thirty *efficient* Missionaries full of faith, with no other engagements to distract them, were regularly at work upon the immense masses of people, strangers and residents, in Benares, some effect in the very nature of things must be produced; while the fact has been that our society, [the Church Missionary Society,] since the time the Mission was first established in 1818, *have not, taking an average of the whole period, had one such man at work.* Considering the paucity of labourers that we have hitherto had (though I hope our pospects now are better) in this immense field of labour, I really feel encouraged with what has been accomplished; though as to actual conversions, it has been little enough. We have a splendid school well attended in the city, a large Orphan establishment on the Mission Premises, where a spacious church is being erected, the city is dotted with our Chapels and other preaching places well attended, we are personally treated with deference and many express even regard; Christianity is, to say the least, respected, our books are sought after, our arguments are understood and felt, and our addresses often produce apparently a deep impression. In short, the foundation of the work, whether in regard to the youth or the adults, is laid, and I trust laid firmly, Jesus Christ himself being the chief corner stone. Still it is but laid; we must take heed how we build thereupon. Great wisdom, firmness and love will be required in drawing up (which we are intending to do soon) and enforcing, rules and regulations for the large number of Christians at Sigra; as well as for carrying on the work in the city, and taking due advantage of the impression produced in favour of the Divine cause. May God of his infinite mercy grant us the required number, and right kind of men, with the requisite qualifications!

"But to return from what may be deemed a digression; I have had more individuals to visit me for discussions and conversation since the date of our last report than ever I have had before during a similar period: though there is not one whom I can look upon as a serious enquirer. How lamentable,—and how much cause on my part does the fact furnish for serious examination and deep humiliation!

"A drummer from the Lines (besides the one already mentioned) is a Candidate for baptism, together with his family. He says another Drummer, by repeatedly talking to him upon the Gospel, first inspired him with a desire to become a Christian. It is pleasing to hear him describe how, while in camp in the late Gwalior war, they used to sit up till mid-night discussing the subject. Upon the whole he is a very pleasing character. He is a Hindu by birth, is a shrewd man, and has a thorough contempt for popular Hinduism. I have good hopes of the man. He is straight forward, honest, and frank; but requires a flood of Divine grace to flow down upon his soul. Indeed this is the desideratum with us all—teachers and taught—Christian, and Heathen; and I believe it *will* come; 'And then they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name Israel'. (Isa. xliv. 4, 5).

"The old man mentioned in my last report still cultivates my acquaintance, and exhibits the same friendly feelings. We continue to meet at the school in the city for conversation; but he is very hard, and appears insensible to the motives of either fear or love, a state of mind which must necessarily be produced by his peculiar doctrines of Pantheism. He told me a few days ago, that Lord Cornwallis was an incarnation of Puru Brahm—the great God! He wished to make over to Government about Rs. 28,000 for charitable purposes, but Government have refused the trust, which has chagrined him a good deal. I have not been able to beg

tine his little boy—not that the father has thrown any obstacle in the way, but the mother refuses to give the child up to live entirely with me (with permission of course occasionally to visit his parents) and therefore with the advice of the Bishop, when his Lordship was last here, I gave up the idea of baptizing him now: still I cherish the hope that he will ultimately be brought in. He comes occasionally to spend a day at my house, and goes to the city school to learn English.

"I have been carrying on for the last four or five months a controversy in writing with two respectable young men in the city. Their last communication filled almost four sheets of foolscap, and my reply to it almost seven. To give an account of the controversy here would of course occupy too much room; when it is closed, I am thinking, if my opponents agree, of publishing the whole. In the meantime I earnestly request the prayers of the church on behalf of these young men; that the discussion of the subject may be blessed to them, and lead to their salvation.

"According to custom I spent several months in itinerating last cold season, and visited a great number of towns and villages in the Benares, Allahabad, Ghazeepur, Jaunpur, and Azamgarh districts. I kept Journals of two of those journies; a copy of one of them I sent to the Committee of our Society; the other I have not yet had an opportunity of transcribing. I will briefly remark that my impression from all I saw and heard was far from being of a discouraging kind, notwithstanding that I have felt of late years a great tendency to look at the dark side of things, and to despond in my work. There is in all the districts around us generally speaking a willingness to hear us, and to receive our books. In some cases indeed the people are alarmed at our visits, and are prejudiced and repulsive; but these are balanced by other cases of great friendliness, and readiness to receive and hear us. It requires of course special tact and management in the case of village people to allay their fears, and gain their confidence by convincing them that we are their sincere friends and well wishers, and that we come amongst them on a message of love.

"Upon the whole, considering the nature of the work, and the fearful difficulties with which it is surrounded and that it has never yet been undertaken by that number of men from whose endeavours success might in reason be expected, and relying always on the Divine promises, we have, it appears to me, no good cause for discouragement; that is, if a sufficient number of men previously qualified with a good knowledge of Sanscrit, and Arabic, and of the philosophy and mode of reasoning of the people, with unconquerable faith that worketh by love, and with tempers that nothing can irritate, be employed. . . . . But I do think (I may be mistaken, and how happy and thankful I should be should it prove so!) that without a number of English Pundits and Moulvies, with the spirit of St. Paul, to exercise a powerful influence on many points at once, the conversion of Benares, from the peculiar structure of Hindu society, can scarcely be expected. And surely the place is worth the effort. The conversion of Benares, even the natives themselves say, would be the conversion of India. But I must check myself, though I feel deeply on the subject. I love the work notwithstanding all the trials and discourgements attaching to it. 'I love my Master;' and it is natural for me to cast about in order to ascertain why his cause does not prosper. I would therefore say, with deep humility for my own personal unprofitableness, let us not tempt the Lord by expecting the end without using adequate means, means too which he has put within our power. At our monthly Missionary Prayer Meetings, when all on the mission Premises assemble for prayer, I have frequently experienced great encouragement. During the coming year when the Rev. Mr. Leupolt will have joined us, I hope we shall have more leisure for social prayer, counsel, and consultation, and that one of us will be able to devote a good portion of time to the pastoral duties of the mission and congregation (which as the Orphans marry and grow up will become a very important charge) in visiting them from house to house and conversing with them individually. O! that Christ would send upon us the Promise of his Father."*

PROGRESS AND PROSPECTS OF CHRISTIANITY IN INDIA.

To those who are acquainted with the immense difficulties which opposed the efforts made to propagate Christianity in India about the beginning of the present century, the facilities and encouragements which now exist must appear wonderful. The opposition of those who were most prejudiced against missionary efforts has been overcome. The fears of the most timid have been allayed. The apprehensions of the most desponding have been removed. It is true, that the number of even the nominal converts from Hinduism bears but a very small proportion to the vast population of India; but who can look at the thousands of Krishnaghur, and the tens of thousands of Tinnevelly, without feelings of astonishment,

* "Christ sent out the 70 to those places where he *himself intended to go.* Surely now that so many are being sent to Benares, He himself will shortly visit us. 'Come, Lord Jesus, come quickly.'"

gratitude, and praise? Who can hear of several individuals of the highest castes having been willing to forsake all for Christ's sake and the Gospel's—who can think of the fact that some who bowed the knee to idol gods of wood and stone are now faithful and devoted clergymen, *able ministers of the New Testament*—without acknowledging that the hand of the Lord has been with His servants, and that the success already obtained is both an earnest of still greater blessing, and a loud call for increased exertion?

But it is in the providential dealings of God with respect to India, in loosening the hold of superstition on the minds of the Hindus, in the rapid strides which they are making toward European knowledge, and in the effect of various subsidiary agencies in carrying forward this movement, that the Christian must recognise most clearly the imperative duty of seizing the present moment, and availing himself of present opportunities. Truly may it be said that *a great door and effectual has been opened unto* us in Hindustan.

The following remarks on this subject are extracted from the Reply of the Bishop of Calcutta to an Address lately presented to him. Bishop Wilson observes—

"I may truly say that the *fields* in India are *white already to harvest.* Nothing has, I believe, been seen like it since the days of the apostolic Schwartz, and perhaps not then, nor any thing approaching it. An outburst of the Native mind seems at hand. The diffusion of education, the striking benefits of European medical science, the openings of an exhaustless commerce on all hands, the scarcely-ascertained riches of the soil, the extent and magnificence of the rivers and mines, the superb harbours indenting its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property under the British rule, the unsullied purity of our jurisprudence, the number of offices thrown open to Native merit, the railroads contemplated and almost begun, and the incredible rapidity of communication by steam, uniting the whole world, as it were into one vast family, are bringing on a crisis in the Native mind most favourable to the introduction of Christianity.

"Hinduism, it is my firm belief, will soon altogether hide its head. The crescent of Mohammed has already turned pale. Worn-out and effete superstitions, they are sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning, and the laws of evidence. It is the duty, then, of this and other Societies to 'stand on their watch,' and be ready to fill up the void, thus created in the Native mind, with the blessings of the revelation of Christ; and thus to enable the sagacious Hindu to judge of the contrast between the purity, benevolence and grace, of the holy Jesus and His glorious Gospel, and the inconceivable craft, cruelty, and wickedness, of Krishna and Mohammed, with their debasing schemes of morals. The question as to the true religion will then be virtually settled.

"God has been also pleased at this moment to interpose with His providence and grace by throwing wide open the gates of China, and gathering multitudes into Christ in India, of *such as shall*, we hope, *be saved.*"—

Ch. Missionary Gleaner, Oct. 1845.

WAR IN FEEJEE.

It is very painful to hear of the cruelties practised in heathen countries; and we are not fond of telling our young readers too much about them: but it is right that we should know something of them, to convince us of the need of exerting ourselves to put a stop to them; also to make us feel for missionaries who are in the midst of them. The *Wesleyan Missionary Notices*, for September, give an account of the horrors attending a war in the Feejee Islands, and from this we may get some idea of what the missionaries must suffer.

The Feejee Islands are in the Southern Ocean. The people are ferocious cannibals. Wesleyan missionaries have been labouring among them for a good while. Some of these poor people have embraced the Gospel, and prove by their conduct how the love of Jesus has softened even their hearts; but the great multitude of the people are still idolaters. The chiefs of Rewa and Bau are at war; and the missionaries to each, who were like brothers and sisters, may not now go to see one another. They fear that it will be years before peace is restored. The respect felt for the missionaries by these savages, however, is such that as yet they have been unharmed. Mr. Jaggar, the missionary to Rewa, says, "The heathen were quite astonished at our ease and apparent unconcern, while they remained in a state of constant terror, excitement, and alarm."

We shall make a few extracts, leaving out some parts that are too horrid. Those which follow are dreadful enough:

"Feb. 2nd.—This afternoon the dead body of a man who was slain yesterday was brought here. Our teacher heard a man of great influence giving orders about the cooking of it."

"March 29th.—We have but just got a little quiet from the constant day and night beating of the death drum; and it is again sounded in consequence of six women having this day fallen victims while engaged in catching fish in a branch of the river. They were encompassed

by their enemies and killed. They could not carry off all at once. Five of them were cut up in pieces with tomahawks, and then piled up together and left. The sixth, a young woman about eighteen years of age, was clubbed and brought to Rewa. I saw the corpse being dragged along the beach, with a multitude of men, women and children following after, shouting and laughing. The arm of another woman was also brought here. The death drums give us no quiet now, for we live within a stone's throw of the spot where the drums of Rowa are kept."

April 5th.—This morning the sister of the King of Rewa, the ex-Queen of Bau, brought over a little girl about four years old, for us to consider what her sickness was. I had heard that the child had picked a dead man's hand, and had since that lost flesh. I asked them whether it was true. They replied, 'We did not give the hand for her to *eat*, because it is unlawful for children to eat men's flesh till they have recovered from the *thoko* (a disease to which native children are subject between the age of three and five years); we only gave it to her to *lick*.'"

"9th.—This morning a white man, who has for some time past been residing at Rewa, called upon me for some medicine for a young lad who had been ill for a few days, and his friends were just going to bury him alive; but he interfered, and they gave the child up to him."

"30th.—Some Rewa men found a sick man in the bush. His people had abandoned him. He was an enemy: they therefore made no scruple to club him."

Missionary Repository, Nov. 1845.

Mission-House: New-York, January, 1846.

RECENT INTELLIGENCE.

India: Lodiana Mission.—We learn with sincere regret that Mr. James Craig, missionary teacher at Saharunpur, has departed this life, having entered into rest on the 16th of August last. His disease was an affection of the liver. An obituary notice from the pen of the Rev. J. R. Campbell may be expected hereafter. At present, we are thankful to say that his last hours were eminently peaceful. Mrs. Craig will return to this country with her children.

We have also the afflictive news to mention of the death of Mrs. Jamieson, wife of the Rev. J. M. Jamieson, at Sabathu, of cholera, on the 2d of September last. This painful dispensation will be learnt with deep regret by her friends in this country. A particular account of her illness and death will be found in another column. We cannot but feel deeply grateful for the grace which has been granted to both Mrs. Jamieson and Mr. Craig in their last days.

India: Furrukhabad Mission.—The health of Mrs. H. R. Wilson, which has continued to be very feeble since our last notice, had become so much worse, as we learn with regret, that it was deemed necessary by the mission, as well as by her medical advisers, that she should return to this country without delay. A letter from the Rev. R. H. Wilson, of September 3d, mentions that they expected to leave their station on their way home, as soon as the weather would permit them to set out on the journey, perhaps about the 1st of November. The health of the Rev. J. C. Rankin had become somewhat better, and he would make an effort to remain at his post.

India: Allahabad Mission.—Advices have been received from Allahabad, dated to the 19th of September. The mission were making arrangements to erect a neat church 60 by 35 feet inside.

African Mission.—Letters have been received from Mrs. Connelly, dated at Monrovia, mentioning her safe arrival at that place. She had heard from the Rev. Mr. Connelly at Settra Kroo, who had been seriously ill, but was again restored to health. The affairs of the mission were in a good condition.

France.—A letter from the Rev. J. Joel Audebez, dated Paris, October 16, and written on behalf of the Committee

of the Evangelical Society of France, contains the following paragraph: "We meet with facilities for preaching the Gospel of Jesus Christ. Wide doors are opened to us on all sides. The people who assemble around our evangelists increase in number. In many places, where the population belongs nominally to the Roman Catholic communion, we see them forming assemblies of 500, 600, 800, and more than 1000 persons. This proves to us that the harvest is ripe, and that if we can send into it a sufficient number of reapers, there will be joy in heaven among the angels of God." The writer proceeds to speak of the pecuniary wants of the Society. Its receipts greatly need enlargement, while the churches and individuals at home, from whom it can expect aid, are neither numerous nor generally wealthy. An urgent appeal is therefore made to their brethren of the same faith in foreign countries—an appeal which we earnestly hope may meet with a cordial response. We may give some extracts from the last Bulletin of the Society in our next number.

LETTER FROM THE REV. J. M. JAMIESON.

Obituary Notice of Mrs. Jamieson.

SIMLA, Sept. 8th, 1845.

My Dear Friend:—The subject of the following letter is one of deep and melancholy interest to the writer, and will, doubtless, awaken sympathetic and pensive feelings in the hearts of many whose eyes may rest upon this page. Yes, the mournful event, which I now communicate, has broken up the fountains of my heart, and caused it to bleed at every pore. It has inflicted a wound on my spirit, which no earthly physician can heal. O! for the balm of Gilead; the life and consolations of the Gospel, while I tell you of my sore bereavement. My dear wife is no longer an inhabitant of earth. She is now a happy spirit; one of the redeemed, wearing the *Crown* of *Life*. On the morning of the 2nd instant, her released spirit took its heavenly flight, and left me and six motherless children to mourn our severe loss. But we weep not for her. I would not recall my beloved from her blessed abode. I trust I can truly say, "the Lord gave; the Lord hath taken away; blessed be the name of the Lord."

My dear wife never enjoyed better health in India, than she did during the last year of her life, and we had looked forward, with a good degree of hope, to many years of missionary usefulness, and were just beginning to feel settled once more, after our late wandering. But the designs of God were to be fulfilled, so far as we were concerned, in a different way. A few weeks ago, that awful scourge, Cholera, made its appearance in our station, and among many others, selected for its victim, the partner of my joys and sorrows. About three days before her death, she complained of great lassitude, and on one occasion, when crossing her room, sunk down from weakness. She thought she was very bilious, and took some medicine. This was on Friday morning, the 29th of August, and that day, about two o'clock, p. m., the fatal disease manifested its first symptoms. The best of medical aid was, as soon as possible, called in. But the summons of death had come, and no earthly skill could arrest it. Her feeble frame was soon collapsed, and a state of extreme exhaustion ensued. In this condition, she remained without a pain, or spasm, and her mind perfectly calm and unimpaired, until Sabbath afternoon. Her extremities then became quite purple, and as cold as a corpse. A violent purging, which remained unabated from the commencement of the attack, continued its wasting progress, and she gradually sunk until four o'clock on Tuesday morning, when, in the twenty-seventh year of her age, she gently breathed her last. My dear wife had very little hope of surviving her illness from its first attack, and immediately commenced setting her house in order. Her first care was for our dear children, and she made me promise, if possible, in case of her death, to take them home at once, and said if I would not, she could not die in peace. As to the missionary work, she said, that although she had not been able to do much for her blessed Saviour, or the poor heathen, she considered she was highly privileged in being permitted to devote herself to the cause, and hoped her feeble efforts would be blessed after she was in her grave. She desired me to say to young females in America, who are looking forward to labours among the heathen, "beware of undue enthusiasm. It will fail them in the hour of trial. Nothing but a chaste love for our Saviour, and the souls of the heathen, can sustain the foreign missionary. O! if you ever go home, preach against the *romance* of *missions*." Such were the living and dying views of one of the humblest of missionaries, yet few females ever possessed greater qualifications for preaching Christ among the Gentiles. To a great facility in expressing herself in the native language, she added an affectionate and winning manner, and a charity which knew no bounds. I can truly say she never had an enemy from the time I first knew her. There was a mildness and sincerity in her words and actions

which disarmed even the bigoted Mussalman of his bitter hatred to the followers of Christ, and when the news of her death reached the bazar, many of the most respectable natives flocked to the mission house, and manifested their grief in loud wailings. But I must give you the closing scene of my dear wife's earthly pilgrimage. About twelve hours before she died, I told her it was very probable her end was fast approaching. She heard me with the greatest composure, and simply said, "Do you think so, my dearest?" I then prayed with her, after which she raised her hands and offered up a short prayer for her soul. She then desired all the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her dying blessing. She also had all the servants collected, and addressing them by name, exhorted them to believe on Christ and prepare for death. O! the melting scenes of that solemn hour. Throes of anguish thrilled every heart except that of the departing believer. She was calmness itself. Never shall I forget the last kiss impressed by the expiring mother on the cheek of our dear little babe. Shortly after this mournful parting, she said to the doctor who attended her, "I am dying fast; the conflict will soon be over," and repeated, as she had strength, the beautiful hymns commencing "Come Holy Spirit, calm my mind," "Come, Holy Spirit, come," "There is a land of pure delight," "The Lord's my Shepherd, He," and asked me to read for her the 5th chap. of 2nd Corinthians, and the 2nd of Ephesians. These heavenly truths she heard with much interest, and seemed to be contemplating upon them, when, raising her eyes, she exclaimed, "*Many, many, all friends.*" Here her mind began to wander, and she, by degrees, died away. Her last moments were like those of a person in a deep sleep. Happy spirit! she left the world without a murmur or a doubt. She did not even express a wish to live. Her last prayer was, that she might glorify God in death, and in her dying moments, be kept from taking His name in vain. Her body was buried in the station burial ground, at sun-set, on the day of her death, there to await the voice that wakes the dead. A number of pious soldiers, belonging to the 1st European Regiment, volunteered to carry her remains to the tomb, and sung at her grave that sublime hymn, "Hear what the voice from heaven proclaims." Several officers, also, volunteered to bear her pall, and the sad procession was followed by the largest number of natives I have ever seen at any funeral in India, many of whom manifested their grief by rushing forward and casting handfuls of earth on the coffin while being deposited in the grave. Poor creatures! many of them had frequently heard from her lips the words of life.

I have now, my dear friend, finished my sorrowful story. Pray for me, that this deep affliction may be sanctified to me. I needed the chastisement, and my poor wife was, through grace, prepared for it. May this mysterious providence, also, be blessed to the cause of missions. I have, at present, no fixed plans for the future, but wish to take my children home to our friends, and to return to my work as soon as possible. It will be quite impossible for me to keep them in India, even a year, without great injury to them, and as sister Newton, and Craig, have so many children of their own to take home, and are both in such feeble health, I could not think of adding my six small children to their charge. What is to become of our mission? The Lord seems to have a controversy with us, but He will, doubtless, overrule all for good.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN NOVEMBER, 1845.

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Florida ch 8 00

Pby. of Bedford.

Port Chester, mite soc. Rye ch 24 00

Pby. of Long Island.

Bridgehampton ch, 12 00; do sab. sch. 4 25; Southampton ch, change, 25cts 16 50

Pby. of New-York.

Jersey City ch, sab. sch. to ed. *John Johnston*, in China, 25, mo. con. Sept. Oct. Nov. 35; ch on 42d, st. N. York, mo. con. 5 86: Rutger's-street ch, mo. con. to Nov. 38 86; Madison Avenue ch, mo. con. 3 53; Brooklyn 1st ch, mo. con. 6 87; Brick ch, mo. con. 2 65; Chelsea ch, mo. con. 24; Duane-street ch, mo. con. 30 61; Hammond-street ch, mo. con. Nov. 3 50; 1st ch. N. York, mo. con. Nov. 58 mis. coll. in part, 2725 2958 88

2d Pby. of New-York.

Canal-street ch, 'a member,' to con. the Rev HUGH S. CARPENTER l. m. 40; West Farms ch, 15; Scotch ch, sab. sch. to ed. heathen youth in India, 116 32 161 32

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Rahway 1st ch, 125; do young ladies' for. miss. soc. for China mission, 15 29 140 29

Pby. of New Brunswick.

Bound Brook ch, Landing Road ladies' miss. soc. to con. Mrs ELLEN VOORHEES l. m. 30; New Brunswick 1st ch, fem. for. and dom. miss. soc. sup. Mrs Cole, 50; Freehold 1st ch, 23 64; Princeton, 'a lady,' for education in China, 18; do coloured sab. sch. 3 50 225 50

Pby. of Newton.

Blairstown ch, 4 20; Allenstownship ch, 20 24 20

Pby. of Susquehanna.

Athens ch, 'a lady' 5 00

Pby. of Luzerne.

Lackawanna ch 5 00

Pby. of W. Jersey.

Cedarville ch, fem. for. miss. soc. ed. *Theophilus Parvin*, 17 37; Greenwich ch, Cumberland co. 10; Blackwoodtown ch, 7 50 34 87

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 9th ch, juv. miss. soc. 6 81; Phila. 7th ch, 43 13 49 94

2nd Pby. of Phila.

Neshaminy ch, 10; Frankford ch, 15; Abington ch, 130; do juv. miss soc. for Creek mission, 8 50 153 50

Pby. of Donegal.

York, English Presb. ch 11 25

Pby. of Newcastle.

Octorara ch, individuals 7 00

Pby. of Baltimore.

Baltimore 2d ch, sup. Rev H. R. Wilson 300 00

Pby. of Northumberland.

Milton ch, mo. con. 10 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Beulah ch, sab. sch, 50cts; Saltsburg ch, 20 35 20 85

Pby. of Redstone.

New Providence ch 18 00

Pby. of Ohio.

E. Liberty ch, 'Adonijah,' ann. don. to con. in part, RICHARD C. BEATTY, M. D. 1. m. 20; Canonsburg fem. miss. soc. 23 19; Fairmount ch, 6 50 48 69

Pby. of Allegheny.

Freeport ch, 5 48; Plain Grove ch, 8 50 13 98

Pby. of Beaver.

Little Beaver ch, 20 25

SYNOD OF WHEELING. *Pby. of Steubenville.*

Two Ridges ch, 2 50; Wheeling ch, mo. con. June to Nov. 58 86 61 36

SYNOD OF OHIO. *Pby. of Columbus.*

Worthington ch, 4 50; Truro ch, 24 50; do fem. miss. soc. 14 38; Mount Pleasant ch, 62; Circleville ch, 20 37; Columbus 1st ch, for China mission, 27 40; Hamilton ch, 3 16; do fem. miss. soc. 5; Worthington ch, 5 16 166 47

Pby. of Marion.

Delaware ch, 24 52, less 5 St. Clair money, to be credited when sold; Milford Centre ch, R. P. Mann, for China mission, 4; Liberty ch, 4 48 28 00

Pby. of Zanesville.

Cambridge ch, 16 61; Newark, 12 02, Mrs Wylie, 8; Washington ch, 32 91; Zanesville ch, 74 13, of which 31 to con. J. C. BROWN 1 m.; Cross Roads ch, 2; Olive ch, 5 80; Rushville ch, 6 157 47

Pby. of Richland.

Ashland ch, 15; Martinsburg ch, 19 55, less St. Clair, 6 50; Perrysville ch, 10 83; Fredericksburg, children's coll. 4 37 43 25

Pby. of Wooster.

Guilford ch, 5; Chippewa ch, 4 40; Marshallville ch, 9 53 18 93

SYNOD OF CINCINNATI.

Proceeds of additional sales Campbell's Biographical Sketches 7 05

Pby. of Chillicothe.

Union ch, 11 50 11 50

Pby. of Miami.

New Jersey ch, 7; Bell Brook ch, 7 45; Washington ch, 9 23 45

Pby. of Cincinnati.

Cincinnati 1st ch, mo. con. Sept. Oct. Nov. 11 73; Bethel ch, mo. con. 7 30 19 03

Pby. of Oxford.

Dunlapsville ch, 1; Mount Carmel ch, 1 2 00

Pby. of Sidney.

Piqua ch, mo. con. 9 22; Buck Creek ch, 6 25, of which Rev Mr Price and wife 5; Salem ch, 19 62 35 09

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany ch, mo. con. 26 14

Pby. of Indianapolis.

Shiloh ch 3 75

Pby. of Logansport.

Lafayette ch 1 25

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Chester ch 6 00

Pby. of Sangamon.

Springfield ch, 46; Irish Grove ch, 8 15 54 15

Pby. of Iowa.

Bloomington ch, Mrs Henry 5 00

Pby. of Palestine.

Pleasant Prairie ch 2 55

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Shiloh and Olivet chs 20 00

Pby. of W. Lexington.

Winchester ch, 24 04; Union ch, 30 63 54 67

SYNOD OF VIRGINIA.

Churches not named 67 14

Pby. of E. Hanover.

Richmond 1st and 2d chs, mo. con. 17 95

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Newbern ch, 26; Hillsboro' ch, 21; Raleigh ch. 103 38; Shiloh ch, 12 55; Nutbush ch, 10 50; Greensboro' ch, 57 60; Spring Garden ch, 26 12; Snow Creek ch, 9 25; Cross Roads ch, 4 25; Hawfields ch, 8 50; Milton ch 27; New Hope ch, 5 50; Bethesda ch, 12; Little River ch, 1 85; '——,' W. J. Bingham. 7 50 333 00

SYNOD OF S. C. AND GA.

'A friend,' mo. contrib. 2 00

Pby. of S. Carolina.

Willington ch, mo. con. 10 00

Pby. of Harmony.

Mount Olivet for. miss. soc. 15 50

Pby. of Charleston.

Walterboro' ch, 25; Charleston 2d ch, bal. of quarterly coll. 32 18 57 18

Pby. of Georgia.

Harris Neck ch, mo. con. 20; St Mary's ch, mo. con. 37, sab. sch. 10 67 00

Pby. of Hopewell.

Athens. Mrs Helen Camack, to ed. *Helen Camack* at Allahabad, 25; Bath ch, sup. a heathen child, 12 50 37 50

Pby. of Flint River.

Sheffield, R. Mable 1 00

SYNOD OF ALABAMA.

Synodical coll. at Valley Creek 70 05

LEGACIES.

Blairsville, Pa. Mrs Sally J. R. Davis, dc'd. 125, less state tax 3 12 121 88

MISCELLANEOUS.

Newark 3d ch	63 27	
Gibson, Pa. A. Tiffany	1 00	
'Two friends,' for India	500 00	
'M. L. S.'	200 00	764 27
Total,		$6479 03

Donations in clothing, &c.

New-York, two ladies, clothing and shoes for the Indian missions 87 50
Lawrenceville, N. J. ladies' sewing soc. and individuals, 1 box clothing and books.

Note.—To receipts from jun. assoc. previously published, add as follows; Oxford, O. sab. sch. 18 65; Rahway, N. J. young ladies' for. miss. assoc. 37 81.

In list of names of children, fill the blank opposite the name of 'Wm. B. McIlvain,' with 75, that amount having been paid by the fem. sew. soc. of E. Liberty ch, Pa.

DONATIONS FROM FRIENDS IN INDIA.

Not previously acknowledged.

Received at Lodiana.

Nov. 1, 1843. Donations and subscriptions for beneficiaries in English school,	rs160.12.0	
Donations for Christian village fund,	869.10.0	
Miss Tapp, for girls' school,	50. 0.0	
Dr Nasmith, for fitting up a room in school-house for a chapel,	40. 0.0	
Lodiana 1st Presb. ch,	76. 8.0	
Do. towards exp. chapel,	32. 0.0	
Donations rec'd for building and repairs,	383.6.0	— 1612.4.0

Received at Saharunpur.

Nov. 1, 1843. Rev J. R. Campbell, sup. boy in orphan sch.	56. 0.0	
J. Powell, Esq. for one half sup. of Francis,	84. 0.0	
Saharunpur Presb. ch, 5 mos. coll.	51. 4.0	— 193.4.0

Received at Lodiana.

Nov. 1, 1844. Donations and subscriptions for beneficiaries in English school,	156.14.0	
Donations for Christian village fund,	678. 7.2	
Donations for fitting up a chapel,	46. 8.4	
Lodiana 1st Presb. ch,	77.14.0	— 959.11.6

Received at Saharunpur.

Nov. 1, 1844. Rev J. R. Campbell, sup. boy in orphan sch.	30.0.0	
G. S. Harvey, Esq. for do.	60.0.0	
J. Powell, Esq. for one half sup. of Francis,	84.0.0	— 174.0.0

Received at Saharunpur for building a Hindustani Church.

Nov. 1, 1844. Saharunpur mission ch, mo. con. colls.	170.0.0	
Mosley Smith, Esq.	200.0.0	
J. Powell, Esq.	100.0.0	
W. J. Connelly, Esq.	50.0.0	
J. Miner, Esq.	50.0.0	
G. F. Franco,	50.0.0	
Capt. Dickey,	50.0.0	
Capt. Smith,	50.0.0	
G. F. Harvey, Esq.	50.0.0	
H. J. B. Berkeley, Esq.	50.0.0	
Judge Bigbie,	30.0.0	
H. Clarke, Esq.	25.0.0	
E. F. Waters, Esq.	25.0.0	
D. J. McLeod, Esq.	25.0.0	
B. Cuyler, Esq.	25.0.0	
W. Cragie,	25.0.0	
H. S. Boulderson, Esq.	25.0.0	
Lieut. Turnbull,	25.0.0	
Dr Butler,	25.0.0	
G. Edmonstone, Esq.	25.0.0	
Judge Speirs,	25.0.0	
Dr Corbyn,	20.0.0	
G. F. Edmonstone, Esq.	20.0.0	
J. Powell, sen. Esq.	20.0.0	
Judge Lang,	20.0.0	
Capt Pryor,	16.0.0	
W. H. Jeremie, Esq.	16.0.0	
Capt. Richardson,	10.0.0	
Dr Edlin,	10.0.0	— 1139.0.0
Total,		Rs4378.2.6
		Dolls.2189 26

FORM OF A BEQUEST.

I bequeath to my Executors the sum of dollars in trust to pay over the same, in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. JANUARY, 1846. No. 1.

Board of Domestic Missions.

EBENEZER.

"Hitherto hath the Lord helped us."

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us." 1 Samuel vii. 12.

Having just entered on a new year, it is natural for the Board of Missions to survey the past, and to look forward to the future, and contemplate the great work before them. In surveying the past, they will find abundant reasons for gratitude and praise to God; and, with devout and grateful feelings, to set up their EBENEZER.

At the commencement of this century, in the year 1800, the General Assembly, during their sessions in May, received reports of the Missionaries of the preceding year, and appointed Missionaries for the current year. The missionary enterprise was conducted on so small a scale, that they were able to manage it, during the few days in which they, at that time remained in session. But, with the increase of the business, they soon found it necessary to appoint a STANDING COMMITTEE OF MISSIONS to manage this growing and interesting concern.

The Standing Committee was appointed in May, 1802, and immediately after the rising of the Assembly, commenced their labours, and continued to prosecute them with increasing success. In 1803, the Rev. Gideon Blackburn was appointed to superintend a mission to the Cherokee Indians. He established first one school, and then another, for the benefit of that nation; and continued diligently and successfully to superintend the mission till 1810, when he returned from his mission, "assigning as reasons, want of health, and an intention of changing his place of residence." The Indian children were taught reading, writing and composition. Specimens of their handwriting and composition, were, at different times, laid before the Committee, and the Assembly. The station that had been occupied by Mr. Blackburn, was, after his resignation, occupied by the Rev. Mr. Kingsbury, a missionary of the A. B. C.

In 1818 the Committee was constituted a BOARD OF MISSIONS, with enlarged powers; and, at their own recommendation, THE UNITED FOREIGN MISSIONARY SOCIETY was organized, that they might confine their labours to Domestic missions. This U. F. M. S. became afterwards amalgamated with the A. B. C., with the consent of the General Assembly; after they had, by a *formal vote*, stricken out the *terms* on which the two missionary societies had agreed the amalgamation should be effected. *This fact is not to be forgotten.*

The operations of the Board of Missions, were circumscribed by the want of funds; and they forebore pressing on the churches applications for an increase, lest they should obstruct the efforts then making to endow the Theological Seminary at Princeton. But, when that important institution appeared to be securely established, a few of the *friends* of the Board of Missions, (not the Board itself,) presented to the General Assembly in 1828, an *overture* for its re-organization, with a view to increase its efficiency. All that the friends of the Board wished, was granted, with only *three* dissenting voices.

The effect of this change was most salutary. New life and vigour were imparted to the Board. Its funds and its missionary appointments were doubled the first year; and in the second year, if both were not doubled again, they were greatly increased. And ever since the affairs of the Board have been carried on with wisdom and zeal. The blessing of the Great Head of the Church has manifestly rested on their labours, and much good has been done in His name. Their funds have been enlarged, and their missionary appointments increased from year to year. The result of the labours of their Missionaries, has been most encouraging. New congregations have been organized; many Sabbath-schools established; places of worship erected; the Temperance cause advanced; the wandering sheep have been brought back to the fold;

many souls converted; saints edified, encouraged in their warfare, and cheered in their pilgrimage to heaven. The Spirit of God has been shed down on different places, and gracious revivals of religion vouchsafed to feeble churches. For these signal favours the Board have much reason to be grateful. Praising God for honouring our unworthy instrumentality, let us exclaim, in devout gratitude, "Hitherto hath the LORD helped us." Let us set up our EBENEZER; and trusting in promised aid from Him who loved sinners, and died for them, let us prosecute, with cheerful and confiding industry the work before us.

What is the work before us? How great and interesting to us, and to our country! How important to the cause of our blessed Redeemer, and momentous to immortal souls! Look over the regions on this side of the Alleghany mountains, and see how many destitute places that need the aid of the Board. Then look over those mountains, and contemplate the *great West*, the great valley of the Mississippi, the present dwelling place of millions of human beings, and the future dwelling place of hundreds of millions! What a work lies before us then! What a cry is sent forth from that valley, "Come over, and help us." There, in that vast field, are destitutions indeed! The great enemy of God and man is there, labouring, with untiring diligence, to establish his gloomy sway. That region he seems to have chosen on which to fight the great battle against the liberties of the world, and the kingdom of our Lord. He is determined, that if he can prevent it, pure and undefiled religion shall not prevail in that great valley. There he has unfurled his standard, and is gathering around it his troops, heresies of every kind, the hosts of infidelity, and the veteran forces of Anti-Christ. Hence the streams of wealth that are flowing to the West from the institutions of Austria, France and Rome, to build Colleges, Cathedrals, and Schools of various kinds.

Who can contemplate this mournful scene, without painful emotion? What patriot is not ready to say, I will assist in preserving the liberties of my country? What Christian will not promise, I will, by my prayers and my contributions endeavour to save that "*Garden of the World*" from the dominion of Satan and his missionaries? Oh! when we look at the work before us, is it not evident that our Church, although her efforts and her liberality in the Missionary cause, have been increasing, yet it is but *half awake!* and that, if she would do her part in advancing the glorious kingdom of her divine Head, her prayers must become far more fervent and importunate, and her liberality greatly increased.

How small the contributions to the different Boards of the church, in comparison with what they ought to be! The writer believes, (he thinks incorrect,) that it may be laid down as a *general rule*, that our churches are able to contribute, in sustaining our benevolent Boards, as much as they pay in supporting the Gospel among themselves. The enunciation of this rule may seem startling to many. But if they will calmly analyze it, they may come to regard it with different feelings. This man pays for a seat in a church, or as a subscription to the salary of his minister, a half or a whole dollar, and can he not give a half or a whole dollar to the Boards of the church? That man pays five or ten dollars for a pew, or to support his minister; and can he not give an equal amount to our Boards? Why cannot he who pays twenty, thirty, or forty dollars for a pew, give as much to the Lord's treasury, every year? Let each reader of this article put the question fairly to his own conscience, in the fear of God. Besides, how many are abundantly able to give *twice*, *thrice*, and *four times* the amount of their pew's rent? Many can give from $300 to $500 a year; and some $1000, $2000, or $3000 annually.

What would be the result of acting on this rule? If the average of our ministers' salaries were so low as $200, it would yield $312,400 per annum. The average of $300 would not be high; and so it would yield $468,400 yearly for our Board. And cannot this sum be raised? Oh! if a portion of that spirit of piety which pervaded the church at Jerusalem, were to animate our churches, this amount and more, would be forth coming. May God hasten such a day of Christian benevolence! J.

DOMESTIC MISSIONS IN WEST HANOVER PRESBYTERY.

With pleasure, we transfer to our columns from The Watchman and Observer, the following appeal to the ministers and churches of West Hanover Presbytery, from their Missionary Committee. That Presbytery seem to have embarked in the work of Domestic Missions with the right spirit. We trust their churches will promptly and cheerfully respond to their call. Let them prosecute this good work with wisdom and zeal, and the good effects will soon be visible, not only in the building up of their extensive wastes, but in the speedy revival of vital religion in their churches.—ED.

TO THE MINISTERS AND CHURCHES OF WEST HANOVER PRESBYTERY.

Dear Brethren.—It will be recollected that, at the Spring meeting of our Presbytery, resolutions were unanimously adopted to conduct our Domestic Missionary operations in connexion with the Assembly's Board of Missions, and

to *enjoin* it on the pastors, and stated supplies, and sessions of our churches, to take the necessary steps to present the claims of Domestic Missions to *every member* of the church within our bounds, and ask their aid in carrying forward this great work. As the organ of the Standing Committee of Domestic Missions of Presbytery, I am directed to call your attention to this subject. The committee are gratified in being able to state, that after considerable but necessary delay in adjusting this matter with the Assembly's Board, that Board have unanimously determined to commission all the missionaries whom we recommended to them, and to date their commissions from the time they entered their respective fields. This matter now happily arranged, will, we trust, produce results which will greatly gratify all who love our Zion.

I am sure I need only suggest to those to whom this matter is entrusted, that it is confidently expected that every one will do his duty. The Presbytery, I need hardly say, not only expects that the larger and wealthier churches will act promptly and efficiently on this subject, but that *every church*,—even those who are receiving missionary aid,—will attend to its injunction. If all will do what they can, not only money enough can be raised to supply our own destitutions, but we can aid, even now, the Assembly's Board in sending the Gospel to regions of our country still more destitute than ours. It will be borne in mind, that ours is a very large Presbytery, and ought rightfully to be expected to do more than supply its own destitutions. God has greatly blessed us of late years, and doubtless expects us to give substantial proofs of our gratitude.

There are now *four* missionaries within our bounds under commission by the Assembly's Board,—most of them upon new ground, and requiring of course large appropriations,—and applications will be made at an early day for others. There is, therefore, a necessity for prompt action in our churches. But a small amount has yet come into the treasury. The funds which may be collected will be transmitted to Mr. C. C. Read, Treasurer, Farmville.

By order of the Standing Com. of Dom. Missions of W. H. Presbytery.

J. S. ARMISTEAD, *Sec'y.*

CHURCH EXTENSION.

The Committee on Church Extension find themselves under the necessity of again reminding the churches, that the work committed to them cannot be carried forward without means. It is not our design, at present, to speak of the great necessity and the importance of this enterprise. On this subject the Board have already expressed their views fully and strongly; and the last General Assembly, under a deep conviction, "that in almost all portions of our country, and more especially in our new States, the *growth* and *permanent establishment* of churches, depend, essentially, on their having convenient houses in which to assemble for the worship of God," earnestly "recommended to the Synods and Presbyteries to take such action on this subject, as would secure its presentation to *all the churches* under their care." We know not how far this recommendation has been acted on by the Synods and Presbyteries. We can only say, very little in the way of funds has as yet been realized from such action. As the churches have a right to know, and we trust feel an interest in knowing what their Church Extension Committee is doing, and what means they have for doing their work, we will state in brief their *receipts*, and the *appropriations* they have made. Since the 1st of May last, when the last financial year closed, up to the 1st Dec., a period of seven months, or more than half the year, the whole amount received *from the Churches*, for this object, has been *fifty-seven dollars and thirty-five cents.* To make up this amount, *six* churches have contributed, all, except one, among our feeblest churches. From only a *single church* of any strength, has any thing come into our Treasury for this object. From a few benevolent individuals, there has been received, in addition, $572, making the whole amount received, as acknowledged by our Treasurer, up to Dec. 1st, $629 35. During the same period the Committee have appropriated about *three thousand dollars* to aid in building more than *thirty* new churches. Most of these appropriations are yet unpaid, but they may be called for at any moment, and when called for, it is very important the Committee should be prepared to meet them promptly. The churches should also know, that new applications for aid are constantly making—that many of these applications are exceedingly urgent, and there is reason to expect the calls for aid will be constantly increasing. And it may not be amiss to remind our brethren here, that the Committees for this object in our Presbyteries, are, generally, not slow in giving their sanction to applications for aid, and do not fail to urge on the Church Extension Committee, the peculiar importance of their particular applications, and the necessity of granting the whole amount asked. We do not complain of this. In urging their respective claims, the Presbyteries *do* no more than their duty. All we ask is, that they will be equally zealous and faithful in the discharge of another and a very essential part of their duty, that of urging their churches to furnish the necessary means. Our brethren all know, their Church Extension Committee can

disburse only *what they receive*. Dear brethren, we are persuaded this is a *good*, a *necessary* and an *exceedingly important* work. We are deeply anxious it should be prosecuted with vigour, for we honestly believe it will be greatly for the advancement of the Kingdom of Jesus Christ.

Under this conviction, we venture to submit to the churches, the following proposition, That they make an effort to raise for this object, within the next three months, the sum of *ten thousand dollars*. This we believe may be accomplished, by a very small effort on the part of each minister, and each church, without oppressing any one, and without interfering with any other good object. We beg leave to show, by a very plain and simple calculation, which all can understand, how this can be done. We have now, in connexion with our General Assembly, 2,229 churches. Leave out of the calculation if you choose, the 229 churches as too poor to do any thing, and there are 2,000 left. If each of these churches will raise for this object the small amount of *five dollars*, the *ten thousand* dollars are secured. Is there any one of our two thousand churches, which could not, without any sacrifice, raise this small amount for such an object? We suppose there is not. But most of our churches, if asked, would readily give a much larger amount, and thus leave less to be raised by the poorer churches. If *all* will only *do something*, and do it *promptly*, the work will be done. Will the churches consider this matter? Who will take the lead, and begin this good work?

We will only add, what is done for this object should be done, by a *separate collection*. It should not be united with the collection for missions. The missionary cause demands *a full collection*, separate from all other objects. If it be united with any other object, both will be injured. Let each object rest on its own merits, and let all the churches do for each, as God shall enable them.

In behalf of the Committee on
Church Extension,
WM. A. McDOWELL, *Cor. Sec.*

Letters from Missionaries.

Iowa.

FROM A MISSIONARY IN FAIRFIELD COUNTY.

The Churches evidently revived.

. . . . For a number of weeks past, I have been incessantly engaged in ministerial duties, preaching, pastoral visitation, visitations of the sick, prayer meetings, catechetical instruction, and religious interviews, with all classes of persons to whom I could have access. I trust the Lord has been with us in our labours.

The churches under my care have evidently been revived; a goodly number have lately been added to them, of such I trust as were first joined to Christ, and a goodly number more, are, we believe, seriously contemplating the interesting question, as a personal matter, "*How shall I be just before God?*" Although I would not be understood as describing a revival of religion, in the universally received meaning of that phrase, yet the churches and congregations under my care, are evidently in a state to profit by the means of grace. Our assemblies are full, serious and attentive. I trust the refreshing seasons we are permitted to enjoy together will be continued with a large increase, and over a wider range, of the Spirit's gracious visitations.

Brief Retrospect of Labours, Sacrifices, &c.

Of the numerous Missionaries in Commission from the Board, you can hardly be supposed to recollect minutely their varied circumstances, and fields of labour. In reference to myself, as I have been for some years in Commission, with some diffidence I make the following statement. I have, for nine years, been labouring in this Territory as a Missionary. The first year, I was not in commission—my labours were considerable, and entirely gratuitous. The second year, my labours were heavy, and, also, entirely gratuitous. During the six following years, I was in Commission from the Board on an average allowance of ——. This includes a period of eight years, during which, I was entirely on missionary ground—on ground, not only unoccupied, but unvisited by any minister of our Order, and of necessity without any compensation, worth naming, from the feeble and infant churches I had formed, and among whom I laboured. Several ministers came into the Territory during this period, and after a time, most of them were discouraged, and withdrew—some few remain. As the more important churches were selected by these brethren, I successively, according to my plan of operation, went into other and unoccupied portions of the Territory. Thus, from year to year, I was on new ground, and most of the churches within our bounds, have been thus formed, at great personal expense and labour, and no small amount of suffering. In fact, I have been the harbinger at almost every place where Presbyterianism has obtained any hopeful footing in the Territory.

We are now, by the favour of God, the largest Presbytery, both as to ministers and members, in the Synod of Illinois, with a single exception.

Indiana.

FROM A MISSIONARY IN ORANGE COUNTY.

Distressing Sickness—Lights and Shades of Missionary Life.

The unprecedented sickness that the Lord permitted to come, upon the whole land, has been truly distressing. Never have such scenes of distress been witnessed in many parts of our land, since the visitation of the cholera. Multitudes suffered through lack of medical aid, and every thing that had the name of physician was kept in continual attendance on the sick. But the pestilence has abated, and the groaning land now looks through her tears, in the grief of sorrow, at the desolations that remain. Never before have the inhabitants of all this region been so much afflicted with sickness. The mortality, although numbers have died, has been less than was feared; at times, during the summer, so general was the sickness, that I was compelled to re-call appointments. It was impossible to collect an audience.

I have continued my regular ministrations at four different points. I have been greatly encouraged at one point in the country, and do most earnestly hope, the Lord will pour out his Spirit during the coming winter. The people in that section seem to be waiting, and looking for something special; most earnestly do I trust the Lord will bless the good seed-sower there, and cause it to spring up, and bring forth fruit to his glory. In September, we had a solemn communion season at Orleans, at which time the funeral sermon, for two of our members, was preached. In the last week in September, we held a communion season at Paoli, during the stated meeting of Salem Presbytery. Several of the brethren preached, during the meeting, which much encouraged and strengthened our people. There has been, and still is, a great coldness in the church generally, although a few living Christians are occasionally seen. Men are not often humbled under such judgments of God; His sore afflictions, it is found, seldom convert sinners. It is the "small voice" of the Gospel of His grace, that revives the lethargic, and brings to life those that are dead. I had been led to hope for better things in our church at Orleans during the summer. All was fair and promising in the spring, but before mid-summer, the coldness which seemed to be wide-spread in the western churches, has come upon our people, and vital piety has been in a languishing state. In the diligent and prayerful use of God's appointed means, I still hope for better times. I have preached a great deal, have visited much, circulated our catechism and tracts, distributed as gifts, or by sale, many of the books of our Board of Publication, and have introduced some religious newspapers into our families. We are now making an effort to get the Missionary Chronicle into every family in both my congregations. In this, I think, we will succeed before mid-winter.

I have now laboured in this field about seventeen months, and have been much encouraged, not indeed by what has already been accomplished, but by the rich prospect of greater usefulness still opening before me. I think I daily pray for the *Spirit* and the *strength* of God, that I may do rightly "the Lord's work." About *eighteen* persons have been added to our communion since I began my ministrations here. Two Sabbath schools, one Bible class, one Bible society, and one regular prayer meeting, have been organized and usefully conducted within the last year. O, that I had, if it were but one dozen praying, active members to stand by me, and hold up my hands, in prayer and effort, to save souls. It would give a social character to the means of grace, that could not fail of doing good. What can the *social qualities* of one man do towards the supply of so large a district? The demand, in almost every community, is much greater than the supply.

FROM A MISSIONARY IN ADAMS COUNTY.

Acknowledgment of a box of Clothing.—New Church organized.—Sacramental seasons, &c.

I would not fail to acknowledge the receipt of a box of clothing, and other articles, from the ladies of Dr. Jones's church in your city, together with $5 previously sent by letter, which have greatly relieved us, and call for our devout gratitude to the great Head of the Church, for this kind providence towards us.

During my last quarter, I organized another church, known by the name of Flat Rock, about eight miles north of this place, consisting, at the time of its organization, of *fifteen* members, *four* have since been added, *making* in all *nineteen* members. When I commenced preaching in that neighbourhood, not quite two years since, there were no members of the church there, but now, the Lord has planted an interesting vine in that place, for which, we are both thankful and joyful; and I trust soon, the voice of praise may be heard in every neighbourhood of this, late barren wilderness.

I have held a sacramental service in each of the four churches now under my care, they were attended with much interest, and some additions made to each of them. Our prayer

meetings are generally well attended. Our Sabbath-schools have been attended with marked improvement during the summer. These nurseries of the Lord, as I regard them, are of great advantage to the children and youth of our neighbourhood, and we deeply regret they cannot be continued during the whole year, but from the scattered state of the population, and from other causes, we are compelled to discontinue them during the winter season. The effect, when there is no Sabbath-school, is but too apparent. Still, we trust the instruction given is not lost, but the Lord, in his own good time, will cause the seed sown to spring up, and produce an abundant harvest.

Another Missionary greatly needed.

There is great need of another good man to labour in this field; although small, when I commenced my labours here, it has grown entirely too large for me to give anything like that attention to its different parts which is necessary. I have recently commenced preaching in another neighbourhood, and expect for a time to continue service there. What may be accomplished I cannot now say, but there is good attendance, the house, which is the largest in the place, is constantly crowded, and good attention is given by the audience; many seem much impressed during service, and in conversation speak freely on the subject of religion.

If you have the man, and the means, I do hope you will send some one to take part of this labour with me. We have the *hearers*, but none to lift up the voice and say, "Behold the Lamb of God."

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FROM A MISSIONARY IN ST. JOSEPH'S COUNTY.

Want of Ministers in Northern Indiana.

Without dwelling on matters pertaining to this particular congregation, I wish again to call the attention of the Board to *Northern Indiana*. Notwithstanding their desire, and I believe too, their best endeavour to procure fellow labourers for this field, some how or other, *no brother has yet come to our aid*. A good brother, whom you sent, has settled elsewhere. He was not permitted to come among us. The solicitations of the people on the way, that God's ministers should tarry and preach the word to *them* are so numerous, that if your men set out, with the view of coming to this field, they seem never to reach it, especially if they come by "the overland route." We wish it were otherwise, or rather we wish there were so many coming West, that all would not be taken up before reaching us. Being few in number, and "the harvest great," we sometimes feel not a little "cast down;" and were it not that we are assured "the Lord reigneth," we should be quite "in despair." How can it be otherwise, when our vacancies are left unoccupied year after year, and constantly in danger of being weakened, if not destroyed by those whose object it is to divide; or if not uprooted, to be grown over by noxious weeds; while the churches sleep, the enemy is sowing tares. We need labourers, and we still ask with increasing earnestness, where, who are the men willing to come into this opening field, and toil for the Lord? We have in this northern tier of counties, including one in Michigan, some four, or five, or six churches, anxious to hear the word from the lips of the living teacher, and several other points, where churches must eventually be organized, or be occupied by errorists and infidels. True indeed, if men are sent, *the means for their support* must be furnished principally by the Board, until the increase of the population, and their circumstances will enable the people themselves to sustain the Gospel. It may perhaps be said, if the population be yet sparse, better wait until the reverse be true, and for the present, send labourers into other fields. This, at first thought, would seem a reasonable suggestion, but there are circumstances, which present another view of the subject. This field embraces, confessedly, some of the *very best* counties in the State, and will eventually be filled with a dense population. Tens of thousands of acres of excellent land, easily cleared, are soon to be occupied by settlers, and this country is yet to be, we believe, one of great importance in both the civil, and religious world. The particular locations we refer to, are to become centres of wealth and influence. Error already abounds, and our Roman Catholic neighbours are not wanting in diligence to secure all the best places; and if Protestants sleep on a little longer, it will be too late to preoccupy the ground. It would be exceedingly desirable, and a matter of unspeakable joy, and thanksgiving, to have hundreds of Protestant, self-denying families, *consistent, honest Presbyterians*, move in among us, and by their healthful, moral influence aid in building up schools, sustaining religious institutions, and enlarging the borders of Christ's kingdom. We greatly need such families whose object is, in connexion with bettering their worldly condition, *to do good*. Families who serve God, and their country, and keep out those, who serve Anti-Christ, or themselves. And we need ministers of Christ to accompany them, to preach the word to them, and to aid in establishing the truth in this land. May God speedily supply the wants of this people.

Mission Rooms: Philadelphia, January, 1846.

"THERE REMAINETH YET VERY MUCH LAND TO BE POSSESSED."

The subject of *Domestic Missions* is one of deep and tender interest to every patriot, and every Christian. It is one of those subjects in which *all are concerned*, which comes directly *home* to us, and makes its appeal to every individual who loves his country, or feels any interest in the welfare of his fellow men. The object of domestic missions is to give a pure Gospel, with all its conservative, sanctifying, and saving influence to the destitute population of our own country; and by giving the Gospel, with its ministry and ordinances, to our whole population, to aid in training up this great and growing nation to the enjoyment of all that is valuable in life, and to be a blessing to the world. What an important, what a noble object! To accomplish this object, so desirable, *something, yea much has been done.* By the missionary operations of our own Church, an amount of good beyond all human calculation, has already been accomplished. The salutary and saving influence of these operations has been felt far and wide through our land, and thousands, and hundreds of thousands of our countrymen can attest its value. We rejoice, and thank God for the good which has been done. And we rejoice in being able to say to the churches, that this blessed cause is now in a prosperous state; it is on the *advance.* The good work *is progressing.* God is smiling on the efforts of the church in this department of her work, and the active friends of this cause are increasing. This is encouraging, and we hail it as a token for good to our land, and to the world.

But while we rejoice in the good already done, and would be unfeignedly thankful for the present prosperity of the cause, we desire ourselves not to forget, and would remind our brethren, that this great work of spreading the Gospel through our land has *but commenced*, that it is a *constantly increasing work*, and that it demands the united, concentrated energies of the whole Church. "*There remaineth yet very much land to be possessed*," and we should hasten the work, of giving the Gospel its rightful possession of this whole inheritance. Wherever we turn our eyes, in the field in which the Presbyterian Church is called to labour, we behold moral desolations. In the middle, the southern, and the western states, we find whole communities, including thousands, and tens of thousands of intelligent and immortal beings, our brethren and fellow citizens, living under the same government with ourselves, doomed to silent Sabbaths, without a Sabbath, without any of the privileges of the Gospel; thousands of families living in ignorance and sin, wretched themselves, and in their present state, spreading a pestiferous influence all around them. This, dear brethren, is not an imaginary picture; it is solemn, fearful reality. There are hundreds of thousands in our own country, whom the Gospel has not reached. Nor is this all. The wide field of moral destitution in this land is constantly *extending;* the field for missionary effort is daily *enlarging.* The people are spreading on all sides into our almost boundless wilderness. New lands are almost daily becoming occupied, and new fields of enterprise are opening to the Church, and our wide domain is becoming wider and still wider. What a field is *open*, and *opening* for Christian effort in this land! *There is indeed much, very much land yet to be possessed.* And *now* is the time for the Church to put forth her whole strength in this work. Now, when society is in a forming state, and before dangerous and destructive errors gain possession, let the living, life-giving seed of God's truth be planted in the minds and hearts of the people. What is done *now* to spread the Gospel in our new settlements, in all human probability will accomplish more extensive and permanent good,

than ten times the same amount of labour will ten years hence.

Dear brethren, what we do in this work must be done *quickly*, must be done *now;* we have no security for even to-morrow. Time passes rapidly away; another year, given us to labour for Christ, is closing. It has been a year of great apathy in the Church, of great dearth to Zion; but while the Church has slept, time has carried its millions to God's bar, and to the fearful realities of eternity. Standing on the threshold of a new year, do we not hear God saying to us, "*knowing the time*, that *now* it is high time to awake out of sleep? While, then, we enter on the new year with *thankful* hearts, O let us endeavour to commence it with *higher aims, nobler purposes, holier resolves!* Let the Church wake from her slumber, shake off her lethargy, and do faithfully her part of the work, in sending the Gospel, and following it with fervent, believing prayer, and God will accomplish the rest.

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN NOVEMBER, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

First Presb. ch, Lansingburg, N. Y. addl. 16 50; Second-street Presb. ch, Troy, N. Y. 226 — 242 50

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch, N. Y. — 5 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Scotchtown ch, N. Y. coll. in part — 92 00

Pby. of New-York, 2d.

Scotch ch, N. Y. don. of John Johnston, Esq. — 100 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

First Presb. ch. Rahway, N. J. to con. Fred. King and W. M. Crowell h. m. 100; 1st Presb. ch, Elizabethtown, N. J. in part, 160; Chatham Village cong, coll. 23 50; do. mo. coll. 27 — 310 50

Pby. of New Brunswick.

Miss. Bible and Tract Soc. of Princeton Theo. Sem. 61; don. of Rev J. J. Janeway, D. D. 100; 2d Presb. ch, Cranberry, N. J. 32; fem. for. and dom. miss. soc. of the 1st Presb. ch, New Brunswick, N. J. 50; 1st Presb. ch, Freehold, N. J. 15 11 — 258 11

Pby. of W. Jersey.

Greenwich cong, Cumberland co. N. J. 10; Blackwoodtown ch, N. J. 8 — 18 00

Pby. of Newton.

John Wilson of Allentownship ch, Pa. 5; a private individual, 5; Newton ch, 25; Stillwater ch, 15; Allentownship ch. 20 — 70 00

Pby. of Luzerne.

Presb. ch, Manch Chunk, 5; don. of the Rev Thomas P. Hunt, 75 — 80 00

SYNOD OF PHILA. *Pby. of Phila.*

Tenth ch, Phila. addl. Miss Brooks, 1; 2d ch, Phila. cash coll. 88 94; do Mrs E. Field, 5; do Mary Anderson, 5; juv. miss. soc. of the 9th ch, Phila. 6 81 — 106 75

Pby. of Newcastle.

Upper Octorara ch, Pa. per T. Stewart, 6; from the following: Keziah Withrow 2, Ann E. Dripps 1, Margaret Stroud 1, Tabitha Stewart 1, Alice M'Clellan 1 — 6 00

Pby. of Donegal.

Cedar Grove ch, Pa. 16 25; Slate Ridge cong, 17 — 33 75

Pby. of Carlisle.

Carlisle ch, Pa. — 65 25

Pby. of Northumberland.

Muncy ch, Pa. — 9 00

SYNOD OF PITTSBURG.—*Pby. of Redstone.*

Don. of Rev. Wm. W. M'Lain — 10 00

SYNOD OF OHIO. *Pby. of Zanesville.*

Cambridge ch, Ohio — 5 00

SYNOD OF N. INDIANA. *Pby. of Michigan.*

Plymouth ch, Michigan — 12 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Equality and Golconda chs, Ill. 6 07; Chester ch, Ill. 7 — 13 07

Pby. of Iowa.

Mount Pleasant ch, Iowa — 2 70

SYNOD OF N. CAROLINA. *Pby. of Orange.*

From the following churches, per Rev. Drury Lacy, viz. Raleigh 83 08, Hillsboro' 20 60, Greensboro' 92 50, Clarkesville 27 07, Cross Roads 4 25, Hawfields 8 50, Milton 38, New Hope 5 50, Little River 1 85, Spring Garden 39 05, Nuthush 43, Danville 41; Miss Ann S. Speed 2, Wm. J. Bingham 7 50, Miss Sarah C. Ayer 2 — 415 90

MISCELLANEOUS.

John P. Hall 5; Springfield, Mass. two ladies 2 — 7 00

Total, $1262 53

Clothing, &c.

From the ladies of the Industrious Soc. of the 1st Congregation ch, Bennington, Vermont, a box of clothing, valued at — 54 50

FOR THE CHURCH EXTENSION FUND.

A friend, for the Pines, N. J. — 2 00

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN NOVEMBER, 1845.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

First ch, Pittsburg, addl. Mrs Ogden 1, Miss Stevenson 1, R. Beer 5, J. Marshall 10, F. G. Bailey 25, Samuel Bailey 25, J. F. Perry 2, J. Blair 5, W. R. Murphy 10, Wm. Ewing 2, R. Dalzell 3, A. Laughlin 25, M. Allen 50, J. E. Breading 5, John D. M'Chord 10, Mr Leech 2, per F. G. Bailey, Esq. 181; Raccoon ch. 10; Pisgah ch, 3 31 — 194 31

Pby. of Alleghany.

Butler ch. — 22 12

Pby. of Redstone.

Mount Pleasant ch, bal. to con. Rev J. J. Brownson an h. m. — 8 00

Total, $224 43

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN OCTOBER AND NOVEMBER, 1845.

SYNOD OF CINCINNATI.

Synodical coll. at Dayton, Ohio — 20 0

Pby. of Miami.

Mount Pleasant, Ohio, 3 15; Mrs Lowe, Dayton, Ohio, 10 — 13 15

Pby. of Cincinnati.

First ch, Cin. 91 01; Rev J. A. Dunlap, Cin. 5 50 — 96 51

Pby. of Sidney.

Sidney, Ohio, 58 50; children of the Rev J. A. M. 25cts; Troy ch, 21 85; Sidney Pby. 23 33; Buck Creek ch, 19 25; Urbana ch, 14 85 — 139 58

Pby. of Maumee.

Findly ch, Ohio — 28 00

SYNOD OF INDIANA.

Synodical coll. — 17 50

Pby. of Salem.

Livonia ch, Ind. 20 90; Monroe ch, Ind. 4 60; Salem ch, 4 80; New Albany ch, 2 25 — 32 55

Pby. of Vincennes.

Princeton, Ind. 7; Lower Indiana ch, 6 20; Upper Indiana, 4 30; White River ch, 4; Mrs Anne Baum, Terre Haute, Ind. 20; Carlisle, Ind. 7 62 — 49 12

Pby. of Crawfordsville.

Frankfort ch, Ind. — 0 50

Pby. of Indianapolis.

New Providence, 3 06; Bethany, 3 50 — 6 56

SYNOD OF N. INDIANA.

Synodical coll. — 50 00

Pby. of Logansport.

La Fayette ch, 12; Indian Creek ch, 5 50; La Fayette ch, addl. 2 — 19 50

Pby. of Lake.

La Porte ch, Ind. — 8 06

SYNOD OF ILLINOIS.

Synodical coll. at Jacksonville — 24 69

Pby. of Schuyler.

Mount Sterling ch — 5 00

Pby. of Palestine.

Palestine ch, Ill. — 1 62

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Bonhomme ch, Mo. 9 55; 2d ch, St. Louis, 62 25; Hillsboro' ch, 16 53; Des Peres ch. Mo. 8 — 96 32

SYNOD OF KENTUCKY.

Synodical coll — 41 65

Pby. of Louisville.

First ch. Louisville, Mrs Coleman, 2 50; Six Mile ch, 6 37; 1st ch, Louisville, 6 50 — 15 37

Pby. of Transylvania.

Lebanon ch, Ky. — 10 00

Pby. of W. Lexington.

Georgetown ch, Ky. 5; Harmony ch, 27 42; Woodford ch, Ky. 25; Mrs Lucy O. Scott, Lexington, Ky. 14 — 71 42

Pby. of Ebenezer.

Ebenezer Pby. 12; Washington ch, Ky, 9; Paris ch, Ky. 35 — 56 00

MISCELLANEOUS.

Palmyra, Ind. 5 85; Rev J. A. Rossell, refunded, 20; sales at missionary depot, 76 13; R. L. Walpole, 10; Rev B. H. Campbell, 3; sales at missionary depot, 106 22 — 221 20

Total, $1022 56

WILLIAM GARVIN, Treas.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. FEBRUARY, 1846. No. 2.

Board of Foreign Missions.

France.

EVANGELICAL SOCIETY OF FRANCE: LETTER TO THE FRIENDS OF THE SOCIETY.

Paris, September 25, 1845.

THE best way to prove to the satisfaction of all men that we are not deceiving ourselves in relation to the extent and the good results of the labours of our Society, is to confine ourselves to the simple statement of facts. This kind of evidence, when presented by Christians, whose earnest desire is to avoid every sort of exaggeration, is of all the means of persuasion the most convincing.

The first fact which clearly shows the continual increase of these labours, relates to the large amount of the expenses anticipated for the operations of this year. And indeed, if God raise up for us all the evangelists that are needed to meet the most urgent wants, the expenses will this year exceed the sum of 250,000 francs. This will not be thought an exaggerated estimate, when it is known that since the commencement of the present financial year, almost 76,000 francs have been paid out, and that the written engagements entered into, and at this day remaining to be honoured, exceed 110,000 francs. Here, therefore, is an expenditure of 186,000 francs perfectly certain: while at the same time, without passing the bounds of duty, or the wants of the field, we are seeking and calling with the warmest desires for not less than fifty evangelists, who are impatiently expected by multitudes longing to hear them.

Should not our hearts be filled with lively and profound emotions of gratitude to the Lord at the report of these great things? : . . . Great things if it is given to Christians rightly to apprehend their duty under present circumstances; if, far from hindering by their sloth a work which displays such striking developments, far from saying in any manner to the Lord when such are his dealings, "thus far shalt thou come and no farther," they are, on the contrary, prompt and generous in their offerings. It is liberality of this character that the financial position of the Society, at the present time, imperiously demands.

Adding to the 18,000 francs constituting the deficit exhibited on the 31st of last August, the 110,000 francs which form the entire amount of the engagements contracted, it appears that the Committee, in order to answer the demands of their service, must, between now and the 15th of April next, receive 128,000 francs. . . . :

We commend the foregoing statements to the consideration of our friends. We are sufficiently acquainted with them to know, that it enters not into their thoughts to leave the members of the Committee to support alone the responsibility and the difficulties of such a situation. But we know also, that when men are not daily informed of the various aspects which the advance of a great cause presents, they insensibly come to make it no longer a subject of habitual concern. But the Lord has designated for the support of all operations which relate to the advancement of his glory, a line of conduct which secures us not only from being wholly forgotten, but from any measure of undue neglect, "Concerning the collection for the Saints," wrote an Apostle, "as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Do this, let it be done with devotion, and the Evangelical Society of France will need no extraordinary exertions to find the means which are wanting for the maintenance of an establishment composed, at this time, of eighty-five agents in active service, and forty-five educated teachers of both sexes,—that is, one hundred and thirty friends. This number too, the enlargement of which we ought to expect, by reason of the different openings made on various sides, speaks with sufficient eloquence, it seems to us, to the point that the progress of the work is by no means to be regarded among the number of fictions.

The additions recently made to the number

of agents actively engaged, will doubtless give pleasure to those who have read our last publication, and who learned from it how greatly we lamented the want of means to extend and strengthen the action of the Society at the grand centres of evangelization, such as those designated in the departments of Lower-Charente, of Upper-Vienne, and of Yonne. Thanks be to God, new messengers of the glad tidings have been sent to those regions, and also to others. For it would be an error to imagine that our whole force is concentrated upon these points alone, to the utter neglect of equally pressing appeals from a multitude of other places. Facts of a very encouraging nature are taking place in the department of Yonne, concerning which a special notice is preparing. But it cannot be too much dwelt upon, in order that the true and real state of things may be understood, that the same facts in almost the same manner are occurring in seven or eight other departments, where the minds of men are tired and disgusted with the empty ceremonies of a lifeless worship, which for this long while the vast majority have not observed even in appearance.

Hitherto, in fact, dissatisfaction with the existing form of religion has been the prevailing motive with the larger part of those who are drawn to hear our evangelists. They find their instructions adapted to wants of the heart, the existence and nature of which they themselves are as yet scarcely aware of; and to ascribe religious sentiments more definite than this to the crowds that throng together at all our places of worship, would be to go beyond the truth. It is granted that the movements with which we are concerned are not like that mentioned in the acts of the Apostles, in the course of which, three thousand persons were added to the church on a single day.

But having made this concession, it remains not at all less certain that, whatever movements like those around us have manifested and continue to manifest themselves, there are found souls that receive deep and abiding impressions; and it is a joyful certainty, which leaves no room for doubt, that a band more or less numerous, separate themselves, and become decided converts to the belief of the vital doctrines of salvation. A few facts will serve to justify this assertion.

"I have now been settled here some weeks," writes a pastor, "in order to carry on the work pointed out and put into actual operation by our dear Mr. A., whose activity appears to increase in proportion to the labour to be performed. The meetings which at first counted no more than fifteen persons, now rise to sixty or a hundred, who all listen with attention to the glad tidings, *news* indeed to the greater part of them. But our influence reaches beyond the limits of the chapel, and by the means of tracts, disseminated with profusion in the town and its neighbourhood, there may be said to be a general awakening here. For this people who have no religion are not thoroughly irreligious. The *religion of money*, as they delight to call it, provokes their indignation, but the Gospel may every where be proclaimed without fear of opposition from either sceptics or scoffers."

"On the 2d and 3d of this month, in the evening, we had, at A., two services in a low, confined room, able to hold a hundred persons with convenience. More than twice that many, however, were crowded there on the first day, without counting an almost equal number on the staircase, and in the street, where a little could be heard through the windows. On the next day, another meeting was held, quite as numerous, notwithstanding no notice had been given out on the evening before, and much more attentive, accompanied throughout with marked interest. There were those postures of fixed attention which expressed by the look that sentiment of approbation they could not by the voice. 'Ah, if you were to come regularly,' said an honest man, 'the little church would soon outnumber the great one.' 'Now, we have the true religion at last,' said another. 'And all for nothing,' added a tradeswoman that sold cheap trinkets. 'It is very good, it must be confessed,' said the most evil-disposed. Our private visits are equally well received: every one is asking whether a minister will soon settle permanently among them. In our rounds a man stepped up and said to one of us, 'Good morning, my pastor. It would give me great pleasure if you would come in to my house.' And he would take no denial. 'You believe in the Father, in the Son, and in the Holy Ghost,' added he. 'It is enough for me to know that you believe in the Father, in the Son, and in the Holy Ghost. That is my creed too.' In another place there is a sick woman who hears us with interest, and tells us, with tears in her eyes, when we leave her, that our visit has done her good, and earnestly begs us not to forget where she lives.

"But that which gave us the most lively satisfaction was to find at A. a converted family, a Priscilla and an Aquila, who already have the church in their house, and who will be of great service to the future pastor of this rising flock. This married couple, who fill a respectable station in society, and of whom the wife, formerly a very devoted Catholic, found an imaginary peace in the worship of Mary, were providentially brought to the saving knowledge of the Gospel, by a tract, L'Ame Angoissée, given to one of their neighbours. This tract which contained many texts of Scripture, led them to purchase a Bible; the perusal of which they commenced at the Book of Genesis, intending to read it through. 'I confess,' said

the husband to us, 'the first time we read this book, it did not appear to us to be what it was said to be; many things stumbled us. On a second perusal it seemed already much better; but upon the third, we said, 'This is indeed the word of God.' It is delightful now to hear them speak of their hopes and their happiness, and to see their zeal for the spread of the Gospel. They were on the eve of leaving A., when public worship was opened there. Although there is nothing that could keep them, and their interests, and their affections too, call them elsewhere, they have resolved to stay, for the sole purpose of bearing their testimony to the truth in the town, in which the stirrings of the Spirit from on high seem ready to commence."

In a letter from another evangelist we read the following:

"Before meetings were started in this region, feuds and rivalries, deep and bitter, existed amongst the villages and hamlets. On the most trivial occasion, scuffles and fatal conflicts took place. To raise a hurrah for his own town was the signal for an assault on the imprudent or fool-hardy man who did it, with clubs and .es; and he might count himself exceedingly fortunate if he was not left lifeless on the ground. 'Their feet were swift to shed blood. They knew not the way of peace. There was no fear of God before their eyes.' The change produced by the preaching of the Gospel, upon the manners and customs of this people, is remarkable: it is truly a moral transformation. The men, lately so cruel and revengeful, are now gentle and forbearing: those women, devoid of delicacy, are become distinguished for their modesty. In short, beautiful and cheering as it is to behold the zeal, the alacrity with which this people, born but yesterday, hasten to the meetings, it is not less so to see the attention, the avidity with which they listen to the word of life. A word uttered which bore any reference to the fundamental truths of the Bible, would be at once remarked by my audience, although in general they have little intellectual cultivation."

An agent placed at one of the new stations that have shared in those great movements we have already several times spoken of, gives us proofs that something more is concerned than mere curiosity in regard to a novel religion, something beyond the opposition of men to a worship of which they have grown weary. Our friend moreover observes that his audience, which usually numbers from three to four hundred persons, makes evident advances in the understanding of evangelical doctrines, and in the application of them to practice in life. He has established on one day of the week a meeting intended to facilitate the perusal of the Scriptures. At this meeting, which is larger than could have been hoped, every one is free to offer whatever difficulties he has met with. It is truly joyful to see people who, like those we speak of, seem so completely destitute of intellectual culture, and who a short time since did not even know there was a Bible, come with that holy book in their hand to point out passages they do not well comprehend. Under the blessing of God the influence of our evangelist is extending farther and farther. In his last communications he names several villages quite distant from his abode which have sent him urgent appeals. The inhabitants of one of these villages have made him a promise that, if he would come and establish among them the evangelical worship, they would build a church at their own expense on a piece of ground which one of them has already given for the purpose. It is of interest to add that, in the place where the people manifest the most avowed desire to hear the Gospel preached, a cause may be assigned for the fact in the presence of a single man, who, after obtaining a Bible, has been so greatly blessed in his researches and meditations that he has become an excellent evangelist to his neighbours, going among them to read the Gospel and tell them his discoveries and hopes. One of his friends was at last so moved by the words he had addressed to him, that he exclaimed "Enough! I, too, will be a Protestant." The signification which this title bears among Catholics, who have the Gospel preached to them by true Christians, is that of a man of faith and prayer. Ah, why is it not more generally applicable in this sense. This was the import attached to it by the man of whom we have been giving an account, for he replied to his friend, "Be careful. You know now that there are many who receive the seed in the stony places, that is, for a season."

When what follows is read, which we extract at random from the journals of evangelists in those places to which the light of the Gospel has been recently carried, we will not be suspected, it seems to us, of trying to set off to undue advantage the true state of things.

"What is most encouraging of all with the inhabitants of T., is that one may preach the Gospel to them as long as he pleases without their growing tired. They find that I never stop among them long enough.

"Although I had expected no more than five or six heads of families, considering the smallness of the chamber in which we were to hold our meeting, and though Mr. B., the pastor, was to preach in the evening, so large a number of persons came that it was found necessary to close the doors when the room was full almost to overflowing. On the morrow, in the evening we assembled in the open air, and we were rejoiced to see the seriousness and gratification visible in the aspect of our numerous hearers. 'What happiness is ours,' cried some,

'since the Society is come to our aid, giving us a pastor.'

"I have been, within these few days, called to pay the last duties to a young man who died at the hospital of the village, and died, as I hope, in the knowledge of his Saviour. I never saw so many at a funeral before; and I never proclaimed the Gospel to such a crowd as then surrounded me as I stood by the grave. The subsequent day two Catholics came to me to buy a Bible, and two persons who had been living in irregular practices have since put themselves under my care and are earnestly seeking to enter again upon the good way."

A pastor, residing at one of the towns where general attention has been directed to the subject of the Gospel, gives us particulars of a similar character respecting a burial. At the hour fixed for the funeral procession to move, almost two thousand people were collected in the vicinity of the house of death. A service was performed at the door, which gave satisfaction to all. Public attention had been called to this ceremony beforehand, because it was known that considerable pains had been taken to secure to the clergy the possession of the body, at least in appearance, although the deceased had belonged to the Protestant faith. During the last days of his illness, a sister of charity was sent in the first place to those members of the family who belonged to the church of Rome, to persuade them to call in a priest. She told them, in order to prevail upon them, that in all ages the Catholic religion had been the true one, that Abraham was a Catholic, and that Jesus Christ had declared positively that no one could be saved except in that religion. This first attempt having miscarried, they dispatched a second emissary. He was willing to agree that the dying man should neither know nor see the priest that was to be sent. 'The only important thing is,' said he, 'that the public should know and see that a priest has entered your house, and that the rites of the church can, in consequence, be performed without hinderance.' This second proposal was likewise rejected: it served, however, to enlighten a great many persons.

"A land-holder from St. M., a commune which reckons over a thousand inhabitants," writes a pastor, "called this morning to bring again to me the two petitions which have once before reached me, with very many signatures. A neighbour of his, a man of considerable wealth, the owner of an estate, makes the offer of a piece of ground as a donation, for the erection of a church. He has himself promised me ten days of a man's labour, a cart and three horses for the transportation of building materials, and he assures me that a great part of the inhabitants of the commune are prepared to shew the same prompt zeal."

"We, the undersigned citizens of V.," we read in a letter addressed to one of our friends, "earnestly pray you to favour us with the continued enjoyment of your holy ministry, which has already been to us a source of so much edification. Being completely undeceived in respect to the errors and superstitious practices of the Church of Rome; feeling the need of a serious religion which can both serve as the guide of our lives, and offer a sure ground of hope at the hour of death; and having found such a religion in the pure Gospel of Jesus Christ, which you have come to preach to us, and which we read for ourselves in the Sacred volume that contains it; we declare that we adhere to it with all our hearts, and that we are willing to persevere in making a public profession of it throughout the whole extent of our existence.—Although little advanced as yet in our acquaintance with this Divine religion, and notwithstanding the progress we all feel the necessity of making, we believe that we can call ourselves men of the same faith with you, and in that character we agree to recognise you for our pastor. Confiding in the royal government, as well as obedient to the laws of our country, we are persuaded that nothing will occur to put a restraint or check upon the first and most precious of our liberties. Yet, if contrary to our expectation, any one should, in the course of time, wish to raise up obstacles in the way of the free profession of our evangelical faith, we will hold ourselves ready to protest by every lawful method against every arbitrary and oppressive act tending to this result, and to prosecute the redress of such a wrong as the heaviest injury that could be done to us. With such firm convictions, reverend sir, we again pray the continuance of the offices of your ministry among us, and we tender you the assurance of our gratitude and strong attachment."

We sincerely desire that declarations such as this might be without restraint and voluntarily drawn up by the people of the evangelized districts. It would be one of the best means to put an end to all false interpretations of the fundamental law of the realm.

One fact more and we have done.

Every year at this season the Committee go to St. Denis, near Paris, to be present at the distribution of the rewards given to the pupils of the two schools they have founded in that town. This meeting has always had this interesting circumstance connected with it, the large audience that assembles with the view of hearing the Christian words that are spoken on the occasion.

As it was known beforehand that the concourse of hearers would be uncommonly great, the public ball-room was hired. The appearance of this elegant saloon, which will hold it is said a thousand persons, was of the most ani-

mating description. Almost eight hundred individuals were seen surrounding the pupils of the two schools. The interest which was manifested in hearing the discourse of the Rev. Frederic Monod, and the counsels addressed to the children by another member of the Committee, the serious attention paid to the singing of the hymns, and to the prayers, plainly showed that each one approved cordially the whole of the exercises of this domestic festival. While beholding such a spectacle it was natural to take a survey of the facilities which the Lord has granted to this work of evangelization, and this made it the more gratifying to hear that good news announced in the name of the Committee by the Rev. Mr. Monod; that the Society are now making preparations to erect a larger place of worship at St. Denis than the one already there, which is filled every Sunday; and also two school-rooms, larger than those which have been hitherto occupied. It will be seen that there is not, at this station, which is one of the earliest, any decline in the labours prosecuted. Thanks be to God, the case is the same, we repeat it, at the greater number of the other stations which have been occupied for a series of years.

Now we leave it to our friends to determine what sort of assistance they have to give to a work so greatly blessed. We leave them to determine, in view of these blessings, whether the Committee have done wrong in pledging themselves for sums so considerable as those specified at the opening of this letter; and whether it is expedient for the interests of the great labours with which they are charged, to spend precious time in procuring, by their own exertions and with great difficulty, supplies of money to relieve the agents of the Society from all anxiety about their daily subsistence.

Having put these questions, we look to our God, and we have the firm expectation that what he has so well begun he will carry through in like manner, and that he will give to his dear children, to those who daily say to him, 'Thy kingdom come,' all the zeal and the devotion that are requisite to attest the sincerity of their prayers.

India: Ludiana Mission.

JOURNAL OF THE REV. J. M. JAMIESON: AN ACCOUNT OF A MISSIONARY TOUR THROUGH GURWAL AND KAMAUN.

Concluded from page 6.

Notices of the journey—An eligible Mission station—A Hindu reading Mat. v. 1–11—Festival of the Holi—Almorah and notices of the inhabitants—Cultivation of Tea.

March 1st, Chamar Gaon, 18 *miles*. Passed several large villages to-day, but as we had a long march before us, we had not time to stop at them all. Road good for the first half of the way. Crossed a large stream of water, and then ascended a high and difficult hill covered with firs, on the opposite side of which we pitched our tent, and have stopped for the night.

2d, Deorah Hath, 13 *miles*. Descended early this morning to the *Ram Ganga*, a handsome river which forms the boundary between *Garwal* and *Kamaun*, and breakfasted on its right bank. Preached to a number of brahmans and faquirs who reside in an adjoining village and temple, and gave them books.

After crossing the river we entered *Kamaun*, and ascended a high hill, along the summit of which our road led to this place. *Deorah Hath Bungalow* is situate in the midst of much cultivation, and surrounded by many villages and temples, said to have been erected by the gods many thousands of years ago. The whole country, for several miles around, has the appearance of table-land, and would afford the best field for a Missionary of any place I have seen in the hills. Its elevation is about 5,000 feet, and is only 15 miles distant from *Almorah*, where a missionary could obtain all his supplies. The inhabitants are chiefly brahmans, and many of them can read fluently. Several of them have been educated at *Benares*.

Mr. M. is much pleased with the place, and thinks the London Missionary Society may yet have a Mission here.

3d, Deorah Hath (Sabbath). Had divine service in Hindustani as usual, this morning, for the edification of ourselves and *Masih Prosad*; after which we sent to the neighbouring villages to invite all the readers to come for books, and to hear an address on the subject of religion. Some twenty or thirty persons came, among whom were a few Pundits, who read *Sanscrit* pretty well. To all of whom we preached the Gospel and gave books. To a Pundit who appeared to be the chief man of the district, Mr. M. gave a Sanscrit New Testament, and having turned up the 5th chapter of Matthew, asked him to read and expound the *beatitudes*. This he commenced with great self-importance, but to our suprise, misconstrued them every one. He gave their literal and grammatical construction, but of their spiritual meaning, he was entirely ignorant. Thus, it is to be feared, many of the heathen who read our sacred books fluently in their own languages, cannot comprehend their spirituality. And hence the necessity for the living preacher to accompany the *Word*.

On account of the *Holi*, which the villagers were celebrating, it was with much difficulty we procured any supplies. This festival is held at the approach of the vernal equinox. It continues several days, during which men, women and children amuse themselves by throwing red powder on each other, singing obscene songs, giving abusive language to all they meet, and dancing. Children, on these occasions forgetting the relation they sustain to their parents, and brothers, and sisters, accost them in the most indecent manner, and *vice versa*. It is, I believe, held in memory of Krishnu's *gambols* with his milk-maids.

4th, Guli Bassar, 13 *miles*.—Our road this morning led over table-land nearly all the way to this place. It is beautifully cultivated, contains many large villages, and would afford a good field for missionary labour. We are now pitched among some straw huts, and within sight of Almorah. There is no village near our camp-ground, and the neighbourhood very ragged and barren. Supplies obtained at a distance.

5th, Almorah, 13 *miles*.—For several miles our road was almost level and good. Descended to a considerable stream of water, crossed it by an iron suspension bridge, to *Havil Bagh*. At this place there is a cantonment and several officers' houses; also lines for half a regiment of native soldiers. There is considerable level ground on the left bank of the river, and an extensive parade for the assemblage of troops. On this account, the regiment stationed at Almorah, five miles distant, where there is no level ground, is divided into two divisions, which reside alternately at Havil Bagh, for the purpose of exercise. There is a beautiful Botanical Garden at this place, chiefly I believe for the cultivation of tea. It is under the superintendence of *Dr. J.* From this delightful spot we ascended a long hill by a good road to Almorah, and have, by the kindness of *Lieut. J.*, taken up our abode in a government bungalow, situate near the centre of the bazar.

6th, Almorah.—Almorah is now the capital of *Kamaun*, and was founded by *Raja Kaliyanchand*, about the time of *Akhbar* the Great. It is by far the handsomest and largest town in the hills. It is built on the ridge of a hill, along the summit of which the principal street runs. This is more than a mile in length, and well paved from one end to the other with flat stones. The houses on each side are compactly built of stone and slated. They are usually from two to three stories high, with balconies of wood beautifully carved, projecting from the upper story. The elevation of the town is near 6,000 feet above the level of the sea, and its population about 5 or 6,000, exclusive of a regiment of native soldiers. Its trade consists chiefly in borax, salt, musk, chouries, shawls, blankets and wool from *Thibet*, and corn, cotton cloths, and iron utensils from the plains; but this does not appear to be in a prosperous state. The distance from the plains is about forty miles, and eight or nine marches from the border of Thibet.

The inhabitants of Almorah approach more to the people of the plains in their appearance and habits, than their neighbours of the surrounding hills. But here, as in Srinagar, prostitution prevails to an alarming extent. .....

The hills of Kamaun are less lofty and rugged than those of the other hill provinces, and the valleys more susceptible of cultivation; villages are therefore more numerous, and the population much greater. The mass of the people call themselves *Rajputs*, but brahmanical influence is very predominant. The brahmans of the *Jotishi*, or *Josi caste*, as they are called, are the high priesthood of the country. It is supposed they came originally from the south of India. Few of them possess much learning, but they are exceedingly proud of what little they do know, and bigoted. The agricultural labours are conducted chiefly by women. The unnatural practice of polyandry, which is so prevalent in Basahar, is unknown here, but polygamy is very common—each husband being desirous to secure as many field-labourers as possible.

Near Almorah there is a tea garden, under the care of Dr. J. also, but chiefly cultivated according to the directions of ten or twelve *Chinamen*, who have been brought from China by Government for this purpose. The garden contains several acres of ground, and the plants appear to be in a flourishing condition. I visited the Chinamen at their residence, and found them all sitting on chairs around a table, sipping tea and *brandy*. They immediately invited me to partake with them, and as the tea was of their own manufacturing at Almorah, and made after the Chinese fashion, I took a cup. It was an infusion of black tea, without either milk or sugar. This is kept hot in a teapot enveloped in cotton, and placed on the table for constant use. I made a number of inquiries about the preparing of the green leaves of the plant, and as to the mode of manufacturing the various kinds of tea. The leaves, as soon as they are sufficiently matured, are carefully picked and placed in the sun to dry. They are afterwards rubbed between the hands. This done, they are placed on copper plates, I believe, over a slow furnace and farther dried. The black tea is made from the older and coarser leaves, and not so much rubbed as the green. This is as I understood the Chinamen, but as they spoke very imperfect Hindustani, I may have *mis*understood them. One of them reads the Chinese language well. And I promised, if possible, to send him a *New Testament* in his own tongue. The others are all illiterate. I procured some of their Almorah tea as a speci-

men It is black, the only kind they have yet made. It appears pretty good, but wants the fine flavour of the genuine China tea.

Bazar school—Almorah as a Mission station—Village of a Naik—Notice of Lake Naini Tal.

6*th*.—Visited a bazar school this morning, which I was told is supported by the political authorities of the station. There were eight or ten boys in the school, all learning Sanscrit from their own Shastras. Upon inquiring if no vernacular works were taught in the school, I was shown a few of the *Agra School Book Society's* publications carefully laid up in a book-case, evidently but little used. As for European Geography, Astronomy, Arithmetic, or History, all of which are found among the above Society's vernacular works, neither Pundit nor scholars knew or cared any thing. No wonder such schools are inefficient, and disappoint their benevolent but mistaken founders. I invited the Pundit and his scholars to our bungalow to hear an address on Christianity, and to receive books. They came in the evening, and were addressed by Mr. M. and myself. The school pundit and several others who accompanied him, defended their creed strenuously, but were polite and reasonable. The Pundits and the scholars accepted a number of portions of Scriptures in *Sanscrit* and *Hindi*, and left us much pleased with their reception.

As a field for missionary pursuits, Almorah possesses many advantages. In comparison with other hill towns, it is surrounded by a densely inhabited and well cultivated country. The roads are numerous and good, which renders access to the larger villages easy. There are several passes at no great distance leading from *Kamaun* into Thibet, through which the Gospel might be sent or carried to the trans-Himalaya, or countries dependent on China. Near these passes there are large Fairs held several times in the year, viz: at *Bagh-Ishwar* and *Chailali*, which are frequented by traders from Thibet, Bhotan and *Kamaun;* also from Kashipur, Muradabad and Bareilly on the plains. These might likewise afford facilities for circulating a knowledge of Christianity through all the above named places. The climate of *Almorah* is also much in its favour—equal, in my estimation, to that of any of the places of resort for health on the hills. It might be kept as a resort for invalid missionaries, such as Sabathu is by the Mission to which I belong. Mr. M. is much encouraged by the prospect of usefulness and health which *Almorah* holds out, and has strongly recommended the immediate commencement of a branch Mission in it by the *London Missionary Society*, of which he is a member.

11*th*, *Penri*, 8 *miles*.—After remaining in *Almorah* several days, we marched to this place to-day. The road, being the only one leading to the plains, is good, but the descent to a large stream of water crossed by an iron suspension bridge, a short distance from *Almorah*, is long and steep. The ascent to the *Penri* bungalow is also difficult. The country through which we have passed is almost barren of vegetation, and destitute of villages.

12*th*, *Ramghur Bungalow*, 12 *miles*.—Stopped at a large and flourishing looking village near the road, but found it almost deserted. It belonged to *Naik*, or chief prostitute, and was, we were told, farmed out to her by Government. She was building a new residence, for which she was to pay the carpenter alone 600 rs. The village is entirely occupied by persons of her own character and sex. These are all subject to the *Naik*, and obligated to send her a certain portion of their nefarious gains at stated periods, with the exception of a few whose age and deformities have compelled to desist from their evil course of life, the inhabitants are at present all on the plains, and wherever there is a demand for them. .....

We have met with no readers to-day, and had no opportunities of preaching. Nearly all the people who inhabit these outer ranges of the Himalayas, spend the cold season with their cattle in the *Tarai*, or in cultivating their fields which they have opened out in it. In the hot season, they return to their mountain homes to avoid the great heat and malaria of the *Tarai*. On this account we met with but few people of any description.

13*th*, *Naini Tal*, 13 *miles*.—Arrived at this place about noon by a circuitous, and in many places, a bad road. A short distance from *Ramghur* we crossed a high mountain, and after descending almost to its base, left the road to the plains, and took a newly made path which led us to this celebrated spot. *Naini Tal* has lately been selected as a Sanitarium, and is in many respects one of the most beautiful places for this purpose in the hills. The lake, however, is its chief attraction; clear, deep, placid and spacious, it is quite a curiosity in the Himalaya, where all else is rugged, turbulent, and sublime. Its circumference is about three miles, and its depth so great that the natives say it has no bottom. The water is strongly impregnated with lime, and so cold that neither fish nor any insect can live in it. It has at present no perceptible inlet, but must have a subterraneous one. It has an outlet, but the quantity of water that issues from it is very small. The lake is in a natural basin, and bounded on three sides by mountains. To the north, and some distance from the water, a high and rugged precipice arises almost perpendicularly, and com-

pletely shuts out the snowy range and all that is beyond. To the east there is a beautiful sloping hill and ridge, which would afford numerous sites overlooking the lake. To the west, the mountain is rather precipitous for some hundred feet above the water. The declivity is then more gentle, and abounds with excellent sites for houses. To the south, where the water issues from the lake, there is no obstruction. The wide-extended plains with their teeming population, lie stretched below, and gradually melt away in the distance. The mountains in the vicinity of the lake abound with limestone, and are covered with oak, rododendron, and the gigantic cypress. The elevation of the lake is about 5,000 feet above the level of the sea, and the surrounding ridges some 1500 feet higher. The distance from the plains, by the road, is only *six* miles, and the access easy. There are at present *eight* houses being built, and Mr. B., who discovered the place, appears to be confident that it will succeed. Should a good road be made around the lake, and a handsome little *steamboat* be built to ply upon its waters, (a sail boat might be upset by a sudden blast of wind,) *Naini Tal* will doubtless be the most beautiful of all the health stations in the Himalaya. The only serious drawback to the success of the place is, the road from the plains leading through twelve miles of Tarai, which at certain seasons of the year is quite deadly. It is said there are no villages or inhabitants within eight or ten miles of *Naini Tal*. This is owing to the sterility of the soil and nature of the mountains. It would therefore not do for a Mission station.

Trees on the Himalaya mountains—Reach the plains—Chilkea—Notices of the journey—Nagina—Nagibadad—Reach Hardwar.

15*th*, *Kaladungi*, 13 *miles*.—After spending two days in *Naini Tal*, we descended to this place to-day. Our road was pretty good, but for the most part steep. It first led through a forest of oaks—then a belt of pine (called chir,) and lastly a species of shrubbery common to the lower ranges of the Himalaya. Thus the elevation of any given place on the mountains may be very nearly told by the kind of trees it produces. The first remarkable tree is the *chir* (Scotch fir,) found at an elevation of from 4,000 to 6,000 feet. Then the *oak* and *rododendron*, at from 6,000 to 8,000, and lastly the *kelu* (deodar,) from 8,000 to 10,000. Above this, few trees of any size are ever seen. With those mentioned various other species are mixed, such as the *birch*, *maple*, *horse-chesnut*, &c., but their line of demarcation is not so distinct. *Kaladungi* is situate in the *Tarai*, and four miles from the foot of the hills. It is a small village of grass houses, and only inhabited in the cold season. It is surrounded by a vast forest, standing in all its pristine grandeur. The trees (many of which are large,) are all, with a few exceptions, unknown to us. There is but little underwood, and the pasture excellent. The soil is a rich, black mould, and if cultivated would be very productive. The heat, however, in the hot season, and the malaria in the wet, are so formidable, that it cannot at present be inhabited. Were the forest subdued, the latter obstacle would, in a great measure, be obviated.

16*th*, *Chilkea*, 16 *miles*.—We have now fairly turned our faces towards *Hardwar*, where we entered the hills a month ago. And as we shall have to pass through a forest the most of the way to that place, and as the heat is now very oppressive on the plains, it is our intention to get over the distance as speedily as possible. Our road to-day led through a dense forest, interspersed here and there with small spots of cultivation. On our way we passed several places where some hundreds of people were engaged in preparing a decoction of bark procured from a tree in the forest. The liquor is of a beautiful crimson colour, and is much used in dyeing.

We reached this place about 3 o'clock P. M., much overcome by heat and fatigue. *Chilkea* is a considerable town just on the borders of the *Tarai*, and entrance to the open plains. It is a great mart for trade between the inhabitants of the high and low lands, and we are told a Fair for this purpose, which hundreds attend, is held every Wednesday and Sabbath during eight months in the year. In the evening went to the bazar and preached to a large and attentive audience, and distributed a few books. On our way to our tent, we passed a place where *borax* is manufactured on a large scale. The raw material, or mineral, is brought down from Thibet on sheep and goats, and here purified by boiling. It is afterwards crystalized and despatched to all parts of India, and even to Europe and America. The process of making borax I do not fully understand, but I believe it is manufactured as soda is.

17*th*, *Chilkea*, (*Sabbath*).—As this was market-day, and many people collected, we had frequent opportunities of preaching, but as our books have nearly all been disposed of, we could not do much in the way of distribution. This we lamented much, for if we had had books, we might have sent them far and wide throughout the neighbourhood.

18*th*, *Kashipur*, 10 *miles*.—On account of the great heat of the sun during the day, we were obliged to set out this morning about *four o'clock*, and travelled some four miles through a forest abounding with tigers and wild elephants, before we were cheered with the light of day. We were rather uncomfortable lest a tiger should spring upon us unawares, but proceeded unmo-

lasted. After emerging from the forest, we bade farewell to the *Tarai*, and entered upon the open plains. Kashipur is a large and flourishing town. It is the head-quarters of a protected Raja, who, I believe, was formerly of some importance. We spent the day in a beautiful grove of mango trees, which in some measure sheltered us from the heat of the sun. In the evening we visited the bazar, had a talk with some of the police officer's people on the subject of religion, and gave them a few Urdu tracts.

19*th*, *near Jaspur*, 13 *miles*.—It was late and hot when we arrived this morning. Our road was pretty good, and led through a beautiful, fertile and well cultivated country. It lies parallel with the outer range of the mountains, and distant from them about 15 miles. Its bearing will be the same until it reaches *Hardwar*. *Jaspur* is a small town, and being encamped some distance from it, and the heat very oppressive, we were unable to do any Missionary work.

20*th*, *Sherkot*, 13 *miles*.—Last night had rain and much wind, but our little tent weathered the storm, and kept us quite dry. Owing to the great darkness of the night our servants, whom we sent on with our goods, lost their way, and did not arrive till after two o'clock, P. M. We were consequently put to much inconvenience, as we had neither a shelter from the rain nor any food. We however procured a house from the police officer, and a good substantial breakfast of cakes, fried ghee, several kinds of *dal* and sugar from the chief man of the place. *Sherkot* has once been a city of some note, as its decayed forts and palaces indicate, but it is now in ruins. There has been an almost incessant rain all day.

21*st*, *Nagina*, 10 *miles*.—Our march this morning was through a beautiful country, and the road good. Saw large flocks of wild ducks on the water-ponds by the way-side; also, several wild hogs, which had come to wallow in them. Nagina is a large and beautiful city. The main street is near a mile in length, handsomely paved with well-burnt bricks, and lined with full shops. There are also Fairs held at this place, as at *Chilkea*, every Wednesday and Sabbath, during eight months in the year. In the evening went to the bazar and held several conversations with the people on religious subjects, and gave away a few books. A European sergeant, who has charge of a small canal made from the hills to the Ganges for the purpose of irrigation, resides here.

22*d*, *Nagibabad*, 12 *miles*.—After a pleasant ride, reached this place about eight o'clock, A. M., and found our tent pitched in a grove. In the evening, Mr. M. not feeling well, I went to the bazar, and found a large and attentive audience. Afterwards visited a school, and gave several books to the pundit and scholars. These had been sent out from Saharunpur, by Mr. Campbell, for my use, and as our old stock of books were all gone, we were rejoiced to receive them.

Nagibabad is also a large and beautiful city—has three paved streets, and appears to be a place of much trade. It is, however, like all places near the foot of the mountains, unhealthy. Otherwise it would be an excellent place for a Mission station. It has a population of about 20,000.

23*d*.—Our road this morning approximated the mountains, and for several miles led us through the skirts of a forest. At an old fort called, I believe, *Aligurh*, we crossed the Ganges by a bridge of boats, and proceeded along its right bank to a small village. As our goods had been detained in crossing the river, and had not come up on our arrival, we had to take shelter from the scorching sun in a small thatched shed. The police officer, who is a kind, obliging man, gave us a good breakfast; but as we had neither knives, nor forks, nor plates, we were obliged to make the best use of our fingers. Our tea, which had been well boiled, we sipped from small unglazed earthen dishes. Our servants and goods arrived in the afternoon. Hundreds of pilgrims on their way to the Hardwar Fair, are encamped all around us. I went out in the evening and preached to a number of them, and gave them books.

24*th*, *Hardwar*, 10 *miles*.—As the sun is now very powerful, and as we had no shelter for our little tent where we spent yesterday, we concluded it would be better to come to this place early in the morning, and spend the Sabbath with our brethren, whom we expected to find at the Fair. We accordingly set out at four o'clock, A. M., and reached Hardwar a little after sunrise. Here we found brothers Porter, Craig and Thompson, with several native brethren. They had all been on the ground for three or four days, and had fairly commenced their labours among the vast multitudes of pilgrims who had already assembled. At eleven o'clock we had divine service in English, and at four in Hindi. Thus we passed the day, we hope, in a profitable manner.

It is now six weeks since we passed through this place on our way to Srinagar and Almorah, and we have to-day completed a circuit of some *four hundred* miles. The vast and rugged country which we have traversed, was never before visited by a missionary of the Cross, or its benighted inhabitants told of the Saviour of sinners. May the Lord bless the Gospel seeds which have been sown by the way-side, in stony places, and on mountain tops, and may the fruit thereof shake like *Lebanon*.

Missionary labours at Hardwar—Notices of the Pilgrims—Reflections.

April 8*th*, *Hardwar*.—We have now been sixteen days at the Fair, and much encouraged

in our labours. Before our arrival, our brethren had selected the most eligible spot they could find, and on it pitched a tent for the purpose of distributing books, and close by it a large *shimiana* (awning) for preaching in. In the front of the former, which was partly open, a variety of books on shelves were exposed so as to invite attention. Here one of the brethren, with several native assistants, sat from morning to night, constantly employed in giving books to those who sought and could read them. In this way some *forty-five maunds*, or *thirty-six hundred lbs.* were distributed during the Fair. The most of these were tracts. The numbers I do not know.

In the *shimiana* meetings for preaching and conversation on religious subjects, were kept up the whole day, and always crowded by a respectful and attentive audience. It was a most refreshing sight to see not only the shimiana filled within by some two hundred interested hearers, but row upon row on all sides without, drinking in the word of life.

On some occasions, when brother Thompson, who is a complete master of Hindi, preached, one feeling of admiration seemed to pervade the whole assembly; and twice when, with uplifted hands, he called upon all present to rise and join in prayer to Almighty God, the vast multitude stood up as one man and listened with perfect silence; and once, after he concluded, several exclaimed, Who ever saw anything like that in the Hindu religion?

Eight or ten respectable devotees seemed much interested in the doctrines of Christianity, and some of them expressed a desire to embrace them. They were very punctual in their attendance, and frequently came to tell us they knew by the shadow of the tent the time for preaching had come. We invited those who were most promising, to accompany us home for further instruction, but I believe none of them were prepared for this step. What the result of the truth which they have heard may be, God only knows. Our prayer is, that these interesting but deluded men may yet be brought to a knowledge of the truth as it is in *Jesus*.

The present Fair is called the *Kumbh*, (the sign Aquarius) and occurs every twelfth year. It is supposed by the Hindus, that to bathe on these occasions, is doubly meritorious. The Kumbh is therefore attended by vastly greater multitudes than fairs which take place in ordinary years. The one now assembled, is composed of people from all parts of India and the surrounding countries. Their number is beyond conception, great.

For nearly two miles in each direction, is spread out one vast and crowded camp, all waiting for the propitious hour to be absolved from their sins, by bathing in the Ganges. The heart sickens at such a spectacle, and were it not for the cheering prospect which the sure word of prophecy holds out to the eye of faith, the missionary might well despair of success. But with this full assurance, that not only the idolatrous Hindu, but all the heathen nations of the earth shall be brought into subjection to Christ, it is our duty to persevere in our arduous work, knowing that we shall reap in due time if we faint not. Let us who are missionaries of the *cross*, not become weary of it. Let us exalt the Saviour; tell of Him who for our sakes became poor, afflicted, despised, and rejected of men—tell of his *cross*—the grand moral means instituted by God for the conversion of the world—man's only refuge—the sinner's only hope. This was the burden of the great Apostle's preaching. This it was that sweetly constrained many a Roman citizen to unite himself with the followers of Jesus. This it was that illuminated the darkened understandings of our forefathers, united their hard hearts and kindled in them the flame of spiritual life. And it is this alone that can break the chains of caste, and convert the apathetic Hindu and proud Mussalman to the Son of God.

India: Allahabad Mission.

LETTER FROM THE REV. JAMES WILSON: ALLAHABAD, SEPT. 24, 1845.

Views of Hinduism and of Mohammedanism.

Among the stale and scanty gleanings which come to hand in this land of dust and sand, there is very little that I can force myself to the necessary labour of writing down, or moulding into a tangible or understandable form. Just now I have a little narrative in my mind which I received the other day from an eye witness, and which I will relate to you while I remember it, as it will serve to illustrate a subject of some importance.

About twenty-five years ago, a "Jogi," or devotee, was accustomed to sit under the shade of a tree near the road which leads from this city down to the river, where the Hindu population went to perform their morning worship and bathing ceremonies. The Jogi had a "chela," a pupil, whom he was instructing in his Shastra, (a sacred book.) He laboured much and long, but never succeeded in teaching his pupil to read. When he grew old and found himself near the close of life, he said to his pupil, "Inasmuch as you are not able to read this book, when I am gone, you had better bury this book by the root of this tree, and come at certain times and *worship the book*—that will be the next thing to having learned to read it. The pupil did so. As the people continued to pass by for months, going and returning from

their bathing place, they saw this young man regularly making his puja, or worship, at the root of the tree where the book was buried. They gradually began to turn aside, one after another, to join him. After some time a shrewd shop-keeper of the city perceived that the spot could be turned to account, so he bargained with the land owner for half the profits that might arise from the place, and then erected a temple under the shade of the tree. The worship and celebrity of the place have gone on increasing, and now there is a cluster of five or six temples in a cluster of trees, and a regular concourse of worshippers every Monday morning, especially of the devout Hindu women of the city and surrounding villages, who go there to worship the divinity which is supposed to reside there; and also a concourse of Mohammedan young men who go to worship—at least to gaze at—them, when they come out from the seclusion of the female apartments, and appear in open day with their best clothes on. And once a year there is an immense concourse of many thousand people, who assemble there to make offerings of fruits and flowers, and pay honours to—they know not what. I have been there many a time, and tried almost in vain to say something in the midst of the overpowering din and noise to persuade them to turn from these vanities, when I knew not the history and recent origin of the place as a place of worship.

This is probably a pretty fair specimen of the way in which idolatry has propagated itself all the world over, and in every age.

Idolatry has an advantage in this, that it *always has a downhill course* in which to lead its votaries. The human heart has in it a deep seated consciousness of sin, and a dread of *unseen powers*, and a superstitious tendency to fall in with those who seem devoutly engaged in propitiating unseen beings, who are supposed to possess the power to help or harm them. This propensity is developed in greater measure as ignorance and superstition have shed their darkening, debasing and paralyzing influence over the mind of a community. The example of each adds strength and weight to the chain which binds and weighs down the minds of all around them.

Idolatry never had strength, or texture, or symmetry in it. It grows up rude, and shapeless, and uncouth, and soon gets into the position of an old mass of buildings in ruins, without beauty, or taste, or design traceable in them. There is mouldering brick, and mud, and stone, and timber, rudely piled together, yet bound together by the strength of roots, and vines, and creepers, which grow rank and strong up through the mouldering mass, and give the whole a tangled, knotty strength, which even sense and science find it hard to approach or to pull down. Whilst to the eye of superstitious ignorance it gives the appearance of venerable antiquity, in proportion as the mouldering walls are penetrated and covered by the tough insinuating creepers. *Hinduism* at present presents nothing but a mighty mass of this sort of ivy-covered ruins. Touch it where you will, the substance and strata are rotten and mouldering, and yield to the touch; yet the rude and dirty mass is bound together by a system of twining tendrils that prevents it from falling, even when the foundation is dug away from under considerable parts of it.

I once was deceived by the appearance of Hindu temples generally. When I noticed, on coming into the country first, that *all*, or nearly all, the Hindu temples which I saw any where in the country had an old and weatherbeaten appearance, I inferred from this that the time for *building* temples of that kind had nearly passed, and that Hinduism was so far losing its hold on the public mind that the temples were left without repair, and thus present an antiquated and forsaken aspect. But I have since noticed that it is the nature of the climate and the materials with which they build, to give to any building in a very short time an old and weather beaten appearance. The heat and the continuance of the periodical rains, give a rapid and sort of forced impulse to every thing possessing any vegetative powers. This covers almost every thing with a rank vegetation during the rains; the sudden and powerful bursting forth of the sun after the rains, gives as sudden a check to every thing of the kind which has not depth of moisture enough to sustain it. This covers buildings and every thing of the kind with a dark and antiquated appearance. I have thus seen temples which have been erected since I have been in the country, which already look bronzed and antiquated as though they might have been standing here in the days of Abraham.

This cluster of temples, the history of which I have just given, has a venerable antiquated appearance, as though they had been here for centuries, whereas it is a known fact, that a quarter of a century ago, the thought of erecting temples here had not entered the mind of the scheming shop-keeper who built the firs one. A something closely corresponding to this, throws a premature appearance of venerable antiquity around any thing pertaining to Hinduism. Any book, for instance, the origin or history of which can be pushed a little away out of the personal knowledge of the hearers, no matter how recent may have been its date, or how absurd or puerile its teaching, a shlok (a couplet) quoted from it in some kind of jingling rhyme carries all the force of the most ancient, or the most fully authenticated book given by Divine inspiration. This takes away, in ordinary, all the vantage ground which

should belong to a well authenticated and divinely inspired book; and reduces the most carefully constructed and convincing argument, drawn from the Bible, however clear and unanswerable it may be in itself, to the common level of a flippant couplet quoted from some very ordinary book not fifty years old, or a Puran or Shastr, whose origin is pushed a little farther back into the mist of years. To the great mass of the Hindu community, and even to a large part of their Pundits and learned men, it is quite enough to sustain an argument of any kind, to be able to say "it is written" so and so, and to quote a couplet of poetry with some fluency from any book to the purpose, without a question as to *where* it is written, or whether the book in which it is written has one claim to be regarded as authentic, or true, or inspired, or any thing of the kind. The man who has memory enough to quote a shlok (couplet) it is taken for granted, has learning enough to examine it as far as examination is necessary.

There is, however, one single trace of design which runs through the whole structure of Hinduism, and it is traceable in whatever portion of the huge and mouldering fabric you may happen to examine. It is a half-concealed, yet ever looming-up, design to throw the accumulated wealth, honour and power of the community, whatever it be, into the hands of the dominant caste or class, and put all the others under their feet, so carefully graded, and drilled, and disciplined to their position, and work, and limited hopes and aspirations, that humanly speaking they have neither chance nor hope of rising above or escaping from the place they are made to fill in the mouldering, uncouth, ivy-bound mass. And the power or party that attacks this old, shapeless citadel, has not got to dig up and undermine deep foundations, and then see a splendid wall fall down and open a breach for them, but it has to dig away and try to find the roots of these infinitely diversified tendrils, which penetrate and twine around every part of the foundation, and centre, and substance of the whole structure. As these roots are one after another reached and cut, they will show a withering of their leaf, and weakening of their tension, here and there in their ramification through the whole structure. And when the roots of a large proportion of them have been cut and their strength dried up, those that are left will not have strength enough to keep the mass from falling to pieces. It is not easy to tell exactly what stage of this process has been attained in India. Each one who has been engaged for any length of time in the work, has had his eyes filled at times with the dust, and perhaps his head endangered by the rough materials that have fallen down about him; and has seen to some extent a withering of the greenness of some of the tendrils which twine around the surface of the pile. But he has had his heart sickened, also, at the view of the inextricable mazes of the almost immeasurable mass that is yet before him.

Hinduism is coming down—will come down. The decree has gone forth from the Watcher on high—"hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches." And this work will not stop till it is done.

The part of this paper that relates to Mohammedanism will be given in the next number of the Chronicle.

Miscellaneous.

CHINA: EXTRACTS FROM THE REPORTS OF THE REV. G. SMITH.

General Aspect of Missions in China.

We make some extracts from two reports of the Rev. G. Smith, an English Episcopal Missionary in China, which were addressed to the Church Missionary Society, and dated at Hong Kong, January 7th, and March 25th, 1845. These are able and interesting papers, manifesting an excellent spirit; and the large extracts which follow, will be found to deserve the attention of the friends of Missions in China.

Frequent and numerous, however, as are the facilities for Missionary usefulness at Hong Kong, the eye of the Christian philanthropist is directed to a far more promising field. To concentrate our energies on a mere outpost on the enemy's frontiers is a course of manifest impolicy. The warfare must be carried into the enemy's country. The battle of Christianity must be fought on the soil of China itself.

The most cheering prospects invite us boldly to engage in the conflict. The people in the neighbourhoods of the more northernly ports have learned to appreciate the advantages of a free intercourse with us. At Amoy, the highest Native Authorities converse for hours with the Missionaries on religious topics. The *Hai* Hong, or principal Magistrate, has expressed to the Rev. D. Abeel not only his commendation

of Christian doctrines, but his wish that the people might receive Christian instruction. At Shanghai and Ningpo the Missionaries enjoy full security and respect. There they are brought into contact with a simple and unsophisticated race, breathing a spirit of candour, and alive to the most kindly feelings of friendship. A foreigner may there in perfect security stray several miles into the surrounding country, and fails not to receive a kind and cordial welcome.

. . . . No longer a source of unmingled terror, viewed through the stern medium of war, we are now the example of a generous superiority to the arts of tyranny and oppression. The mild clemency of British law—the equal protection extended to all—the safety of property and person—and the enjoyment of the sweets of freedom under the British administration of Chusan—appear to have produced a prepossession in our favour, and a widely-spread regret at the approaching cessation of British rule. How far this favourable feeling may originate in selfish policy, or how far a hollow insincerity may lurk beneath, it is impossible to speak with certainty. The course of events can alone decide the correctness of the views generally entertained. Europeans, however, who have visited the parts contiguous to Chusan, without one dissentient voice, bear an unanimous testimony in favour of the people. The climate is superior, the people are more civilized, the Native Rulers court the acquaintance of Missionaries, British intercourse is more desired. In short, we have there all the essential facilities for Missionary labour that we possess in India. In the spirit evinced by the people and the rulers, no obstacles at present exist to proclaiming *the unsearchable riches of Christ*.

If Missionaries in the northern Consular Ports of China have not the advantage of living within the limits of British rule, they have all that is necessary in the favourable disposition of he inhabitants to enter into friendly relations. If a blind deference to antiquity, and the maxims of the sages, incapacitate the native mind from originality of thought and independence of action, no adamantine chain of caste binds the soul in the trammels of cruelty and superstition. If the material objects of worship, abounding in their streets, their temples, and their houses, proclaim the melancholy fact that the whole empire is lying in idolatry; yet no organized system of priestcraft maintains its dominion over a people in other respects too enlightened to be the tools of sacerdotal ambition. If the will of the rulers, eventually exercised in opposition to the progress of Divine Truth, should operate as a discouragement to the reception of Christian doctrine—the dominion of the Mant-Choo Tartar dynasty, a race of foreign usurpers, shaken to its base by the late war, and hardly yet able to recover itself from the shock, appears likely, ere long, to share a common overthrow with the exclusive system which they have promoted. Not a few men of experience here deem such an event as neither improbable, nor very remote. Already a political schism has invaded the Imperial councils, affecting the very fundamental principles of international policy and Chinese rule. The patriots and scholars deplore the portentous signs of the times. Even now the evils are apparent of that system which promotes to the highest offices of State the successful candidates for literary honours; men indeed raised above their competitors by their erudition in Confucian lore, but often marvellously defective in the active qualities of government, and unable to rise to the pressing exigencies of the age. Even the occasional fruits of the system, such as Ke-Ying, the Imperial Commissioner, and Wang, the Provincial Treasurer of Canton, may command the reluctant respect of foreigners, but cannot long prop up a system rotten in its foundations. The disastrous effects of a drained exchequer, and financial impoverishment, are to be seen in the ineffective character of the executive. Insurrections and rebellions on the frontiers strike a frequent panic into the Imperial Court. Hordes of pirates infest the neighbouring coasts and rivers, and baffle the efforts of the Government. Only one year since, the leader of a band of pirates in the Island of Hainan was bought over by the Government, being made a Mandarin, and receiving the promotion of a peacock's feather, as the price of his abandoning piracy. Secret societies and coalitions are extensively organized, and have already infused alarm into the Cabinet of Peking. Public opinion, mighty in its stealthiest operation, and incapable of being stifled, even in China, ever and anon bursts forth and exerts its potent influence. A consciousness of internal weakness, and a fear of external troubles, combine in leading the Government to strengthen itself by Treaties with the rival nations of the West; and even the feeble despised Portuguese Rulers of Macao are now permitted, on terms of long-withheld equality, to correspond with the rulers of the Middle Kingdom. The ignorant infatuation of the war-party, blind to the real state of affairs, seeks only a temporary predominancy to involve the empire in a fresh struggle. The principal Powers of Europe and America are beginning to make China a focus on which for a time to concentrate their diplomacy; and at no distant period the smouldering embers of national jealousy may be fanned into the flames of war.

China, too, has already abandoned a moiety of her isolated position. She has been shorn of the talismanic lock of her fancied superiority. The wedge of foreign intercourse has been inserted, and the breach will be widened. The crisis has arrived when the natural rights of

civilization and of man can no longer be outraged with safety or impunity. A decade of years may intervene, of partial resistance to the progressive movement. Any protracted effort to retard its advance will recoil on the head of the enemies of social improvement. The social machine cannot remain at its present state of oscillation; but, propelled by the moral weight of both hemispheres, will advance till an unrestricted intercourse be opened between the several tribes of the human race. God's providential plans for the welfare of mankind will be gradually unfolded with increasing clearness; and the messenger of Christ, no longer advancing with timid steps to the confines of this Heathen Empire, may then boldly advance to its central regions, and there, mingling the accents of prayer with the notes of thanksgiving, proclaim God's message of redeeming mercy to a fallen world.

Such, then, are the hopes and prospects to incite us onward: and, oh that Britain may rise to the emergency, and nobly enter on this work Where can talents the most brilliant, and piety the most fervent, find a fairer scope for their exercise than on these *fields white unto the harvest?* If the vastness of the work, the amount of difficulty, the mighty results to be expected, and the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that undertaking is the attempt to diffuse the Gospel among the three hundred and sixty millions of China. The attempt itself knows nothing to equal it in past undertakings. The Great Wall of China—the Pyramids of Egypt—the discovery of a new hemisphere—sink into insignificance in the comparison with the attempt to demolish the speculative atheism and debasing idolatry of China, and to build up in their stead lively and spiritual stones into the temple of the true God. Such an object, so vast in conception and so stupendous in results, must not be taken in hand sparingly or hesitatingly. Numerous Labourers must enter on this work. Far better that China had never been opened to Christianity, than that Protestants should decline entering the breach with an adequate force. Popery already is sending hither its emissaries with redoubled zeal. Seven Popish Priests are now in Hong Kong. Six Priests arrived at Macao with the fleet which brought the French Ambassador. French diplomacy, faithful to the Papacy, has made the protection of Popish Missionaries and Converts a subject of special stipulation. Half-yearly couriers from the interior of China visit Macao, and secretly conduct thence the newly-arrived Popish emissaries to the Roman-Catholic flocks in the Central and and North-western Provinces; where one Popish Society alone, the Institution for the Propagation of the Faith, professes to number its ten Bishops, four Assistants, and one hundred and forty-four Priests. The impostor of Mecca for 600 years has had his numerous followers scattered over the neighbouring islands, and on the forbidden soil of China itself, where Islamism, triumphing not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause. The moral and social evils inflicted by opium-smuggling, and our vicious participation in the flagrant immoralities of the system, lend an additional power to the voice of China, crying to British Christians, by the depth of her moral degradation, if not by her consciousness of it, *Come over, and help us.*

The present generation of Christians will soon have passed away. The heroes who filled the world with monuments of their power or prowess, will soon be forgotten, even in the praises of their fellow-men. But the Missionary work, often the source of humiliation and discouragement, will hereafter be invested in its native honour. And as the writer of these pages, just emerging from the sick-room at Macao, stood over the tombs of a Morrison and a Dyer, and contemplated the narrow habitations of the dead, he felt that there was a time fast approaching, when the fading laurels wreathed by fame around the brows of the martial tenants of the neighbouring graves would leave no trace of beauty on the memory; while the names of the first Protestant Evangelists of China would even here, be remembered, in the affections of their fellow-men, as among the most illustrious benefactors of the human race.

The Missionary work in China, not devoid of encouragements, has its peculiar complication of difficulties. May the great *Lord of the harvest*, in answer to the prayer of His Church, send hither a numerous band of Labourers, men of earnest prayer, of strong faith, of self-denying zeal, willing to *spend and be spent* in this glorious service. Though for a time no fruits appear, patience must have its perfect work, and God must have the glory. Yea, we will faint not; but in the prospect of discouragements, adopt as the motto inscribed on our banner the sentiments uttered sixty years ago by Schwartz, that devoted apostle of Southern India, whose memory has been embalmed in the grateful recollections of numerous Native Converts; and who now, in the Christian villages of Tinnevelly, has found a monument nobler far than all the munificent wealth of Native Princes could rear to his name—

"I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns: *let us* plough, and sow good seed, and entreat the

Lord to make it spring up. Our labour in the Lord, in His cause, and for His glory, will not be in vain."

Ch. Miss. Record, Nov. 1845, pp. 260—263.

Comparative advantages of Shanghai and Ningpo.

If we wish to select one of the newly opened ports of China, and make it the solitary advanced picquet in invading these vast regions of error, the mind is perplexed between Shanghai and Ningpo. Shanghai promises fair to become the grand commercial emporium of the North; and as a nucleus of foreign intercourse, and in a mercantile point of view already inferior to Canton alone, it offers the advantages of a direct and frequent communication by sailing vessels with Europe without touching at Hong Kong. Ningpo, as a quiet Missionary Station, exempt from the usual deteriorating influence of a foreign mercantile community, presents facilities of a different kind. Ningpo approves itself, to most persons, as the most desirable Station, considered solely in reference to Missionary work; but seems to be too retired a spot to be the solitary seat of a Mission. Time, experience, and the course of events, will alone show the real superiority of each, separately considered. But if both are occupied, and each place is thus made to blend its peculiar advantages, they present one of the most magnificent fields of Missionary enterprise that the Christian Church could conceive or desire.

On the one hand—

1. Shanghai is the port of Loo-chow-foo, from which it is distant about fifty miles—the metropolis of classic literature, of taste, and of fashion—the Oxford of China—a centre of influence, whence the rays of native philosophy are dispersed over the millions of educated Chinese.

2. Looking beyond the events of the present time, and contemplating the probable extension of foreign intercourse with the interior, we regard Shanghai also as the key to Nanking, the old capital of the empire, and distant only about 150 miles.

3. Again, it commands the entrance of the Yang-tsze-kiang, forming, by its junction with the Grand Canal, the vast central artery of wealth and commerce, which supplies warmth and life to the most distant extremities of the empire.

4. Occupying a central position, mid-way on a line of coast running nearly 2000 miles from north to south, of all the free ports it approaches nearest to the present capital Peking. It lies within fifty miles of the thirty-second degree of north latitude, beyond which British vessels are prohibited, by treaty, from sailing within a distance of 150 miles from the coast.

5. If the presence of foreign influence be deemed a valuable adjunct to its other advantages, Shanghai, as before intimated, already possesses an extent of commerce exceeding the united amount of all the other free ports, exclusive of Canton; and, as such, must become an important rendezvous for native merchants from the interior. The importance of this position for disseminating the Gospel through the interior, by means of a Native Agency hereafter, can scarcely be overrated.

6. Lastly, if we take a large view, and extend the eye of faith over the boundless expanse unexplored and unoccupied by Missionary Labourers, we behold in either of these two Stations the bright spot from which the light of Truth might penetrate the darkness brooding over Japan, the Loo Choo Islands, and the surrounding Archipelago. To the south-east lie the interesting group of the Loo Choo Islands, almost demonstrated to be open to Missionary efforts, and within two days' sail in either monsoon. To the north-east we behold Japan, with its pagan millions, so long shut out by exclusive jealousy from intercourse with Christendom, within little more than two days' sail with a favourable breeze.

On the other hand—

Ningpo, lying about a hundred miles to the south of Shanghai, and enjoying most of its advantages in a modified degree, possesses additional independent facilities.

1. The population, from the limited extent of its foreign commerce, is less exposed to the disquieting, contaminating influences on their simplicity.

2. Its situation on the mainland, opposite to Chusan, and within easy access of a few hours, invests it with an important character under various future contingencies, of which it places us in a position to avail ourselves. In the event of a recurrence of hostilities—which most expect before many years have passed, but which may God avert! Chusan would probably, as in the last war, be immediately occupied by British troops; and once re-occupied, it requires no prophetic wisdom to predict its permanent retention, and its substitution for Hong Kong as the base of British power. This would open Chusan to Missionary efforts; and Missionaries from Ningpo, speaking the same dialect, would be ready at once to enter on this most fertile, salubrious, and populous island, without destroying, but rather cementing, the compactness of the two other Stations.

3. In this event, Chusan would afford to Ningpo, at all times, an immediate refuge from the storms of persecution or war.

4. In the failure of health, the vicinity of Chusan presents a valuable sanatorium, easy of access. As the British cede the Island to the Chinese in a few months, it is uncertain

how far the Native Authorities will allow foreigners to reside or even to visit the island.

5. It is the usual point of access to Hang-chow-foo, distant sixty miles, the great terminus of the Grand Canal, and inferior in importance to Loo-chow-foo.

6. Ningpo also possesses an extensive native trade with the interior.

Viewing Shanghai and Ningpo conjointly—

1. Missionaries are permitted by the boundary regulations, fixed by arbitration, to go, from either Station, as far as they please into the surrounding country, on condition of their returning for the night to the city; *i. e.* they may go half a day's journey into the interior.

2. In both places the people are civil and friendly to foreigners, and destitute of that proud arrogance which has so long distinguished their countrymen in the South.

3. The climate is said to be salubrious, though, during two or three summer months, the heat is greater than in other parts of China, and the thermometer stands for weeks above 100 deg.

4. The Mandarins exhibit at present no disposition to oppose, but rather court the acquaintance of Missionaries.

5. Each place is in a different province; Shanghai being situated in the south-east extremity of Kiangsoo; Ningpo occupying the north-east extremity of Chekiang Province, which, joined together with Fokien Province, forms the distinct government of a different Tsung-Tuh, or Governor-General. Thus in the event of one set of Native Authorities in one place becoming hostile, or opposing a particular measure of Missionaries, there remains the hope of the other Station, within easy reach, and under a different *regime*, being exempt from such local impediment.

6. The dialects at either place approximate more than elsewhere to the Court dialect, which, in spite of local corruptions, is generally, with certain limitations, intelligible in all parts among the higher classes, the literati, and the Government officials.

7. Again, though the dialects of each place differ considerably from each other, they are said to resemble each other more than is the case in any other two Consular Ports. Should unforeseen circumstances, therefore, lead to a change of scene of Missionary labours from one place to the other, the inconveniences under this head would be considerably diminished.

Viewed, therefore, as combining in themselves the several distinct advantages of salubrious climate, eligible residence, and friendly disposition of inhabitants—direct communication with Europe—comparatively quiet isolation from foreigners—contiguity to the strongholds of native science—local proximity to the second largest city in the empire—importance in regard to Chusan—central position in reference to the whole of China—and of future bearings of the most magnificent order on the evangelization of the surrounding Archipelago—I cannot hesitate to pronounce the united Missionary Stations of Shanghai and Ningpo as presenting one of the noblest and most promising fields in the East.

I would point to the Map, and, after surveying their mutual compactness, their largeness of scope, and their central position amid surrounding regions, where one unexpected event of Providence may place millions of idolators within reach of Christian philanthropy, can fearlessly and unhesitatingly challenge any spot on the Chinese coast, now open to us, uniting in itself so many facilities as these two Stations on either side of the Bay, which forms the *embouchure* of the Tsien-Tang-Keang.

Ibid. pp. 263—265.

Mode of Missionary Operations—Need of more Labourers.

As to the mode of Missionary operations, little need be said now beyond what has been the general tenour of my correspondence—the principle of giving a due prominence to the preached and written Word, as the grand ordinance of the Gospel for the conversion of sinners. We want a body of preaching Missionaries, giving special attention to the colloquial medium, willing in persevering patience to acquire the written character more slowly, but not in the meantime to sink their distinctive character, as heralds of the Gospel, in the mere occupation of Students, or even Schoolmasters; men who will live much in the open air, employing and increasing their incipient vocabulary of Chinese words, in the effort to recommend a Tract, or incite attention to the Word of God. There is a fair number of good Tracts already in existence; so that a Missionary need not be useless or inactive till he has mastered the written character, and has himself become an author. In due time he may hope, also, for this honour, in proportion to the capacity of his mind, and his natural powers of originality, method, and thought. But in the absence or defect of these, there remains the humbler post of translator of Christian books. Meanwhile, an important work remains for him; and unless that work be sedulously undertaken and prosecuted, the fervency of Missionary zeal is in danger of being cooled by the long period of delay, and of a growing distaste for the society of Natives stealing imperceptibly on the mind. Schools, &c., would follow in due course, as experience and expediency may dictate; and if our Mission cannot, for the present, be undertaken in China on that scale of grandeur which many might deem advisable and essential to the position of the Church of England, we must be

content to submit to the temporary absence of this important branch of Missionary machinery, as a penalty for our being so late in the field. What can be expected from six, eight, or even ten Missionaries, just commencing the Mission, but that they qualify and prepare themselves, with God's help, for more complex and diversified Missionary work hereafter?

Oh that God, in answer to our prayers, would give us one sincere Christian Native, who, under the instruction and supervision of European Missionaries, might strengthen our hands in the work of instructing his fellow-countrymen; accompanying us in Missionary excursions, explaining the disinterestedness of our object, and relieving our broken accents, by alternating with us the description of the goodness of God to sinners in Christ Jesus!

I would respectfully urge the Committee to send out a sufficient number to raise our establishment to five Missionaries at each port. One Medical Missionary at each would be an advantage; but my views of Medical Missionary efforts are reserved for a future Letter. I content myself for the present with saying, that if any doubt is suffered for a moment to linger in the native mind of the decided, unequivocal, primary, and essential Christian character of such medical efforts; if they bear not the undoubted impress of MISSIONARY work; if medical attention is given for any other objects, than not only proving the disinterested benevolence of the foreigner, but also assembling the sick, blind, diseased, and maimed within the sound of the Gospel, and forming a Congregation for preaching Missionaries; I must confess I cherish a distrustful jealousy of any such operations, and invite not such doubtful aid. The Scriptural warrant, the relation, the order, and the objects of Medical Missionary labours, appear to me to be very simple, as contained in Matthew iv. 23—25, and v. 1, 2.

I cannot but think that the Society would adopt a measure which they would never have reason to regret, in sending out at once four Missionaries in the Spring of 1846; and the same number in the following year. In the present capabilities of this Mission, the expense of ten Missionaries would not be great, in the necessary absence of educational machinery, till the Missionaries are qualified, by their knowledge of the written language, to form Schools.

The Committee may perhaps be disposed to wait for more definite and detailed information after personal survey, which I allow is reasonable; and it shall, as soon as possible, be forwarded to them. I should be sorry, however, to hear that 1846 is to pass away without some of our Brethren arriving among us. As native houses or lodgings can, we hope, be obtained, there need not be at first any precipitate outlay for building, till we have felt our way for a time. The Missionaries must divest themselves of many or most of the preconceived ideas of European life, or the state of things in British Colonies. Houses more or less confined in narrow close streets will be, in all probability, their residences, if they wish to live apart from the mercantile community, and to increase their prospect of usefulness among the Natives. The comforts of Hong Kong are not to be found in the heart of Chinese cities, nor are they necessary to a Missionary's happiness or usefulness. The more airy and spacious their rooms, the less will be the demands on their stamina and strength. But I am not sanguine, in the present state of things, that these will be immediately procurable.

Such is the field on which we are entering; such the kind of Missionary work to which we pray *the Lord of the harvest to send forth Labourers*. I have formed my opinion after so much deliberation, and intercourse with every class of informants, that, while I am fully alive to the responsibility of giving advice on so important a question, in which I trust I have sought and obtained guidance from above, I nevertheless cherish not the smallest apprehension of incurring the disapproval of my views by the Committee when the future shall have tested their soundness. It will be borne in mind, that I have not made an actual survey of the different localities; and therefore this communication is to be considered rather as preparing the Committee, by the statement of the present bias of my opinions and views, for what will most probably be, ere long, my fixed and final recommendation.

When I have completed the exploratory tour, it will be seen how far, after personal observation of the several localities, my future communications may confirm, modify, or expand, the principles and plan of operations laid down in this Letter. By the end of the present year, or the beginning of the next, I hope the Committee will have heard from me more in detail. I have scarcely a particle of doubt, that if ONE Station only is sanctioned by the Committee, the choice lies between Shanghai and Ningpo; and entertain as little doubt, that if the Society will enter on two Stations, as every other Missionary Society has done, at least, Shanghai and Ningpo, considered collectively, offer the most inviting field in the whole of China.

I cannot close this lengthened communication, without respectfully impressing on the Committee the importance of entering the China Mission with something like an adequate force. It is my earnest prayer and hope, that our Mission here may, with God's blessing, ever be characterized, less by its numerical strength than by the elevated tone of piety, spirituality, zeal, patience, and *love to the brethren*, which

should ever distinguish its members, as the surest earnest of the blessing of God resting on their work. China wants Missionaries of a peculiar order. Piety, however genuine, and zeal, however fervent, unless tempered by practical judgment, and accompanied by vigorous activity of mind and body, will be only a partial qualification for a Labourer entering on a field abounding with gigantic difficulties. The difficulties, however, are intermingled with many encouragements. The Chinese are a hopeful race, and need only the transforming influence of Christianity to raise them almost immeasurably above the rest of Asiatic nations. They are a quiet, kind, and inquiring race, wedded by custom to foolish idolatry, but never willing seriously to defend its practice. Present appearances lead me to coincide with the general opinion of the Missionaries, that nowhere in the heathen world can a Congregation of attentive hearers be more easily obtained than in China. There is, of course, at the commencement of a Missionary's career in China, a longer period of delay in acquiring the language than elsewhere. A person of quick perception, retentive memory, and habits of method and analysis, may, in one year, with good health, begin to feel some satisfactory and encouraging indications of his speedy progress toward eminent usefulness. Never, again, were there so many proofs, as at the present time, of the willing, attentive ear, on the part of the Chinese.

Ib. pp. 965—967.

INDIA: GERMAN MISSION.

The Fifth Report of the German Mission in the Canara, Southern Mahratta, and Malabar Provinces,' is thus noticed by The Friend of India, (Serampore,) July 3d, 1845:

This Mission, which is connected with the Missionary Institution at Basle, in Switzerland, has now been established more than ten years. The following is a summary account of its progress and the extent of its labours:—

"We have entered upon the eleventh year of our Mission. On the 30th October, 1834, the Brethren Hebich, Lehner, and Greiner landed at Mangalore, strangers and almost friendless. Since that time eight stations have been established in three different provinces. The number of brethren labouring in the country has been increased to twenty-two; eleven of whom are married. The congregations, gathered from among the Tulu, the Canarese, and Malayalam people, form a small host of some four hundred souls, besides a mixed multitude of native schoolmasters, scholars, colonists, and servants, by whom our little camps are surrounded. A considerable part of the New Testament (two Gospels, the Acts, and ten Apostolic Epistles) has been translated into Tulu, and printed by our Lithographic Press at Mangalore. A number of tracts and other religious books have been translated or originally composed in Canarese, Malayalam, and Tulu, lithographed at Mangalore, and distributed in the schools, the congregations, and among the heathen population of our districts. Among the natives we have gained some of the advantages which are afforded by more familiar intercourse, and maturer acquaintance, and among our European fellow-christians the Lord has given us so many liberal supporters and kind friends, that we have long ceased to feel ourselves strangers in India. Of twenty-seven brethren, who have been during the past eleven years sent out to this country by our Committee, two have left our Society, and three are at present in Europe. We have lost none by death. One of our invalid brethren has after a three years' absence returned to his work, and another who was during the last year seriously ill, has been restored to health."

The operations of the Missions are spread over the provinces on the Malabar Coast, and embrace eight stations, of which the most northern is Dharwar, and the most southern Calicut, where the first European expedition to the East landed more than three centuries ago. Though the Report states that out of twenty-two European labourers no one has been removed by death—which is one of the most extraordinary instances in India of freedom from mortality,—yet, while the report was passing through the Press, one of the brethren, Mr. Hall, has been carried to the grave by the small-pox. The number of stations occupied by the brethren of the Mission is eight,—viz.

Mangalore,	with	seven	Missionaries.
Dharwar,	"	three	"
Hubli,	"	one	"
Bettingerry,	"	two	"
Malsumoodra,	"	two	"
Cananore,	"	one	"
Tellichery,	"	four	"
Calicut,	"	two	"

The devoted Missionaries of this Society have been diligently engaged in proclaiming the truths of the Gospel among the Heathen; and in the instruction of youth in the various modes adopted by Missionary Societies. The number of children under tuition at the various stations, amounts to nearly two thousand. They have also Female Schools both for day scholars and boarders; the latter are of course in Christian habits, and are more particularly instructed in Christian doctrine and duty.

Mission House: New-York, February, 1846.

RECENT INTELLIGENCE.

IOWA MISSION.—The Rev. S. M. Irvin writes as follows: "White Cloud and his party have returned [from their visit to Europe] with feelings quite different from what we feared they would come. They never before gave us such manifestations of respect and friendship. White Cloud, in conversation with the agent the other day, told him, that the missionaries were their best friends,—that they were pleased with the buildings and improvements,—and that they wanted us to go on with our plans, and get the school in operation as quickly as possible . . . that I had been with them eight years, and they wished me always to remain, &c. They frequently inquire when the school-house will be done,—think that it moves slowly,—want their children in out of the cold, and learning to read, &c." Mr. Irvin adds, in another part of this letter, "I think there is quite an encouraging prospect before the school, if it be managed with prudence and energy."

CREEK MISSION.—The Rev. John Limber has concluded to withdraw from the service of this mission, with a view to ministerial labour in Texas. Mr. John Lilley, of Philadelphia, has been appointed an assistant missionary among the Creeks, and, with his family had reached Cincinnati on the 22d of December, on his way to the missionary station. We presume he has reached his field of labour before this time, and we trust that he may be abundantly blessed at the important post which he has gone to occupy in the Lord's vineyard.

CHINA: AMOY MISSION.—A letter from Dr. J. C. Hepburn, dated at Macao, September 25th, to which place he had come with Mrs. Hepburn, on account of her health, mentions their probable return to this country for the same cause. They contemplated this measure with deep regret at leaving such an important sphere of duty, and would acquiesce in it, if obliged to do so, only from a conviction of its imperative necessity.

INDIA: LODIANA MISSION.—In the recent intelligence of last month, we omitted to record the arrival of Mr. Reese Morris and family, formerly connected with this mission. We are thankful to state, that Mr. Morris' health, though not restored, has been improved by the voyage; though not to such an extent as to allow him to think of returning to India. On the journey, Mr. and Mrs. Morris were called to endure a severe bereavement in the death of their youngest child.

GERMAN MISSIONARY PUBLICATIONS.

We receive from abroad several periodical works, of which it seems proper to take some notice. The first is the *Calwer Missions-Blatt*, or "Calw Missionary-sheet," a quarto of four pages, double-columns, not quite as large as our "Foreign Missionary." This is interesting, as coming from the neighbourhood of Tubingen, in Wirtemberg. The editor is Dr. Barth. A very large proportion of the intelligence is from English and American Societies. While this prevents our expecting much that is new, it is significant, as showing what our influence, for good or evil, may be in distant countries. Each number has a wood-cut. The first article, of date March 1, 1845, is a translation from our "Foreign Missionary," respecting China. The contributions, reported in this paper, are very small, compared with those of England and America; but they show the existence of some missionary zeal, and the influence of such a centre as that of Basle.

The August number contains an ac

count of the anniversary at Basle. From this it appears that forty associations are connected with that of Basle. Among these are three new ones; one of Tamul Christians in Dharwar, a second of Christian soldiers in Cannanore, and a third of German missionaries in Sierra Leone. Mr. Zahner has been sent to the Germans of America; Messrs. Wuerth, Kiess and Moericke, to India; and Messrs. Fuchs, Bomwetsch, Koelle, and Deggeler, to England, under the Church Missionary Society.

A second publication, issued simultaneously, and from the same press, is entitled *Beleuchtungen der Missionssache*, or "Glimpses of Missionary Affairs." It is about twice the size, and a sort of supplement to the foregoing. Almost every article, in the file of numbers just received, is from English magazines.

A third is the *Missionsblatt für Kinder*, or "Missionary-sheet for Children;" a monthly magazine of twelve pages, post 8vo. from the same place. We have the numbers, for the present year, as far as September. It is a pleasing little work, well suited to the young, especially as it is illustrated by unusually fine wood-cuts. The interest of the narratives turns very much on the condition of the West Indian slaves.

A fourth publication, by the same zealous editor, Dr. Barth, is the *Monathsblätter für öffentliche Missions-Stunden*, or "Monthly Paper for Public Missionary Meetings." In this we have felt a peculiar interest. It is a post 8vo. of sixteen pages. Some idea of its plan may be formed, if we suppose a clergyman to write down every word which he shall utter at the Monthly Concert, exhortation, missionary intelligence, hymns, and *prayers*. Both addresses and prayers are full of evangelical unction.

THE LAND OF SINIM; or, Exposition of Isaiah, xlix., 12, together with a brief account of the Jews and Christians in China. By a Missionary in China. Philadelphia and New York: William S. Martien, 1845.

This is the title of a book lately published by Mr. Martien. The design of its publication is thus set forth in the introductory notice:

"This little work appeared originally in several numbers of the Chinese Repository, of the year 1844. It was written by one of the Missionaries of the Board of Foreign Missions of the Presbyterian Church, in China; and it is now republished, without the knowledge of the author, in the hope of gratifying, and perhaps increasing the interest of the Christian community in the evangelization of the Chinese."

No little industry appears to have been spent in collecting from many sources the information condensed, and, as we think, happily presented in this small volume—information the more valuable because fortified by abundant references. And the narrative has been so constructed, as not to exclude appropriate and often weighty reflections on the events which it records. We should suppose that no reader of this work would regret the time spent in its perusal.

OBITUARY NOTICE OF MR. JAMES CRAIG.

We find in the *Banner of the Covenant* the following Notice of the last hours, and of the religious character of Mr. James Craig, late missionary teacher at Saharunpur. This sketch is from the pen of the Rev. J. R. Campbell, of the same Mission.

Died in the Mission House, Saharanpur, North India, on Saturday morning, the 16th of August, 1845, Mr. JAMES CRAIG, in the 46th year of his age, and for more than seven years a missionary among the heathen of India.

A little more than a month before his decease, Mr. Craig was in the enjoyment of robust health. On the appearance of a slight bilious derangement of his system, the physician of the station was called in, and a course of medical treatment pursued, which it was hoped would soon, through the divine blessing, restore him to usual health; but the disease, though seemingly slight, resisted all the usual remedies, and no good was effected. The doctor next proposed salivation, as the most effectual means of restoring the secretions of the system to a proper state. To this course Mr. C. consented, but all the efforts made to accomplish the object proposed, entirely failed. During this time, the patient was nearly altogether free from pain—did not appear to be wasted by disease, though without appetite, and was in the possession of an active and composed mind. It appears that for some days before his departure, he had the sentence of death in himself, and felt that he was not to

be much longer an inhabitant of earth. This he made known to his beloved partner, whom he exhorted not so much to pray for his life, as that she might be able to exercise Christian resignation to the divine will, and that his death might be sanctified to herself. The day before his death, he called the writer to his bed side, and with the most perfect composure, spoke of his departure being at hand, and made known his wishes respecting his wife and children, when left alone in this heathen land. On expressing our hopes that such distressing events would not take place, he said, "Well, you will see that I shall not be many days here. I feel that the supports of life are almost gone, and that I cannot live much longer." I then asked him what his views and feelings were under such prospects. With a peculiar expression of joy, he said, "O, I should be rejoiced to get away from a world of sin and imperfection, and to be with Christ, and nothing holds me here, but a desire to support and cherish my family; but them I commit to God."

After much conversation of this kind, in which he seemed to take great pleasure, we poured out our hearts together in prayer, as we had often done before, and mingled our tears with our supplications in prospect of such a separation,—to us an event that seemed possible, but to him, one quite probable, if not certain. In this calm and peaceful state, he remained during the day, fully anticipating a speedy dissolution, while we all entertained a hope, that he might still be spared to his family, and the work to which he was devoted. About midnight he awoke out of a long sleep, and supposing that his end was near, he formally, in prayer, commended his wife and children to the Lord. Shortly after, his hearing and speech greatly failed him, and his mind wandered, but still he appeared to understand what was taking place. About four o'clock, he was asked if Christ was precious now, and never can we forget the expression of his countenance, and the heavenly joy that seemed to spread over his face, as an index of that ecstacy which filled his enraptured soul. He then gave the last parting grasp of the hand to Mrs. Craig,—gradually lost all consciousness of external things, and sweetly and calmly, without a struggle, took his departure for a world of endless and unspeakable happiness. "Mark the perfect man, and behold the upright, for the end of that man is peace."

It has been the happiness of the writer of this short account of the last hours of the deceased, to have enjoyed a most intimate acquaintance with him for twenty years; during which period our friendship has been uninterrupted, and our objects and interests have been closely identified. How often have we talked of Christ—of his character—his condescending love, in the work of man's redemption, of our personal experience of his grace, and the enjoyments of his presence, until our souls have burned within us. How often have we conversed on the nature and freeness of the Gospel,—on the constitution, and order, and worship, of the Church of God;—the means of her extension in all lands, and her future purity, and prevalence, and glory;—on the way that God had preserved us in the slippery paths of youth, when in the road to ruin—brought us to the knowledge of himself,—by mysterious providences led us from the land of our fathers and our friends, to the beloved country of our adoption,—revived and refreshed us, and made us mutually useful to each other's stability and spirituality,—inclined us to devote ourselves to the spread of the Gospel among the heathen—and then opened the door for us, and at last brought us through many perils by sea and land to this distant field of labour, and preserved us so long in an uncongenial clime. But this sincere and beloved Christian friend is gone, and I am left to prosecute the work alone. His strong mind, good taste, sound judgment, humility, agreeableness, and prudence, made him a pleasing companion in the mission work, and peculiarly qualified him for discharging the duties of a ruling elder, both in a Christian and a heathen land. I have never known a man of more integrity and uprightness. His love of truth, in every form, was most ardent. He abhorred insincerity and falsehood in every shape. His attachment to the few whom he made his bosom friends, was unalterable.

He was born at a place called Leiter, about four miles to the east of Londonderry, and in the 18th year of his age he experienced that change of heart, by which old things passed away, and all things became new. At that time, and at other periods of his Christian life, his enjoyment in religion was very great,—indeed so great, as he often remarked, as almost to unfit him for engaging in the common duties of life; but again, he often walked in darkness, and had no spiritual comfort in Christian ordinances. Still, so marked were the evidences of his conversion to God, and so clear were his views of the doctrines of grace, and the nature of that covenant which is well ordered in all things and sure, he was not tossed to and fro, nor harassed with doubts respecting his interest in Christ. He *knew* in whom he had believed; and his faith in the *sure promises* of Him who cannot lie, regardless of his own feelings or sensible assurance,—and his belief that God was his God in covenant, and that this covenant stood fast, was generally unwavering. He has often remarked to the writer, that he could sooner disbelieve his own existence, than doubt the reality of his religious exercises and enjoyments, and only a few hours

before his death, and when he looked down into the tomb, and forward into the eternal state on which he was about to enter, he said he did not entertain a doubt respecting his acceptance with God, through Jesus Christ, on whom *alone* his hopes were fixed. And yet no man could have more humble views of himself, than he entertained.

During his whole life he had been acquiring more knowledge of himself, and of the deep depravity and corruption of his heart. "Great humble man!" He is now delivered from the bondage of corruption, that weighed down his spirits, and has been admitted into the glorious liberty of the children of God above. For him death had no terrors, because its sting had been taken away. His faith is now changed to vision;—he sees as he is seen, and knows as he is known. "Blessed are the dead that die in the Lord." May we "be followers of them, who through faith and patience inherit the promises." He has left a beloved partner and five small children to the care of his covenant God, and to the affectionate sympathies of the Christian church; and he has left his companion in labour at this station solitary alone. May this solemn event be sanctified to us all;—may some devoted servant of the Lord soon come up to fill his place, that the work may not be interrupted;—and may we all be excited, from this evidence of the uncertainty of life, to "do what our hands find to do, with all our might."

His funeral, which took place the same afternoon, was attended by nearly all the civil and military gentlemen at the station, and by a large number of the natives. His remains lie in the mission burying-ground on the premises there to sleep until the morning of the resurrection. His bereaved widow is wonderfully supported under her severe trial, and she has the sincere sympathies of all around her. On the next day, the Sabbath, she was enabled to appear in the house of God, and offer her infant babe, only a few weeks old, to Him in the ordinance of baptism. At the same time, a sermon was preached with reference to the event, from Ps. xxxix., 9, "I was dumb, I opened not my mouth, because thou didst it."

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1845.

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath 1st ch, ladies' benev. soc 10 00

SYNOD OF ALBANY. *Pby. of Albany.*

Esperance ch, mo. con. 25 10; P Witt, 5; Albany 1st ch, sup. Rev J Warren, Allahabad, 700 730 10

Pby. of Columbia.

Lexington Heights ch, mo. con. 7 00

SYNOD OF NEW YORK. *Pby. of Hudson.*

Goshen ch, Dr J S Crane, 10 00

Pby. of N. River.

Newburg 1st ch, mo. con. 16 73; 'four ladies,' to ed. *Mary Johnson*, at Furruckhabad, 20; Wappinger's cr. 1st ch, con. Rev FENWICK T WILLIAMS l. m. 30 66 73

Pby. of Long Island.

Moriches ch 4 58

Pby. of New York.

Chelsea ch, 158 45; Duane st. ch, mo. con. Dec 19 23; do. young ladies' assoc. to sup. an evang. in France one year, 250; Brooklyn 2d ch, T Baylis, 10; Wallabout ch, mo. con. 6 41; church on 42d st. mo. con. Dec. 4 50, Brick ch, mo. con. Dec. 3 20; Madison av. ch, mo. con. Dec. 5 63; Hammond st. ch, mo. con. Dec 3 69; Brooklyn 1st ch, mo. con. Dec 20 31; do sab. sch. to ed. as before, 10; N Y 1st ch, mo. con. Dec 83; N Y 15th st ch, sab. sch. for Oct Nov Dec 11 74 586 16

2nd Pby. of New York.

N Y Scotch ch, mo. con. Nov 84; do. Dec 97; Canal st ch, 'a member,' con. THOMAS W WELLS l. m. 35 216 00

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Woodbridge ch, 30; Paterson 1st ch, con. Rev WM H HORNBLOWER l. d. 1,000; Plainfield 1st ch, for miss. soc. 14 50 1044 50

Pby. of New Brunswick.

Bound Brook ch, bal. to con. JOHN POLHEMUS, DAVID A SMALLEY and JOHN CREED l. ms. 10; Princeton, Rev Samuel Miller, D D 50; Lawrenceville ch, mo. con. 26 83; sab. sch. mo. coll. 10 44 97 27

Pby. of Newton.

Allen township ch 10 00

Pby. of Susquehanna.

Orwell ch 7 00

Pby. of Luzerne.

Mauch Chunk ch 5 00

Pby. of W. Jersey.

Burlington ch, 35 47; Salem ch, 15; Cape Island sab. sch. 12 25 62 72

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 6th ch, sup. Rev A P Happer, 181 50; Robert Creighton, 10; Central ch, M Newkirk, 20; Tenth ch, mo. con. 83 294 50

Pby. of Donegal.

Marietta ch 21 50

Pby. of Newcastle.

Red Clay cr. ch, 19; Brandywine Manor ch, Mrs M A Grier, Christmas gift, 5 24 00

Pby. of Baltimore.

Princess Ann, 'a friend,' 5; Taneytown ch, 140, of which 40 to ed. children in orphan sch. at Futtegurh; Alexandria 1st ch, 59 93 204 93

Pby. of Carlisle.

Shamokin ch, 25; Green Hill ch, 10; Shade Valley ch, 7; Dickinson ch, 2; Gettysburg ch, fem. miss. soc. for orphan sch. at Pittsburgh, 31 50 — 75 50

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

New Alexandria, Wilson miss. soc. 7 46; Unity and Youngstown for. miss. soc. 17 — 24 46

Pby. of Redstone.

Connellsburg ch, 15; Mt Pleasant ch, 16 05 — 31 05

Pby. of Ohio.

East Liberty ch, ladies' sew. soc. to ed. *William B Mellvaine*, 25, in addition to 75 previously paid — 25 00

Pby. of Beaver.

Ashtabula ch — 40 00

Pby. of Clarion.

Pisgah ch — 7 26

SYNOD OF WHEELING. *Pby. of Washington.*

Fairview ch, 46 50; Wheeling, Mrs Gooding, 3 95 — 50 45

Pby. of Steubenville.

Steubenville 2d ch — 30 69

SYNOD OF OHIO. *Pby. of Cochocton.*

Berlin sab. sch. union — 6 13

SYNOD OF CINCINNATI. *Pby. of Miami.*

Yellow Springs ch, 79 10, of wh. ladies' benev. soc. 10, and to ed. Moses Russell in India, 25; Muddy Run ch, 8 65 — 87 75

Pby. of Cincinnati.

Cincinnati 1st ch, la. miss. soc. proceeds mo. sale, 56; do. amt. prev. ackn con. Rev NATHAN L RICE D D and Rev THOMAS J BIGGS 1 d. 4th ch, mo. con. Oct. Nov. Dec 2 35; Walnut Hills ch, mo. con. Nov Dec 5 25 — 63 60

Pby. of Oxford.

Bath ch — 7 42

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany 1st ch, Rev James Wood, 5; Mrs Wood, 1 for restoring press at Lodiana — 6 00

SYNOD OF ILLINOIS. *Pby. of Schuyler.*

Millersburg ch, mo. con — 7 00

SYNOD OF VA. *Pby. of W. Hanover.*

Farmville ch. con. Rev SAM'L L GRAHAM D D and Rev WM C SCOTT l. ms. — 61 00

Pby. of E. Hanover.

Norfolk 1st ch, sab. sch. — 21 94

SYNOD OF W. TENN. *Pby. of Holston.*

Knoxville 1st ch, mo. con. Oct Dec — 33 18

Pby. of W. Tennessee.

Cornersville, Alex Stinson — 10 00

LEGACIES.

Lewisburg, Pa on acct. of A McClenahan, dec'd, 177 33; New York, Eleanor Mills, dec'd, 200 — 377 33

MISCELLANEOUS.

New Brunswick, N J Rev J J Janeway D D	200 00	
New York, Jane Mack	5 00	
Newcastle-upon-Tyne, Eng, 'friends,' for Iowa school	24 17	
Newcastle-upon-Tyne, Eng. do sup. Mr Bloohm	24 17	
James Gilman, towards purchasing bell for Iowa school	10 00	
N Jersey, 'a friend to Africa'	100 00	
Cunningham, Pa	4 00	
Portageville, N J	4 80	
Mrs M Brown, 1; J Turner, 1; A Turner	3 00	—375 14

Total, $4.742 19

Donations in clothing, &c.

Mercer ch, Pa ladies, 1 box clothing for Creek mission, valued at — 50 25

Salem ch, O 5 yds flannel, and 5 prs woollen socks

Upper Buffalo ch, Pa ladies, 1 box clothing for Sac and Otoe Indians — 48 26

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. FEBRUARY, 1846. No. 2.

Board of Domestic Missions.

REVIEW

OF THE

OPERATIONS OF THE BOARD.

When the present ecclesiastical year commenced in May last, the Board of Missions had in commission *two hundred and seventeen* Missionaries; a large proportion of these have been re-appointed, and in addition, since May, and up to the close of December, the Board have made *one hundred and thirteen* new appointments, making the whole number in commission on the 1st day of January, 1846, *three hundred and thirty*. This is the largest number of Missionaries the Board have ever had in commission at this season of the year. A number of valuable men have been sent into the field, several new and important stations have been supplied, and the whole ground occupied has been considerably enlarged; and we think, we may add here, there is cheering evidence, that in most sections of our widely extended church, the cause of Domestic Missions is gaining in the interest and confidence of the people; for this evidence of Divine favour, we desire to be unfeignedly thankful.

During the summer and autumn, in some portions of the missionary field, and more especially in the West, there has been much distressing sickness, which in many instances has terminated fatally. There have been painful breaches made in a number of our Mission churches, which call for the sympathies and prayers of God's people. The missionaries themselves, and their families, have shared in the general suffering; many of them have been visited with severe and protracted illness, but in most instances God has mercifully interposed, and spared their lives. Their labours have, however, been seriously interrupted by prevailing sickness; how far these visitations of God will be overruled for "the furtherance of the Gospel," and the good of souls, remains to be seen. The benevolent design of God in the afflictions he sends, as we learn from his word, is, to lead men to consider their ways, and turn to him. But it is to be lamented, that in too many instances, through the corruption that is within them, and the temptations to which they are exposed, men are rather hardened than softened by their afflictions.

The *general state* of religion in the missionary field, so far as we have been able to gather it from the reports of the missionaries, we are pained to be compelled to say, resembles too much the state of religion in our churches generally. Many of these good men, in the language of the Prophet, have to complain, "Who hath believed our report? and to whom is the arm of the Lord revealed?" They complain of the want of faith, and energy in prayer, among God's people; that while the form of religion is kept up, and religious duties are not neglected, there is a deplorable want of *vitality*, and even, in many cases, where this is felt, and mourned over, there seems to be hardly sufficient life, or spiritual energy to rise up, and *in earnest*, cry to God for help. Alas! that it should be so. When will Christians learn, that it is their sweet privilege, as well as their duty to have, and to exercise spiritual life and energy?

But while we have to lament, that this spiritual apathy is found so generally to prevail, we record with heartfelt gratitude to the God of all grace, that there are delightful *exceptions*. There are in the broad missionary field, many bright spots—where it is day, and where the church has light, and spiritual energy, and joy in the Holy Ghost. On a number of our Mission churches, God has been graciously pleased to pour out his Spirit; several are now enjoying a season of refreshing from the presence of the Lord, and in a large number there are cheering indications of better times as near at hand; and while there is much deeply to humble us, there is much to call forth our gratitude, and encourage us in prayer and effort. The *present aspect*, we think, is, on the whole, highly encouraging. The missionaries, we rejoice in

being able to say, have been most diligent and faithful in preaching God's truth, and instructing the people; and it is worthy of notice, that the little success which, in some instances, seems to have attended their labours, instead of discouraging them, has stimulated to new and increased efforts. They have scattered, over a large extent of country, a vast amount of good seed, and, as a good friend of this cause, has most appropriately and strikingly remarked, "That which they have scattered is not a dead thing. It is *vital*—it has a *propagative* virtue—it *perpetuates life*." What an interesting, encouraging fact this! The seed they have been sowing is *vital*. It cannot be lost—it may lie buried long, but it will *spring up*, and *grow*, and *spread*, and a rich harvest will, at no distant day, amply reward the friends and benefactors of this cause.

STATE OF THE FUNDS.

It is our privilege to report to the churches, that the amount of funds received up to the 1st of January, is in advance of the same period the last year. The increase has not been large, but by the blessing of God on constant and persevering effort, thus far during the year, the Board have been able to meet punctually their engagements. For their ability to do this, they thankfully acknowledge themselves and the cause, deeply indebted to the noble liberality of a valued friend. The great importance of being able to meet punctually the engagements of the Board, may be seen, in the *present prosperity of the cause*. So far as the missionaries have reported, they have been paid up. To settle up fully the accounts of the year, has necessarily exhausted our funds, and a prompt liberality on the part of the churches, whose collections for this object are yet to be made, will be required to meet our large engagements, sustain the present prosperity of the cause, and urge forward with vigour the good work. A large proportion of the churches have their collections for this object yet to make. We trust none will fail to make this collection, and that the liberality of the churches will be proportionate to their means, and the great importance of the object. We will not doubt the readiness of the churches to do their duty, and their whole duty in sustaining this cause at such a time as this. The special favour which God has shown to this cause, and the growing interest of the churches in its prosperity, strengthen our faith, and banish fear. It will be sustained. It will continue to prosper, and be urged onward with greatly increased energy, liberality, and zeal.

"Hitherto hath the Lord helped us." He has blessed us as a church, and has greatly enlarged our borders, and increased our strength; and he has prospered us in our efforts to spread the Gospel. God's favour to the missionary efforts in our Church has been marked. Under his smiles the work has steadily advanced, and is now advancing. To God's glory, and for the encouragement of his people, let it be recorded—"Hitherto hath the Lord helped us."

Having briefly surveyed the past, we now turn with deep interest to the future. There is a great work to be done in this land; a work involving interests of unspeakable moment to ourselves and our children, to our country, and to the world. Let us calmly, and prayerfully look at the share we are called to take in this work. We are *embarked* in this great work, and the continued and increased aid of the church is essential to its *onward progress*. The present engagements of the Board are large, as has been stated. The church has now considerably more than *three hundred* missionaries in the field, and the probability is, before the meeting of the next General Assembly the number will be nearly, or quite, *four hundred*. To sustain these missionaries in their important work will require large funds; and in order that they may be unembarrassed in their work, punctuality in the payment of their dues is of essential importance, which will require a corresponding promptness on the part of the churches in their collections. At this very time there are a number of important points where missionaries are greatly needed, and most earnestly desired. The Board have, at this moment, from a number of places, prospectively of unspeakable importance, most pressing calls for efficient missionaries. They are anxiously looking for *good, efficient* men to send to these places; and had they a number of ministers of the *right stamp*, they could at once be located, in important, and promising fields.

There is one other point to which we feel the attention of our churches should be directed. In a country like ours, so vast in extent, and where the population increases so rapidly, and is so constantly moving, and where new settlements are forming almost daily, we greatly need the constant services of active, intelligent, discreet *evangelists*, men of some experience in the ministry, and whose special work it should be, to labour in our new and destitute settlements, collect the people, preach the gospel to them, organize churches, establish schools, and prepare the way for the settlement of sound, evangelical pastors. We are persuaded that even *a few evangelists*, of a right spirit, and well qualified for their work, and who, under proper direction, would give themselves wholly to it, with God's blessing, would accomplish more in extending the church, and spreading a gospel influence, than *many* settled pastors; and it has appeared to us that the exigencies of our country, more especially in the new States and Territories, seem imperatively to require something

like this. A plan of this kind, to be carried successfully into operation, would necessarily be attended with considerable expense. The men thus employed, must be sustained by the Church through their Board. But the good that would be accomplished, by even a small number of Evangelists of the right stamp, would return to the Church an hundred fold all the expense incurred. And should not the means be furnished? Should not the Board to whom the Church has committed the responsible work of supplying the destitutions in our land, have it in their power to do whatever may be necessary for occupying to advantage the whole ground committed to them? No Christian doubts that funds are well expended, when even a large amount is given to send a single minister of the Gospel to a Heathen tribe, and to sustain him there. And God approves of such expenditure. And will Christians hesitate to expend an equal amount, in sending twice or thrice the number of good ministers to the equally destitute, and the perishing in our own land? How strange!—O, how strange! that in Christian churches, and among Christian people, there should be a backwardness to give or labour for such an object.

Dear Brethren, in the name of many thousands in our land, to whom, through your liberality, the Gospel has been sent, we thank you for what you have done. We thank God and the churches for the present healthful, and prosperous state of the cause. But we would not rest here; present prosperity should encourage, and animate us to greater effort. We desire to do *more—much more. God expects it—our country needs it*, the *times* demand it. Some of us are growing old, and must soon leave the work. We desire to see our whole country evangelized before we go hence. Come, then, to the work, relying on God, earnestly importuning his blessing, and laying out your whole strength. "Work while it is day; the night cometh, when no man can work."

CHURCH EXTENSION.

We give below a specimen of the letters received by the Church Extension Committee, making application for aid in building houses of worship. The letter is from a worthy brother in Noxubee county, Mississippi. It tells a very plain, and simple, but touching story, of the poverty and wants of the people, and of the labours, and privations of their minister. And it also tells us of God's great goodness in granting them "an extensive revival." Surely Christians, who have the means, will esteem it a privilege to aid them in building a house, in which to worship the God of their salvation.—Ed.

To-day the congregation of Bethel Green, settled on a place, and a plan for erecting a house of worship, and I was requested to apply to the Church Extension Committee for funds to assist them in this work. The location is in the north-west corner of Noxubee county, in the prairies, in a thickly-settled neighbourhood, where as large a congregation may be formed, as probably in any other section of this State. The church is, as yet, feeble; I have given them half of my time for two years, for less than one hundred dollars, and they have no house of worship at all. When I came among them, I found a small Church, of *eleven* members, organized in a Baptist house. I regarded the building up of a Church, as an experiment; but the Lord has greatly blessed my labours, and the Church now numbers nearly *fifty* members. Last spring it was determined to erect a log cabin, as a temporary place of worship; but an extensive revival of religion, with which the Church has been blessed, has greatly increased the desire for a house, and after much prayer, consultation, and anxiety, it has been resolved to undertake to build a neat frame-house, so as to give respectability to the Church, and to call out a congregation. If we shall be able to build the house, it will greatly contribute to the interest of religion, and especially of our own Church, in this section of country; a large and interesting Church would be very soon built up. Indeed, it is one of the most interesting fields in the country. But if the effort to build should fail, the field must be given up; I shall have to abandon it, and the members who have been gathered in, will be scattered. We hope that the Committee will take our necessities into consideration. I have encouraged the congregation to undertake the building, with the hope of receiving aid from the Committee—this has been a great stimulus to them; we earnestly beg for an appropriation.

Letters from Missionaries.

Illinois.

FROM A MISSIONARY IN PEORIA COUNTY.

Distressing sickness—Painful bereavements.

.... God has again visited this country with an unusual degree of sickness. We feel thankful in being able to say, that for the amount of sickness, the mortality has been less than might have been expected, yet many have been called to their last account. We are a very worldly people, but surely it seems to be God's purpose to wean us from things that perish with the using. Our small village of Rochester has been a large sharer in the bereavements by death; *six* have died. In the surrounding country, some *eight* or *ten* heads of families have been cut off, in some instances disbanding the family, and scattering them abroad. As far as was in my power, I visited the sick, and directed them to the Saviour. It is a severe trial to me to have to report the death of Mr. John Sutherland, one of the *two* Elders of the little Church of Rochester. He died on the 30th of September, of a lingering disease, which he bore with Christian patience. He ever stood foremost for the interests of our little Church, and nobly did he support those interests by his presence, his influence, his counsels, and his means; under God, he was the main pillar of the Church, and we look around in vain for one to fill his place. The Church has few members better acquainted with sound doctrine and order, and I believe none more devotedly attached to them. On these accounts he is indeed a great loss to a feeble Church in a destitute land. God has removed one of our lights, and not the Church only, but the whole community feel the bereavement.

At Pineville also, the Lord has tried our faith, in the death of one of our most valuable men. He was an invaluable friend both to the Church, and to their minister. The removal of such men, since such are few, is a severe affliction to our infant churches. During the sickly season, our assemblies for worship were smaller than ordinary; this doubtless was owing, in part at least, to the number who were unable to attend at the house of God; but we have reason to fear some made sickness an excuse for the neglect of duty. It is a lamentable truth, that when afflictions prevail, the people, instead of being made better, are prone to forget "the statutes of the Lord."

I am still pursuing our Bible, catechetical, and Sabbath school instructions, and the interest manifested both by adults and children, is highly encouraging. The monthly concert for prayer has been regularly observed, and with scarcely an exception, a lively interest has been manifested in the cause of Missions. There is an increasing desire for missionary intelligence. But we greatly need, in all our churches, the reviving influences of God's spirit. When will the Lord's arm be made bare for our help? We will, by the help of God, continue to pray, "Turn us again, O God, and cause thy face to shine, and we shall be saved."

Indiana.

FROM A MISSIONARY IN LAGRANGE COUNTY.

I have selected two places for preaching, twelve miles distant from each other; the one is Lagrange Centre, where our meetings are held in the court-house, and the other is Fawn River, where we meet in a school-house. The county is, as yet, sparsely settled, but is rapidly filling up. At the present time, a population of one thousand souls may be found within reach of these places, where they might attend on the stated means of grace, if they were so disposed. When I entered this field, the last summer, one of these central places was entirely destitute of the Gospel, and the other had Methodist preaching only once in three weeks. As might be expected, Sabbaths were desecrated, and immoralities prevailed to a deplorable extent, while souls were perishing for lack of vision. Notwithstanding these discouraging circumstances, the Lord has prospered the work even more, perhaps, than I had reason to expect, in so short a time.

I obtained from New York five thousand pages of excellent tracts, a generous donation from the American Tract Society, with which I have visited from house to house, and at distances from one to seven miles—have preached as opportunity offered, in school-houses, log cabins, &c., more especially with a view of awakening an interest on the subject of religion, and inducing the people to attend on the means of grace, at the principal places on the Sabbath. The prophet's lamentation, "Who hath believed our report?" may be uttered with peculiar propriety by the missionary in this Western field. I would that Christians in the East, who dwell in favoured tents of Zion, and among whom I have spent most of my days, could realize the nature and extent of the obstacles to the success of the Gospel here, and then reflect, that this is God's appointed means for saving men; and the only

effectual method of saving our beloved country from the most horrible superstition, and still more horrible infidelity; and I cannot but think they would be oftener, and more importunate at the throne of grace, supplicating the God of Missions to pour out of his Holy Spirit, and bless the means employed for saving souls. Truly it is He alone who can give life to the dead in trespasses and sins.

Our meetings are generally well attended; I notice a gradual increase in our congregations, and when I meet them on the Sabbath, it is no unusual occurrence to find those who have come *six* or *eight* miles to unite in the worship of God. There is the little band of faithful people, men and women of faith and prayer, who are devoted followers of our Lord Jesus Christ; and then, there is the Universalist, the Unitarian, the Seventh-day Baptist, the avowed Deist, and even the vaunting Atheist; besides *the great multitude*, who have, as yet, no settled religious principles; all attend, with their families, more or less, and it is cheering to see them come within the sound of the Gospel. O that I could say, there is also a general turning unto the Lord! That the anxious inquiry, "What must we do to be saved?" was common among the people!—Blessed be God, there are some trophies of His grace, and willingness to save. At our communion season the last Sabbath, *six* came forward and united with us.

Ohio.

FROM A MISSIONARY IN PREBLE COUNTY.

"By whom shall Jacob arise, for he is small?"

It is still a day of small things, with the Presbyterian Church in this region. When we look abroad on the community around, errors, in almost every form, are seen to abound. Some deny the Divinity of the Saviour, and others, his atonement. Some disown the necessity of his grace, or Spirit—others, its virtue, or efficacy. With many, baptism passes for regeneration; and a change of heart is regarded as a mere theological speculation, without foundation in Scripture, and contrary to reason and common sense. In this state of things, we often feel disposed to ask, with the Prophet of old, "By whom shall Jacob arise, for he is small!" Nevertheless, we labour not without hope; trusting in *Him* who can save by few, as well as by many—who has chosen the foolish things of this world to confound the wise, and the weak things of this world to confound the things that are mighty—we have endeavoured, in simple dependance on God's grace, to sow the good seed of the word. In too many cases, it seems as though it had fallen by the way-side, or among thorns; still we venture to cherish the sweet hope, that in cases, not few, it will prove as good seed cast upon good ground, which will in due time spring up, and bear fruit to eternal life. Attendance on the means of grace is, in general, good. The Sabbath school is increasing in interest—prayer meetings encouraging.

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FROM A MISSIONARY IN MASON COUNTY.

Good encouragement to labour.

.... Attention to the means of grace has greatly increased during the summer, and the means seem to have produced good effects. The Lord, I trust, is adding to the Church such as shall be saved. At our last communion in September, there were *ten* added to the Church, *nine* of them on examination; all, except one, fathers and mothers; four of them were baptized. One mother, as Lydia, has since had her household dedicated to God in baptism. One of the number who united with us, is a grandmother, seventy-four years of age; she gave good evidence of being brought in at the eleventh hour. If the angels, in the presence of God, rejoice over *one* sinner that repenteth, we certainly should be grateful for so many. There is still evidence of a good work going on with us. The hopes of God's people, that a good Church will be built up among us, are at present, strong. If the Lord continue his blessing, the prospect is good. ....

Pennsylvania.

FROM A MISSIONARY IN CLEARFIELD COUNTY.

The Life of a Domestic Missionary.

The field of my labour comprises three preaching places; one *six*, and the other eighteen miles from the place where I reside; to each of these latter places I preach every four weeks, besides occasionally in school houses.

They who live in cities and large towns, know little of the life of a Missionary in the destitute places in our own country. They may form some *faint conception* of it, but nothing more; they may be *eye witnesses*, and even then, they will "know only in part." I was born and raised in a large city, where frequent opportunities were presented of knowing something of the Missionary, his field and labours, his trials and difficulties, his encouragements and discouragements. My experience has told me I knew but little. In new settlements, where preaching is heard only once in *four*, *six*, or *eight* weeks, and sometimes not in as many months, the people are willing to hear

any one, who comes to break to them the bread of life. Many who enjoy a regular, weekly ministry, will attend it when it *suits* them; not so, where preaching is scarce. They who hear it but seldom, will travel miles, and brave the storm, to enjoy the privilege.

A few weeks since, I set out in a storm to travel a distance of *sixteen* or *eighteen* miles, to fulfil an appointment; the unpleasantness of the day, and the distance between the houses on the way, there being but three log cabins in a distance of about thirteen miles, made the road appear long and dreary. In the evening, the rain changed to snow, and amidst a violent storm, about *forty* assembled from "far and near," to hear the first Presbyterian sermon that has been preached among them for about *two years*. Some few months since, I was providentially prevented from reaching my appointed place of preaching, and was obliged to spend the Sabbath in a secluded spot, with the Alleghany in front, and a high ridge in the rear. In this retired valley, the voice of the preacher had not been heard for *more than a year*, and a Presbyterian sermon had not been preached for *three or four years*. Saturday evening, word was sent to the few dwellers in that lonely spot, that a minister of the Gospel was among them, and would preach the next day. The Sabbath came, the storm had ceased, and stillness reigned throughout the secluded valley. How appropriate to this place, thought I, are the words of the poet—

> "The sound of the church-going bell,
> These valleys and rocks never heard."

At the appointed hour, the few inhabitants assembled at the school-house, situated in a retired grove, and there I preached the Gospel to as attentive an audience, as I ever addressed. I trust good was done, and I fondly hope the bread thus cast upon the waters, will be found after many days. Two weeks since, I had an appointment to preach at a distance of about fourteen miles from this place, in the evening; when I reached the place, the little school-house was filled with persons anxious to hear the Gospel; such people will frequently travel six and eight miles, to hear a single sermon.

So anxious are many to hear the Gospel, that I have no doubt, did my health and strength permit, I could get a house full of hearers every day in the week, at the different little settlements scattered here and there over this large county. This county is nearly as large in extent, as any in the State, and yet your "missionary in the mountains" and myself, are the only Presbyterian ministers in it. We must travel over rough roads, and frequently in stormy weather, preach much, and live hard. The people, especially those living out of the villages, are generally poor; willing and anxious to hear the Gospel, but able to do very little for its support. I have been here eight months, and during the whole of that time have received from all sources, only forty-three dollars. I have neither horse, nor any other conveyance of my own, and am obliged, from my inability to purchase, (except I run in debt, which I am very much opposed to doing,) to depend on borrowing, and this is not at all times convenient. As an example, I was obliged last Sabbath to travel five miles on foot, to my place of preaching. But it is for Christ, and the souls of men; and in so good a cause, we should be willing to endure hardships.

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FROM A MISSIONARY IN LUZERNE COUNTY.

Some things for Christians in Pennsylvania to look at, and ponder well.

At the Swites, where I am the first English preacher, they have a Sabbath school, quite active; there happens to be one man there, an English Presbyterian, who superintends the school. Among this people I have laboured with some prospect of good. I have carried books and tracts among them, acting the colporteur. I ascertained their destitutions, and supplied them with a sufficient amount of good reading to furnish a theme for much conversation, and some improvement. I have been told there has been more moral reform there, in the few months of my labour, than in twenty years before; this is encouraging. I have taken the second volume of the Union Questions there, and have made arrangements for a Bible-class, in which all who can read are to take a part. This, I trust, will call their minds into exercise, and benefit them, perhaps, more than the common preaching of the Word; it will at least, I hope, prepare them to hear preaching with more profit. There are many of them without the Bible, or ability to read it; they will soon be supplied with the word of life, as I have secured a number of Bibles, in English and German, for this very purpose. I have visited some *three hundred* families during the summer, and scattered, or introduced into my field of labour, about *one thousand* volumes of the American Tract Society's and Sabbath School Union's publications, including *one hundred* Bibles and Testaments; also, some fifty thousand pages of tracts. Of these some forty families in Swites, twelve were found without the Bible. In one town I called on thirty-six families, *fourteen* of which were without the Bible, literally perishing for lack of knowledge. Thought I, truly the heathen are at my door! One woman, when I inquired if she would have a Bible, replied, "I don't know what the Bible is." This woman,

with two fatherless children, lives in a log cabin in the woods, and could scarcely read. This is a kind of specimen of the moral and mental degradation, to an alarming, and to me, incredible extent, now prevailing in my native State—*the Keystone State.* Six months ago, I could not have believed, what my eyes have seen, and my ears have heard, on this ground. Truly the harvest is great, and the labourers are few. There is great need of evangelical labour here; as great need, I believe, as in India, or China. The people are insensible, and exceedingly negligent about their religious obligations. From the best estimate I am able to make, not more than *one* in *twelve* or *fifteen*, goes to church on the Sabbath; hence, I find it necessary to go to their huts and dwellings, and converse, and pray with them, and leave them such a preacher as Baxter, or Bunyan, or Flavel, or Pike, or Doddridge. This may awaken some to come and hear the Gospel, and may lead others to read God's word. In the meantime, I preach publicly, as my strength will allow. I have travelled, during the summer, not less than *one thousand* miles, and yet have not been out of my own field of labour but once.

FROM A MISSIONARY IN VENANGO COUNTY.

Hopeful Appearances.

In my last communication it was stated that the Lord's supper had been administered in the church at G . . . . .—that *eleven* persons were received on examination, and that favourable indications were visible; That church, as you have been already informed, originated in missionary effort, and has been so far sustained by the same instrumentality. I recently administered the Lord's supper in the bounds of this congregation, but at a distance of several miles from the usual place of meeting; this communion was, I think, still more remarkable than the preceding one. Our meetings were well attended and characterized by deep, and general solemnity. *Twelve* persons were received into the church, on examination; these exhibited much feeling, and some of them, if we are not deceived, present cases of remarkable conversion. During the summer, this church has had an accession of *twenty-three* members.

Mission Rooms: Philadelphia, February, 1846.

TO THE MISSIONARIES IN THE WEST.

Want of Punctuality in making Reports to the Board.

We regret being under the necessity of reminding our Missionaries, particularly those in the far West, that in their commissions, they are directed to make *regular quarterly reports of their labours to the Board.* A large proportion of our Missionaries, we take pleasure in stating, do not fail in the performance of this duty. But there are others, and the number has recently increased, who in this matter are exceedingly remiss, and from several, *no report has been received by the Board for many months.* This has been the case with a large proportion of the Missionaries, who have received their pay from the Treasury at Louisville. From a number of these, *no reports have been received*, and the Board are left in total ignorance of what they are doing. The Missionaries in the western agency, have been directed by the Board to send copies of their quarterly reports to the Committee at Louisville. But they have also been instructed "*to send regular quarterly reports to the Board as heretofore.*" The importance of attending to this matter, is much greater, than probably most of our Missionaries suppose. The accounts of all the Missionaries are kept at the office of the Board; and the Missionaries are credited, *only on their reports.* When no reports are received, no credit for labour can be given—and as a necessary consequence, with those who fail to report, the accounts of the Board must be incomplete. To enable the Board to keep their accounts full and regular, punctuality in reporting is all important.

But this is not all: the reports of our Missionaries are expected to furnish that information, in regard to the Missionary field, and in regard to the Missionary work, which the Board need

for their direction, and which the Churches need to interest them in the cause. If our Missionaries fail to give us this information, by failing to report, or if they take little or no pains in preparing reports that are sent, how are the Churches to know what is doing? and how is their interest in the work to be kept alive and active? The failure in this matter is attended with serious loss to the cause. We do most earnestly desire, that our Missionaries should all understand, that the object of their reporting is not merely to let the Board know, that a quarter, or six months of their commission has ended, and that they want their pay. This is one object, which we will endeavour not to overlook, when reports are received; but there is another, and an exceedingly important object to be gained by their reports, which we beg our Missionaries not to lose sight of—that is, to excite and aid in keeping alive a Missionary spirit in the Churches. We do hope this notice will be sufficient to remind those, who have failed in sending their reports to the Board, of their duty in this matter; and that this failure, which is becoming a serious evil, will be corrected with as little delay as is practicable.

CHURCH EXTENSION.

In an article on this subject, published in the last number of the Domestic Missionary Chronicle, we ventured to submit to the Churches a proposition to raise for this object, within the next three months, the sum of *ten thousand dollars*—and endeavoured to show, by a plain and simple statement, that even the small sum of $5, given by each of our churches, would accomplish the object. We rejoice to find that this suggestion has arrested attention, and that one of our feeblest Churches has set the example, by commencing the work. The following extract from a letter of one of our missionaries in Delaware, enclosing $5 for this object, will, we think, be read with interest; and we fondly hope the example will be promptly followed by other pastors.

Ed.

. . . . Enclosed are $5, which I received at our little prayer meeting for the Church Extension Committee. We read your proposition in the Chronicle to raise $10,000 for this object, and although one of the feeblest churches in the land, we resolved to do our part. I had only to ask some six or eight persons to accomplish the object. Where is the church that could not, and would not do the same, if applied to by the pastor, or by some one of the congregation? Could there not be *ten* found in every congregation who would give *fifty cents* each? We do hope the trial will be made. . . . .

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN DECEMBER, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*

Fem. Miss. Soc. of the Second Presb. ch, Albany, for the support of the Rev J V Dodge, and to con. Lemuel Jenkins and Nathaniel Wright hon. mem. 100; sabbath school of same ch, in part to support another miss. 50; 1st Presb. ch, Albany, 155; do. dona. of Miss Elizabeth Scott, in part to con. her nephew, John S Boyd, an hon. mem. 25 — 330 00

SYNOD OF BUFFALO. *Pby. of Wyoming.*

E Bethany ch, N Y 11; Scottsville 1st ch, N Y 2 — 13 00

Pby. of Ogdensburg.

Hammond ch, N Y 3 50 — 3 50

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goodwill cong. N Y 64, of which 10 was paid to a miss. 54; Goshen ch, N Y, Dr John S Crane, 16; Deer Park ch, Mount Hope, N Y 16 — 80 00

Pby. of North River.

First ch, Newburgh, N Y mon. coll. 16 74 — 16 74

Pby. of New-York.

Jamaica ch, N Y 11; Brooklyn 2d ch, Bayliss, 20; Duane st. ch, N Y sab. school asso. 150; Brick ch, N Y coll. in part, 765 34; fem. for. and dom. miss. asso. of Rutgers st. ch, N Y '88 75; Wallabout ch, N Y 5 41 — 1040 50

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Patterson 1st ch, N J 30 17 — 30 17

Pby. of New Brunswick.

Fem. miss. soc. of Princeton, N J to be expended in N Jersey, per Miss Sarah J Miller, 18 — 18 00

Pby. of W. Jersey.

Fem. miss. soc. of Bridgeton Presb. ch, 30 — 30 00

Pby. of Newton.

Hackettstown ch, N J 50 — 50 00

Pby. of Susquehanna.

Orwell ch, Pa. 7 — 7 00

SYNOD OF PHILA. *Pby. of Phila.*

Tenth ch, Phila. W L Mactier, 1; Wm Kirk, 5; Moses Johnson, 25; Wm Veitch, 5; 2d Presb. ch, Phila. Samuel Porter, 5; Daniel Haddock, jr 2; Mrs Torbert, 5; a member, per Mr Charles Collins, 20; Central ch, Phila. Alexander Henry, Esq 100; Mr Roberts, through Mr A Symington, 25 — 193 00

Pby. of Newcastle.

Benev. fund of New London cong. Pa 30; Newcastle ch, Mrs Nevin, 5 — 35 00

Pby. of Donegal.

Marietta cong. Lancaster co. Pa 21 50; Middle Octorara cong. Pa 5 37; Lancaster cong. Pa 60 — 86 87

Pby. of Baltimore.

First ch, Alexandria, D C 70 — 70 00

Pby. of Carlisle.

Presb. ch, Hagerstown, Md to con. Rev John F M Laren an h. m. 50; Big Spring ch, Pa in part, 60; Chambersburgh ch, Pa 117 50; McConnellsburgh, Pa of which 10 is from Col James Agnew, 23; Nathan Woods, Esq of Dickinson ch, Pa in part to con. his daughter Martha Jane Woods an h. m. 30 — 280 50

Pby. of Huntingdon.

Church in Clearfield, Pa 5 25 — 5 25

Pby. of Northumberland.

Chatham Run ch, Pa 3 64; Derry cong. Washington co. Pa 22 — 25 64

SYNOD OF OHIO. *Pby. of Coshocton.*

Linton ch, Ohio, 2; Jefferson ch, Ohio, 2 — 4 00

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*

Am't paid to a miss. by Rev J M Brown, treas. 27 50 — 27 50

Pby. of W. Hanover.

Am't paid to a miss. through branch of the Farmers' Bank of Va 100 — 100 00

MISCELLANEOUS.

Donation of James P Sanderson, Esq, Milton, Pa 54; dona. of Mr George H Garrett, to con. himself and Mrs Margaret Garrett h. m. 100; pro rata dividend of interest acct. and special fund from the General Assembly, per M Newkirk, Esq. treas. 416 99 — 570 99

Total, $3017 66

Clothing, &c.

From a female friend, a box of clothing, valued at 30; from a family in Phila. a chest of wearing apparel, valued at 50 — 80 00

FOR THE CHURCH EXTENSION FUND.

Benev. fund of New London cong. 5; Peter Boyd, Esq of 1st ch, Albany, N Y 10; 1st ch, Patterson, N J 11 75 — 26 75

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN DECEMBER, 1845.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Lawrenceville ch, 15 75; 1st ch, Alleghany City, Pa to con. Rev E P Swift D.D, and Alexander Semple h. m. 102 08; Monongahela City ch, 30 — 147 83

Pby. of Redstone.

Greensburgh ch, 10 50 — 10 50

SYNOD OF WHEELING. *Pby. of Steubenville.*

Steubenville 2d ch, 16 39 — 16 39

Total, $174 72

The fem. sew. soc. of Connellsville ch, Pa. has, by contributions of clothing in May and Oct. 1845, con. the following persons hon. mems. viz: Rev Ross Stevenson, Alexander Johnston, and Mrs Mary Little.

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN DECEMBER, 1845.

SYNOD OF CINCINNATI. *Pby. of Sidney.*

Sidney, Ohio, 2 — 2 00

Pby. of Maumee.

Lima, Ohio, 10 — 10 00

SYNOD OF INDIANA. *Pby. of Salem.*

Cong. don. bal. 1 05; Ebenezer, 1; Sharon, 3 47; Mrs M A Ayers, N Albany, 10 — 15 52

Pby. of Crawfordsville.

Waveland, Ind 5 — 5 00

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Rev Wm S Potts D D 20 — 20 00

SYNOD OF KENTUCKY. *Pby. of Muhlenburg.*

Livingston, 4 87; R C Stone, 2; Bethany, 2 13 — 9 00

Pby. of Transylvania.

Springfield, Ky 15 — 15 00

SYNOD OF W. TENNESSEE. *Pby. of West Tennessee.*

Gen Pillow, 5; Zion, 85 45; Mt Pleasant, 9; West Tenn. P. 20; Bethesda, 33 50 — 152 95

Pby. of Nashville.

Galletin, 23; Nashville, for particular m. 275; Jno. Patterson, Esq Shiloh, T 10 — 308 00

Pby. of North Alabama.

Tuscumbia, Ala 50; Florence, 62 80 — 112 80

MISCELLANEOUS.

Proceeds of miss. depot, 59 87 — 59 87

Total, $710 14

WM. GARVIN, Treasurer.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. MARCH, 1846. No. 3.

Board of Foreign Missions.

India: Furrukhabad Mission.

THE SIXTH ANNUAL REPORT—STATIONS AT FUTTEHGURH AND FURRUKHABAD; 1845.

THE experience of another year in missionary labour has served to deepen the impression we have ever entertained of its importance, responsibility and arduousness; and at the same time we have been taught to feel our unfitness and unworthiness to occupy a post of so much honour and difficulty. We have also been made to feel at times by occasional sickness, that our labours may not be necessary for the prosecution of this blessed and happy work, but our consolation and comfort is, that God can raise up better instruments and endow them with more efficient qualifications. To some of our number the past year has been one of severe trial and affliction. Brother and sister McAuley have been called to part with two of their little ones, who were taken from a sinful world to a place, we trust, where sin never enters or defiles. Sister Wilson has also been a sufferer most of the time. And at one time it was thought that brother Rankin's health had become so impaired that he would be obliged to spend a season in the '*Hills*,' but now no such fears are apprehended. But, notwithstanding these 'light afflictions,' we have abundant cause for thankfulness that our lives have been spared, and that we are still permitted to do something for a cause we so much love, and for whose promotion we count no sacrifice too great. We now submit a particular statement of our labours for the year past, calling your attention first to that important and divinely-instituted branch of our labours, the

Preaching of the Gospel.

In this department, our labours are divided into three different branches, viz:—our regular Sabbath exercises, bazar preaching, and itinerations. With respect to the first of these, a sermon in Hindustani has been preached in each of our compounds every Sabbath. One of these congregations numbers from thirty to forty and the other about eighty. They are chiefly composed of people who are in some way dependent on us for support. Besides these, some of the larger boys from our schools attend regularly every Sabbath, whilst many from the villages and city attend with more or less regularity. We are thus enabled to give them line upon line, and precept upon precept: consequently we regard these congregations, in some respects, as our most promising fields for preaching the Gospel. In regard to

Bazar Preaching,

we would remark, that during the winter and spring, the villages and city have been visited as usual for this purpose, but latterly, since the hot weather commenced, much less has been done in this department. This change has been partly owing to the hot weather, to sickness among us and to an increasing interest in other departments of our work: and partly because some of us are less sanguine in regard to the success of mere street-preaching in the city. For although it is true that we get our largest congregations in the streets of the city, and they usually listen with attention, and sometimes even appear deeply affected by what is said; yet, as they are mostly composed of the ignorant and degraded, who are either going to or from market, or are going and returning from bathing in the Ganges—as one man seldom waits to hear a whole discourse, and as we rarely recognize the same face on two successive days, we believe that men under such circumstances are not likely to consider those things which belong to their everlasting peace. Therefore it is that some of us feel less zealous in this department of labour. Still we are not prepared for entirely abandoning it, for in the villages it is our only hope for the present, and even in the city has its excellencies as well as its defects. But we do hope, the day is not far distant when we may have houses consecrated to the Lord, where we may worship Him without disorder and confusion. The other remaining branch under preaching, is

Itinerations.

All the time and labour which could be devoted to this department of our work during the cold season, has been most cheerfully given to it, as we consider it one of the best means we enjoy, for spreading the truth abroad, for acquiring a correct knowledge of the country and people, and for invigorating our health and Christian graces. But sickness has here also prevented us from doing as much as we could have desired. Brother McAuley, in company with brother Porter, of the Lodiana mission, visited Shahjehanpore, Bareilly, Budaon, and a number of smaller towns and villages. They were out about three weeks, and found much in the country and people which renders it a very desirable field of missionary labour. Much of the land is of the first quality, and a large proportion of the people are Pathans, or Mussalmans claiming parentage from those Afghan princes who, about eight hundred years ago, bore their victorious standard into the plains of Hindustan. They still bear marks of intelligence and good breeding, which will make them interesting subjects for the conquest of the Gospel. In this tour these brethren found a large number of readers—distributed many books and tracts, and met with a people who heard the word with deep interest, though they sometimes were warmly opposed by the Mussalmans, who are generally fond of debate. When they returned, brothers Scott and McAuley spent about two weeks among the villages between this place and Mynpoory; and afterwards, brothers Scott and Rankin spent about the same length of time in visiting the villages a little farther north. Brother Wilson was out once, and Gopi Nath twice among the villages to the south and west of us. These excursions brought us chiefly in contact with the simple-hearted and superstitious Hindus, among whom we found a smaller number of readers and disputers, but their ignorance and degradation plead loudly their need of that Gospel which we preach. As intimately connected with this subject, we would now call your attention to the statistics, &c. of the

Mission Church.

During the year there has been an addition of four to our little church, making our entire number thirty-one; of whom eighteen are native members, and the others, with the exception of two, members of the mission. English preaching has been regularly observed every Sabbath morning, and in the evening also, a familiar social exercise in Hindustani for the native members, conducted by Gopi Nath. The preaching in English has been performed, as heretofore, by all the brethren in rotation, and the preparation required to be given to this exercise, has been both pleasurable and profitable. The new church building is now nearly completed, and will ere long be occupied. It is plain, but roomy and comfortable. We trust that our hopes and prayers may be realized in seeing it filled with true worshippers from the poor heathen around us. And why not, if the prayer of faith ascend from all parts of our Presbyterian Zion, and the Lord be *inquired of*, as he should be, in this matter? We record with gratitude that we have not been called, during the year now closing, to the exercise of a single case of discipline. This would not call for so distinct an acknowledgment in a country like America, but in a land like this, where Christian influence is so little felt—where there is but little of conscience to acknowledge and support the claims of truth, and where our native members, by early habits and education, have been entirely under the dominion of carnal and vicious principles, and exposed to the corrupting influences of heathenism, we feel particularly bound to record the fact as a tribute to their consistent walk and profession. And yet, at the same time we feel it to be as much due to truth and fairness to state another fact, which has occasioned us considerable solicitude. It is this. In their examination for admission to the Church, we have been almost invariably unsuccessful in our attempts to obtain from them a simple and unassisted statement of their feelings. This can only be accomplished by numerous and leading questions; and even when we have best succeeded, there appears a lamentable deficiency in their religious experience as to the heart-felt evil of sin, and the awful depravity of the heart. Their life is not so much a life of faith, and their works not so much works of righteousness, as they should be. Their salt has but little savour, but yet we are thankful to say that it has some. We mention these things in order to draw out your sympathies and your prayers in behalf of these babes in Christ; for they not only *need* but *deserve* a daily remembrance at the throne of grace. May the Lord abundantly bless to them the means of grace they enjoy, and accomplish in them the peaceable fruits of righteousness, and to his blessed name shall be all the praise and glory. The remaining part of our report will embrace the subject of schools.

The City School

has been removed into a larger building, which was formerly occupied by the Government school, before it was discontinued. And as it is now without a rival, it occupies a higher place in the eyes of the natives; and as we think its prospects for usefulness have been increased, we have endeavoured to give it more of our time and attention, and the consequence is, that from

the time of the dismemberment of the Government school till the present, our school has been gradually on the increase. The number of boys now on the list is one hundred and thirty-five, with more than one hundred in regular attendance. Many of these boys are from the higher castes and most respectable families in Furrukhabad. There are eight boys in the first class, and there have been as many as fourteen part of the year in the second. These boys have been studying English Grammar, Geography, History and the Bible; and the first class has also commenced the study of Geometry.—We endeavour to give them a correct knowledge of all their studies, and special efforts are made to remove any erroneous and superstitious ideas they may have imbibed, and give them correct notions in religion, as well as in science. The histories they read, appear to have been written for the very purpose of exposing the folly and falsehood of Idolatry. *The Bible* is our great text-book—it is read in English, Hindi, Urdu, Persian and Sanscrit. In the English, we make them first read part of a chapter, translate the same into Urdu, and then give and hear explanations both in English and Urdu. With the more advanced classes each important doctrine is discussed, its principles and bearings carried out and applied; and the contrary doctrines, where such exist among the Hindus or Mussalmans, contrasted in a friendly manner. This brings us directly in contact with their minds, and enables us to learn their modes of thinking and reasoning, and to hear and answer their objections to the Gospel. We have not been permitted to see any conversions from this school, but the amount of ignorance and prejudice which has been removed, and the amount of Bible truth which has been communicated to the minds of these youth, strengthen us to believe that these efforts are not in vain, but in God's appointed time, many of these young men will be gathered with the followers of the Lamb.

The Orphan School

continues in the same prosperous condition as reported last year, containing forty-eight boys and fifty-four girls—in all, one hundred and two children; four of whom have been admitted during the past year, and six married and settled in the village. The removals by death have been few, notwithstanding the cholera and other diseases have been unusually prevalent. As was mentioned in our last report, the school is divided into two departments, that of the girls' and boys'. In the girls' department there has been no change in the course of instruction pursued last year. The number of classes and the studies are the same. The first class, in addition to a knowledge of Hindi, have been taught reading, writing and arithmetic in English, and the other classes part of the same only in Hindi. Besides this, they have given a large portion of their time to worsted and other fancy work, which has aided considerably in their support. In the boys' department there has been no marked alteration of the plan hitherto reported. The first and second classes have been pursuing the same studies in English, Persian and Urdu, and the other classes in the vernaculars. Besides their studies in school, four of the most advanced and promising boys have received private instruction, and their whole time given to the attainment of such knowledge as will fit them for future usefulness as teachers and assistants.—The first of these has been under the care of brother Wilson, and has, in addition to those studies previously reported, been taught ancient History, Logic and Latin. He is already rendering good service as an assistant teacher in the school, and will ere long, we hope, be still more efficiently employed as a catechist in the Mission, for which station his advanced studies and piety seem to indicate unusual qualifications. The other three boys have been under the care of brother Walsh, and have been taught, besides those studies hitherto reported, Natural Philosophy, Church History, and Natural Theology. They have also made pleasing proficiency in book-keeping, but in no respect has their improvement been more satisfactory than in the thought and precision of expression manifested in their weekly compositions. In regard to one of these boys, however, we are sorry to be compelled to add, that our hopes have been sadly disappointed. About three months ago he was detected in the commission of sin, and consequently has been deprived of the privilege given him of devoting all his time to study. It may be well to state, that he was the only one of this class who has not made a profession of faith in Christ, and was associated with the other boys simply because he manifested considerable talent and fondness for study, and was, as we thought, one of those who appeared to be not far from the kingdom of heaven. In this connection we would reiterate an idea contained in our last report, that this department holds out to us a prospect of more immediate success than any other branch of our labours. And the reason is, because the children are entirely, day and night, under our control, and by being secluded altogether from heathenish influence, are enjoying a constant and healthy religious culture: and hence their whole intellectual and moral character may properly be said to be more Christian than heathen. Consequently, should any of these dear youth experience a change of heart, they bid fair to accomplish more for the purity and welfare of the Church than many adult converts, who must necessarily retain some at least of the prejudices and habits contracted in early life and more mature age. But as

nearly all of them are from the lower castes in society, they could never be so efficient in bazar preaching, as those of higher castes from the heathen, who can command influence, and secure a hearing for the Gospel where the others could not. Still we look upon the school as a most precious nursery for our little Church.

Bazar Schools

have been continued, but the difficulty of getting suitable teachers, and the scarcity of funds devoted to this purpose, have caused a decrease in their number. At this time we have but two, properly so called, as those in the city have been merged into the city school, or are taught in the same house, and are under the same superintendence, but distinct as to expense. They are doing very well at present. One of the others has been established this year in a village near the orphan school, and has twenty-five boys, several of whom read the word of God in their own tongue. The other is the one we have frequently mentioned in our reports, as taught by a man who is a kind of formal Christian, and though he has never been baptized, we think teaches and explains the word of God with much faithfulness. It numbers thirty-two boys, and we hope is exerting a good influence in favour of the Gospel of the grace of God.

Concluding Remarks.

In concluding our report, we would mourn that we see so much in the retrospect for true humiliation and repentance. We cannot but feel, that had we more willing and devoted hearts, more zeal and love for souls and the blessed Saviour, our labours would have been attended with more apparent success than we have been permitted to communicate. And yet we know that no amount of *means*, however great they may be, can ever result in the conversion of this people, unless the Spirit of the living God impart to them his divine energy. This is peculiarly true of India as a Mission field, guarded as it is by the barriers of caste and superstition on the one hand, and on the other by a system of religion so peculiar and admirably adapted to corrupt human nature, and so making a part of the national laws and prejudices, as to bid defiance to every human effort to disturb it. To substantiate this, we would simply advert to two remarkable and undeniable facts, which stand out in bold relief on the pages of human inability to accomplish this people's conversion. We allude to the insuperable barrier caste has proved to every effort of Islamism on the one hand, and Popery on the other. For ages India bled and groaned under Mohammedan domination, and Hinduism was insulted by the spoliation of her temples, by bitter tortures and cruel death, and yet she withstood every indignity offered to her, by her Moslem oppressors, binding her hundred of millions together by her chains of caste as with fetters of iron. And so it has been with all the efforts and machinations of the Papists, who resorted to every means, little and deceptive—declaring themselves Brahmans, adopting the native dress, daubing their bodies with filth, and mixing in heathen processions, but all in vain, as the famous *Abbe Dubois* himself confesses. If, then, Hinduism and caste remain invincible and secure against the Mohammedan sword and Jesuitical chicanery, the utter insufficiency of all other human means is at once apparent. But our cause *is not dependent* on the workings of any mere human principles, however great, for its success and ultimate accomplishment. We rely on no arm of flesh, but upon the sure promises of Jehovah, who has pledged his Divine Word that our labours shall not be in vain, if undertaken and carried on in humble, fervent prayer and faith. Our trust and confidence is in God alone. With Him, caste is nothing—the corrupt fabric of Polytheistic Hinduism is nothing. The beams of the Sun of Righteousness will make bare their hideousness, and they will vanish to appear no more. And we know the day is coming, and hope it is near, when the hearts and consciences of the people around us will feel the power of Divine truth, and the inquiry from every quarter will be heard, "Men and brethren, what shall we do to be saved?" But whilst we draw our encouragement chiefly and mainly from the word of God, we are also cheered by the teachings of God's Providence in his dealings with Missions in other parts of the great field. We are animated and encouraged by the fact, that the first fifteen years of apparent fruitless missionary labour in Greenland, the sixteen in Tahiti, and the twenty in New Zealand, were not failures, but the prelude of happier and brighter days, in which the power of the Son of God was felt and his gracious will obeyed. We do not, then, despond. We may labour long, but not in vain. We feel it to be our duty and our privilege to break the bread of life to the poor heathen, and are willing, yea anxious, to wear out our lives in this blessed service. But, oh! how important that we should be remembered by the Committee and by the whole Church, in their daily supplications. We cannot close, then, without craving an interest in the prayers of the Church for fitness and faithfulness in the work for whose promotion she has sent us forth among the heathen, with an implied promise not to forget us at the Monthly Concert, and on all occasions, both public and private. Our closing request then is, 'brethren, pray for us'—pray for our children, our native assistants, the dear youth under our care, and the poor heathen.

India: Allahabad Mission.

ANNUAL REPORT, FOR THE YEAR ENDING SEPTEMBER 30, 1845.

During the year just closed, the Mission has had its measure of trials and encouragements. Several of the members have had turns of illness, some of them rather lingering and severe. Yet through the tender mercies of Him in whose hands we are, all are hitherto spared and permitted to attend to their respective labours. Some of our sister Missions have been still more severely afflicted than we. Some of their members, whom we highly esteemed, and tenderly loved, have been called to put off their earthly tabernacle, and have gone, as we trust, to their reward. Others of them, in consequence of ill health, are constrained to make changes, greatly, perhaps permanently affecting the sphere of their missionary labours. Their respective reports will, of course, bring these things before you. We could not, however, refrain from giving this much of expression to that sympathy which binds us to them and to their work.

The outline of our respective labours at this station, has been, with a few incidental variations, the same as the preceding year, a somewhat detailed statement of which was made in our report of last year.

Messrs. Warren and Owen spent each several months during the early part of last cold season in itinerating. An account of those itinerations has already been sent by the parties themselves, and reference will again be made to them in this report. The different parts of the Master's work committed to our hands will appear in their respective places as we proceed.

I. The Church.

The condition of the native church has, on the whole, been such as to give us encouragement and satisfaction. The deportment of the members, with two or three slight exceptions, has been steady and quiet, exhibiting perhaps as high a measure of consistency as we have a right to expect, when we take into account their circumstances with their previous education and associations. Their appearance and manner, their devout, and sober, and intelligent attention to the instructions of the sanctuary, and ordinances of the Gospel, are such as, when seen in contrast with what they were in their former state, and with the character, and conduct, and condition of those around us still in a heathen or Mohammedan state, to fill us with devout and grateful feelings. Those of them who have occasion to be much in the bazar and in contact with native society, have sharp and severe trials. Especially the young man whom we baptised nearly two years ago, and who lives in the midst of the native city, and in the midst of a large circle of family relatives, who are proud and bigoted Mohammedans, and bitterly hostile to his new religion—he has had trials peculiarly hard to bear. Hitherto through the sustaining grace of the Saviour, he has maintained his position with a steadfastness and consistency which has surprised and encouraged us. We baptized him with fear and trembling, lest from the peculiarity of his position and circumstances, he should be speedily lured or driven away from us. But there has been a regular, steady, and marked improvement in his moral and intellectual habits and stature, which has encouraged us much. The improvement has been such as to arrest the attention of Mohammedans themselves, and lead them to ask him, and also to ask about him, whence it is that he has, within the last two or three years, (i. e., since he became a candidate for baptism,) received such a new and kindly impulse to his mind and character? But though permitted thus far to rejoice over him, still we rejoice with anxiety. His trials are peculiarly severe, his circumstances peculiarly hazardous, and his mind is still weak. He is yet but a "babe in Christ." He has a strong claim on the sympathies and prayers of the church.

The other members generally are so much under the immediate protection of the Mission, that they are not exposed or tried in the same way. *Their* trials are chiefly those which are incidental to parties struggling with poverty, and too closely crowded together, for want of accommodations sufficiently capacious and comfortable to permit the cultivation of personal or family piety in favourable circumstances. Suppose, for sake of illustration, that the members of the most favoured church in America were crowded together in little huts of from fifteen to thirty feet square. This space in one, or at most two rooms, each with nothing but a mud wall of six or eight feet high to separate the families in their houses, where they could have almost no private conversation or secrets of their own, and their children and domestics, and every thing were in common, at least in collision, and commingle when outside of these narrow walls; could they be expected to have as much of respect for each other, and as much peace among themselves as they now have?

Indeed Christianity must so far modify the habits of Hindustan as to teach the people to build for themselves larger houses, and separate them more from each other, before there can be much of purity of morals, or either self respect, or mutual respect amongst her inhabitants.

Again, the members of our church suffer from their nearness and constant intercourse with the minds and feelings and habits of the people around. This too may be illustrated by something at home. Those who live in the near neighbourhood of fens and marshes, where a

superabundant miasma is floating all the time in the air, will have generally a pale and sickly aspect. They may not have very much of positive or violent disease. But they will have occasional chills, and a something which will tell that their dwelling is exposed to noxious influences.

The statistics of the church during the year are contained in the following schedule, viz:

Baptisms, (Infant)—14. Of these 10 were of children in the Orphan Schools.

Baptisms, Adults—3.

Received to the *Communion* on *Examination*—9. Of these 6 were from our own Orphan Schools, and two others were formerly members of the Chunar Asylum.

Received to the *Communion* from other churches, 1.

Dismissed, with certificate to join another church, 1.

Suspended, 0.

Excommunicated, 0.

Died, (baptized but not in communion), 1.

Now in Communion, exclusive of the Mission, 20.

It is our melancholy duty to make a few statements about one of our members whose mind is subject to occasional seasons of aberration. His name is Nathaniel; a fine little fellow of Mohammedan family, of amiable disposition, good education, and high promise as to usefulness before his mind gave way. About eighteen months or two years ago he began first to show symptoms of mental aberration. His mind seemed like a steam engine under high pressure, with all its machinery loose, and nothing to control or guide its movements. He quietly stole away from us in that state, and went to Jaunpore, and afterwards to Benares; there after a short time he was obliged to be confined in a lunatic asylum. About eight or ten months ago he returned to us apparently quite restored to sanity, yet showing a mind greatly debilitated and robbed of its former tension. As nothing had occurred at all to affect his moral or religious character, we gladly received him again to our communion. We were afraid to put him to any kind of effort that would draw severely on his mind or memory, we therefore gave him employment in the printing office, that which seemed best suited to his circumstances. Recently, however, his mind has again begun to waver and lose its balance. And he has again left us, (a few days ago), giving us sad and sure evidence of returning derangement. His aberrations nearly all are connected with religious subjects—at least begin in them. Some passage or subject of Scripture seems to engross his thoughts to a high degree; after a while he begins to have wild and extravagant opinions on it. Gradually the wildest extremes and incoherencies get complete and entire possession of him, until time and physical remedies have restored his head to such a measure of health as enables the mind to resume her seat, and do her work in a feeble and jaded manner. His is a case which appeals to our strongest and tenderest sympathies. It runs beyond the ken or the control of mortals, and will not be fully understood till after the drama of this life has been closed, and the curtain which shuts us out from the invisible world removed.

II. Bazar and Chapel Preaching.

In the streets and by the way-side we have seldom preached, during this year, chiefly on the ground that we have preferred our chapels, where our audience is quiet, and for the most part, present through the service. There is less within the house to attract their attention, and call off their minds from hearing the truth, and we thus feel that there is better ground of hope that the truth will find a lodgement in some heart, hitherto seared as with a hot iron.

On Sabbath morning, and Tuesday and Friday evenings of each week, a regular service has been held in these chapels, when the audiences have been respectable in number, and orderly in their demeanour. There appears to be a growing impression among the people that the service of God's house is not with noise and confusion, as in their temple worship, but that the worship of God requires the thoughts of the heart, that God, who is a spirit, may be worshipped in spirit and in truth. The contrast between their assembly and ours, their mode of worship and ours, is well calculated to elicit inquiry, if not to make an impression that theirs is not the worship which God demands at their hands. We have seen sufficient to warrant us to believe that our chapels will become fountains of living water to this people. We therefore earnestly desire to see their number increased, and the services conducted in them greatly increased. In addition to the chapels, a weekly service has been held on Tuesday evening in the Blind and Lepers' Asylum. Until this year this field was chiefly in the hands of Mr. M'Intosh, [a Baptist Missionary,] but in future it will look to us for the preaching of the word. The inmates form an audience of between thirty and forty very attentive hearers. Indeed they often show external signs of being convinced, and impressed by the word spoken to them. It is gratifying to know that so far from having a dislike to this service, they seem to enjoy it, so that when it has been omitted from sickness or other causes, they have inquired with interest, the reason of its suspension. The blind and lepers were objects of special favour to him who gave sight to the one, and healing to the other, and they should not be less esteemed by us who are ambassadors in his stead.

We are not aware that there is one from the bazar who may strictly be called an *anxious inquirer*, though there are several who read the Bible, and religious works, and frequently call to converse on the subject of religion. We need more grace, more of the Spirit's special influences, that we may preach the word in demonstration of the spirit, and of power.

The great mela, and other melas of this place, continue to receive a share of our strength and labour, but nothing in comparison to the wants of the people, and our convictions of the importance of sowing beside all waters, and being instant in season and out of season.

We hope that our growing acquaintance with the people, our increased knowledge and use of their language, our enlarging number of native assistants, will enable us to do much more in this department than we have heretofore been able to accomplish. Pray for us that while *one* plants, and *another* waters, God, would in his rich mercy, give the increase.

III. Boy's Bazar Schools.

These continue nearly the same as to numbers, support and importance. We have six schools, each with a teacher, and in addition a native superintendent, who visits some one of the schools daily, and reports frequently to the Mission. This superintendent is a member of our church, and in his work has given us much satisfaction. He appears to be a Christian growing in knowledge and in grace, and gives promise of being a useful member of our Mission.

The teachers have, with one exception, manifested a desire to please us, in their efforts to advance the children in the various studies assigned them. We believe that less deception has been practised upon us than formerly, when the teachers were accustomed to teach their own books, in our absence, and also to refute and falsify the instructions given by us. We doubt much whether any of our teachers would desire to be found in such labour, even if the children were inclined to receive the instruction.

This very important change has been, probably, produced by the vigilance of our superintendent, in connection with the labours of our Mission. The teachers, with the children, attend our services on Sabbath morning, and the teachers of our Bible class on Sabbath afternoon, and both have the privilege, which some improve, of hearing the word preached in the chapel during the week. We also visit the schools weekly, for the purpose of examining and instructing the children, when we use the occasion as a favourable opportunity to invite the people to the study and searching of our Scriptures, as in them alone are found the words of eternal life.

The works read in the schools are as reported in former years, save the Hindi catechism recently translated by Mr. Wilson, and printed at our press, with special reference to our Bazar schools. This catechism is the one published by our Board of Publication. We think it admirably adapted for children, and even for adults, in this country. We have introduced a catechetical exercise in these schools, both in our examinations on week-days, and after sermon on Sabbath morning. We hope this exercise will be found exceedingly useful in familiarizing the children with the doctrines of the Gospel, and through them we may be able to reach their parents and friends. The children have already shown an interest in committing the lessons, and we have often had large audiences listening with wonder at the fluency manifested by the children in their answers, and at the extent of their knowledge in things pertaining to God, and his wonderful works. In our questions we do not confine ourselves to the printed form; but ask such other questions as are suggested by the subject, in order to lead the children to think for themselves.

We have recently opened a school in Dhara-Ganj, on the bank of the Ganges, which is the citadel of this idolatrous city. This school has succeeded far beyond our best hopes, and indeed we may consider it the largest as to numbers, and quite as promising as our oldest schools. These schools average from twenty to thirty in daily attendance, and continue to be supported principally by the contributions of the people at the station.

In reviewing the past we are encouraged to continue our labours in this very important branch of our work, believing that in due time we shall reap if we faint not.

IV. Female Bazar School.

In presenting the Annual Report of the Female Bazar School, we have great cause to feel thankful, that the Lord has preserved the lives of all the children in the school during the past year, not one death having occurred in that period, although the past season has been more than usually sickly among that class of natives who send their children to our school.

Six of the girls have been married since our last report, most of them under twelve years of age; their places have however been filled up by others.

Nearly the same course of instruction has been attended to as in the past year. The more advanced scholars have read through the Book of Genesis, and part of Isaiah, and the Gospel by Matthew and Luke, all in Hindi. They have committed to memory the introductory catechism, prepared by the Board of Publication, in Urdu and Hindi, besides many portions of Scripture, and several hymns.

The girls have made considerable proficiency in plain sewing, and have been able to make up

a large portion of their own garments. They have also made some improvement in marking.

On the 1st of January (of this year,) the school was removed from the Mission Chapel to a house fitted up as a school-room in Mr. Wray's compound. Since that time Mrs. Wray has had the entire superintendence of the school, assisted in teaching by Miss Jane Vanderveer. We are sorry to say, that in consequence of declining health, Miss V. will have to dissolve in a short time her connection with this school, where she has laboured with so much zeal and faithfulness, and return to America.

A Lala, or native male teacher, has been employed to instruct the girls in reading and spelling, the services of a native female teacher not being available. Judith, who was formerly a teacher in the school, but who had removed with her husband Malsahai to Mynpury, is expected soon to return again to Allahabad, and resume her former situation in the school.

The whole expenses of the school for the year, have been covered by the subscriptions made monthly by the English residents at the station, and donations from other friends living in different parts of the country. There is now a balance in the hands of the Treasurer in favour of the school.

The entire sum reported as expended by the Treasurer is, Co's. Rs., 761, or dollars 380, which sum has been laid out in the following manner. Three suits of new garments are provided for each girl on entering the school; this for sixty girls would amount to 180 full suits, many of these have frequently to be renewed in the course of the year, as these children wear out their clothes very fast. Each scholar receives every second day a small quantity of gram or pulse, and every alternate Saturday a pice, a copper coin, forty-four of which make one rupee, or half a dollar.

Fruit and native sweetmeats are occasionally given, the latter much less frequently than when the school was opened, and if found practicable without injury to the school, will altogether be dispensed with.

On the roll numbering sixty, from forty-five to fifty are in regular daily attendance. This is considered very good attendance in this country, where so many hinderances stand in the way of children whose parents are so very poor. The principal causes of non-attendance are sickness, marriages, and attending on the younger children, when their mothers are engaged at work in the fields.

In the rainy season, when few others would venture out of their houses, these poor children, thinly clad and badly fed, were sure to be present. Although requested by their teachers to stay at home when it rained very heavy, they seldom attend to the advice given to them, but came to school through rain and cold.

A native woman between twenty-five and thirty years of age, has requested to be received into the school. She has now been in the school for two months, and can read a little. She has no caste, and is desirous of learning to read the Scriptures in Hindi. She has travelled much through the country in her youth, visiting the sacred places as a pilgrim. Her employment for some time past in this city, was to put the dead bodies of the Hindus into the Ganges, from which she obtained a scanty support. She appears very studious, and takes great pleasure in committing hymns to memory.

Gungia, the blind girl mentioned in our last year's report, continues to commit passages of Scripture, hymns and catechisms. She is one of the most regular attendants at the school, and gives good attention to the sermon in the chapel on the Sabbath.

The school has been several times visited by Missionaries of other denominations, and Christian friends, and also by the members of our own Mission, who have expressed themselves much pleased with the answers given from the Scriptures and Catechisms. The teachers have visited several of the girls when dangerously ill, at their own houses, and were kindly received by the parents. The teachers usually gave a small present of tea, or a few pice when leaving the house.

It is gratifying to notice with what apparent pleasure these little heathen children sing the songs of Zion in their native tongue. Is it not to be hoped that many of them may yet feel the influence of the truth in various ways imparted to them? and that very many of these poor benighted pagan girls who received their first impressions of saving knowledge in this humble bazar school, shall sing in heaven, "the song of Moses and the Lamb."

The roll has been lately revised, and only the names retained of those girls who are in regular attendance.

V. Orphan Girls' School.

In this division of our labour we have been greatly cheered and encouraged, as our mission letters will have informed you, and we now notice the fact as a part of the things on which we are called to report.

About the middle of last year there was evidence of the presence of the spirit of God in this school, leading some of the children to more serious and thoughtful inquiry about their own salvation. This feeling was deepened and extended beyond the bounds of this school through the means of some pointed and paternal questions of inquiry, by Mr. Morrison, in reference to the spiritual interests of those whom he had been instrumental in gathering into this fold.

Another means of grace to the children was the departure of Mrs. Wilson to America,

which gave occasion to solemn inquiry among them, as to the improvement which they had made of the Christian instruction given them, and this occasion was improved by the Mission, to induce the children to decide as to whom they would serve. Some of them resolved to serve the Lord, and presented themselves for admission among his people. The Session, after a minute and searching examination, agreed to receive three of them, and they were accordingly welcomed on Nov. 24th to the table of the Lord. Since that period two others have made a public profession of their faith in Christ.

Of these we rejoice to say that they have given us much satisfaction in their own deportment, and we hope they are growing "in grace, and the knowledge of our Lord and Saviour, Jesus Christ."

Of the remaining children two are candidates for admission to the church, and the rest are quite young. Of the whole school we can say that there has been a marked change in their "walk and conversation." In the Bible class, private meetings, and public preaching on the Sabbath, and week-days, they have given an attention to truth that has made it a rich privilege to address them, and their tearful countenances have made us feel that preaching truth to inquiring souls, was solemn, very solemn work, and well might we join with the Apostle in the exclamation, "Who is sufficient for these things!"

They have spent their time as in former years, part in various studies, and part in different kinds of work. In neither has there been any change, save that in their course of Christian instruction, they have given special attention to reading the *Indian Pilgrim*, and *Pilgrim's Progress*, both works in Urdu, and peculiarly appropriate to the times of the past year.

The health of the school has been very good. Eunice, the one who has been blind, and almost an idiot for years, was taken from us in August. She died of king's evil. For years she has been unable to answer questions put to her, and manifested no desire to converse with her school-mates. Of her feelings and thoughts we know nothing, save that she had a reverence for God; for when the children were engaged in His worship, she always knelt with them.

To the school, several additions have been made, so that we now have seventeen in number, and two day scholars, of whom one is an orphan, brought up by Mrs. Thomas, our assistant teacher.

The Mission High School

consists of boys from the *Orphan Asylum* and of *day scholars from the city*. The number of orphan boys is 30; about the same number as given in the last report. The studies of several of them during the past year, have been much interrupted by sickness; still, their general progress, has, on the whole, been encouraging. The studies are much the same as reported a year ago, with the exception that the first class have been reading Lardner's Mechanics, and have lately commenced Euclid. In Hebrew, they have read Exodus, and Leviticus; in Persian are reading the Gulistan, and Martyn's New Testament; are learning Arabic grammar, and reading the New Testament in Arabic, and are constantly attending to their vernacular tongues. The second class are doing pretty well in English studies, are reading a little Hebrew, and have commenced Persian. Three or four out of the eight, composing this class, have been almost constantly sick during the last eight months, and in consequence, the general progress of the class has been much impeded. One of the largest boys, and best scholars, has been received into the communion of the church during the year, and gives gratifying evidence that he has been born again. Others sometimes appear serious, and two or three, we hope, are becoming more and more deeply impressed. Yet it should be cause of humiliation to us that the Spirit's influences are not felt by more. With a few exceptions, the external deportment of the boys has been gratifying. It may be remarked that last April, for the purpose of giving simplicity to our proceedings, Mr. Freeman was relieved of the financial and secular care of the Orphan Asylum, and the entire charge of the institution committed to Mr. Owen. Mr. Wray, as before, continues to assist in teaching.

Of boys from the city, there are about a dozen. Some of them attend regularly and are doing well. Most of those who come are poor, and cannot give their time to study unless partially supported by us. We have therefore adopted a system of scholarships on a small scale. The amount of each scholarship is regulated by the length of time each recipient has been attending the school, regularity, punctuality, good behaviour, and proficiency in study. Two rupees per mensem is the highest we have yet given to any boy, and only one has received so much. We are satisfied that this system, if properly carried out, is a good one: it is adopted by all schools in this part of the country. At present, most of the higher classes of the people are unwilling to send their children to European schools, whether missionary or not. The demand for English here is by no means so great as at Calcutta, and the other Presidencies. There, the higher classes crowd the schools with a passionate desire to become accomplished English scholars. English is heard throughout Calcutta, and the latest newspapers and reviews from

Great Britain, are received and read with avidity by hundreds of educated natives. Not so in the North West Provinces, or even 100 miles from Calcutta. The Goverment Schools are usually taught by men of ability and experience, and yet it is found by statistical reports of eight English Schools, which have been established at the most favourable stations, that the *whole* number of scholars in daily attendance does not exceed 791,—a number that falls short of the average attendance of one school in Calcutta. Still, we think it desirable to encourage any thirst for English knowledge that we may discover, in hopes that divine grace may yet sanctify it to the noblest purposes. The system of education pursued here must be quite different from that pursued at the Presidencies, in order that our great end in education may be answered. The vernaculars are assiduously cultivated by us, so that the knowledge acquired by the student through the English language may at once be available in his own mother tongue.

Itinerating.

Messrs. Warren and Owen were requested by the Mission to attend the contemplated meeting of the Synod, at Futtehgurh, which was expected to take place on the 7th of December. They both preached on the way, going and returning. One of them attended the Mela at Bithur, four days, with a native assistant, where he preached to large numbers daily, and distributed many books to readers from different places—a large proportion of whom were from Oude. Disappointed in their expectation of meeting the Synod, they continued their journey to Agra, and thence home. The principal incidents of these journeys have before been communicated, so that it is not necessary to relate them here.

Mr. Freeman spent several days of last cold season, among some of the neighbouring villages, west, south, and south-east from Allahabad. As is usual in such journeys, he met with incidents both of an encouraging and discouraging nature. These have also been communicated.

Mr. Wilson, while accompanying his family to Calcutta, preached as he had opportunity, and also in returning. We feel more and more convinced of the importance of preaching tours among the neighbouring towns and villages; our regret is that the climate allows us to engage in this work, only about four months in the year. We are exotics in this climate and cannot expose ourselves to its sickening sun, like the natives of the soil. This is one of the many powerful reasons why we should do our utmost in bringing forward as soon as possible, a well qualified and devoted native ministry. Such men could live in places where we cannot think of settling, and go at all seasons of the year unto different and even distant places.

The Press.

This department of our labour has been carried on as usual, and we have no remarks to make about it, except to describe some of the works mentioned below, and give our usual table of publications.

It will be seen that we have been publishing Hindi tracts, in the Kaithi character. The is a simplification of the Nagari, and in some places is much more extensively read than that. Of the tracts marked as printed in it, Nos. 1, 2, 3, 4, 6, are reprints from the same in Nagari, with no alterations excepting in the character in which they are written,—and therefore no further description is required, as they have been previously reported. No. 5 is a new tract, "Who is righteous?" in which it is shown that man is not so; the Hindi gods and sages are not so; Mohammed was not so, and the Lord Jesus Christ was so. The whole is pretty well done, and the inferences and application such as to promise much usefulness.

One new tract has been added to the Hindi list in the Nagari character; the "Remedy for the Guilt and Power of Sin." The substance of this is to show the sinfulness and helplessness of man, and that the sacrifice of the Lord Jesus Christ is the only remedy—saving not only from the guilt, but also from the dominion and pollution of sin.

In Urdu, the Pilgrim's Progress, Roman character, is the same we have once before printed. The edition in the Persian character, is the same, and has been once printed at the Lodiana Press. The "Answer to the Saulat-uz-Zaigam," is a new work, very well written, by Mr. Rankin, of our Furrukhabad Mission. The Saulat-uz-Zaigam, (roaring of the lion,) is a Mohammedan production, containing a great collection of supposed contradictions in our Scriptures intended to prove that the Jews and Christians have corrupted them; objections to the doctrines of the Trinity; prophecies and other passages of our Scriptures so applied to Mohammed as to support his pretensions, etc. Mr. Rankin has taken up the book and refuted it, showing the Mohammedans that its arguments are baseless, its facts mis-stated, its quotations garbled and dishonest; and he has done it in a good spirit, mingling with it such instructions and exhortations as are calculated to do much good. It has been published but a short time, and appears likely to be much sought after. The "Short Comparison between the Bible and Koran" is an argument against the Mussalman doctrine, that the Bible has been abrogated to give place to the Koran, and proceeds on the principal that if it were so, still the historical *facts* of the Bible ought not to be contradicted by the Koran, but rather confirmed—because facts cannot be abrogated; and then

it goes on to state many facts which are related differently in the two books; and thus shows that whatever may be the truth about the abrogation of the Bible, the Koran cannot be true.

A Tabular Statement is given of the works published in 1844—5, from which we condense the following particulars: of four works in English, containing 402 consecutive pages, 1300 copies were published; in Hindustani, two works, 172 pages, 3000 copies; in Hindi, eight works—six in Kaithi, and two in Nagari, 524 pages, 45,000 copies; and in Persian, five works, 516 pages, 17,000 copies. This gives a total of twenty distinct publications, 1,690 consecutive pages, 66,600 copies, 4,485,400 pages. These works range from 8 pages to 332 pages each, five of them being over 100 pages each.

Concluding Remarks.

In review of the past, and contemplating the whole scene around us, we feel encouraged.—The Orphan Schools are advancing rapidly towards a state of maturity, in which their influence may in various ways be both seen and happily felt. Their knowledge, and deportment, and general character will appear in strong and convincing contrast with that of those who have never enjoyed these advantages.

Christianity, and the other religious systems which have hitherto held undisturbed sway here, are gradually and quietly coming into more near and close comparison; and the prejudices which at a distance darkened and deformed the former, are yielding to the light and influence of closer contact.

The Scriptures and tracts heretofore distributed are challenging for themselves, in many cases, a perusal in the quiet retreats of the people's homes. And we have intimations from various quarters, of a growing conviction that these books will, at no distant day, bring those that have preceded them into disrepute, and assume their place as the guide and standard of religious opinions and hopes.

The Government Schools, (in which the Bible is, as yet, by a strange inconsistency which the natives themselves perceive and ridicule, a proscribed book,) are exerting a strange and growing influence in the way of undermining the foundations of these mouldering systems.—But they do nothing towards giving the people a better in their stead. Their system and course of instruction bring young men rapidly forward to a position in which they see the fallacy of the forms of religion heretofore prevalent in this country. They see that those things which looked like goblins and forms of terror in the distant twilight, when brought into the light of day, are nothing but objects dressed up by men to frighten them. They consequently learn to tread lightly and fearlessly over all that which formerly filled them with awe and dread. But they almost all make this mistake; they think that since they have dragged into the light, and seen the sham and fallacy of that which filled them with dread when seen in the twilight, *all forms of religion*, and all claims of divine inspiration in behalf of any system, all assertion of any *need* for anything higher than reason enlightend by science, to enable man to know and render all the service which God requires, are *equally* things fitted up to frighten men in the dark. Thus the real conflict, after all, in this country will have to be with infidelity—infidelity half enlightened and sent back from Europe like rays of the sun which have wandered from their course and been cut off from their proper source, which float at random, leading neither to the sun nor the moon, and wasting themselves away and leaving their votaries in more distressing darkness.

The influence of the free circulation of the Scriptures, and of instructions of such a kind as connects these floating rays with the "Son of Righteousness," and leads some of their wandering votaries to clear and unclouded day, can scarcely be over-estimated. And it is by having institutions of a better class, and based on sounder principles placed alongside, and, growing up with these Government Schools, that their bitter fruits can be corrected, and the deadly streams of those fountains healed by the salt which the books of the Prophets alone can throw into them.

LETTER FROM THE REV. JAMES WILSON: ALLAHABAD, SEPTEMBER 24, 1845.

Views of Mohammedanism.

In the last number of the Chronicle we inserted the first part of Mr. Wilson's letter, relating to Hinduism. He next considers the condition of Mohammedanism in India. After adverting to the miracles now appealed to in support oft his religion, he thus proceeds:

Consequently they have an array of wonders, and miracles, and all that sort of thing, which far outgoes all the traditionary treasures of Jesuit legends. All this can be set in array against the Koran, as Mohammedans become sufficiently acquainted with the Koran to perceive the force of the argument, and to see the steadiness and strenuousness with which Mohammed himself repudiated the claim of any ability to perform a miracle.

Their fondness for the marvellous in this line, and their facilities for manufacturing the marvellous, have carried them so far as to fill almost all their narrative, or biographical writings, with notices of miracles and wonders performed by

their ordinary saints and worthies, such as would quite eclipse all the ordinary miracles of the Bible Prophets. A Mohammedan hears or reads, without any apparent emotion or surprise, accounts of such and such a one, but just dead, at least within the range of personal knowledge of his father, who, by fasting forty or seventy days, and a few other self-mortifications and prayers, had attained the power of making a tree start forth out of the ground, and attain full size in a moment, or feed hundreds of hungry people by a miracle, or raise the dead to life, or exhibit powers nearly approaching to ubiquity and omniscience, &c. I sat the other day for half an hour, hearing a sort of written biographical account which a Maulavi wished me to hear of his family for a very few generations back; and in it were not less than half a dozen stories, or accounts of stupendous performances of that kind. One of them was that of causing a very large branching tamarind tree to start up out of the ground to full size, in a moment. The tree is yet standing in one of the suburbs of Allahabad, and personally known to the reader of the paper. Another, was that of a man of much prayer being permitted every day to make a visit to Paradise, and hold communion with Mohammed and others, and come back and detail their conversations among his friends.

Mohammedanism is supplied with a great amount of *details* about the future world, over which the Bible throws a veil. This is a very marked and broad distinction between the Bible and *all books*, or all systems, whose authors had to depend upon their own *unaided* inventions. The Bible *never gratifies* a prying curiosity which strives to look into the unseen world, and handle its details. In such cases, it always either establishes some great principle, leaving its *details* untold, or makes a personal application of some great principle to the inquiring parties—as when the disciples came asking, "Are there *few* that shall be saved?" they got for answer, "Strive to enter in at the strait gate," &c.; that is, it is not needful to know here *how many*—your business is to secure an entrance there for yourselves, and *then* you will see at the proper time, whether "there be *few* that shall be saved." Any teacher or framer of religious systems, who had any human wisdom to lean upon, would be sure, in such a case, to attempt an answer which would gratify the inquirers in the line which they wished. Mohammedan books of traditions, which profess to detail the conversations which occurred between Mohammed and those who came to consult him, are full of accounts of this kind. He attempts to describe the process of the judgment—the passage over the bridge "ul sirat," between hell and heaven—some as swift as Angels, some as swift as lightning, some as the wind, some as a galloping horse, some slow as a snail, &c.—and then the places and punishments of each in detail, as though he had been there and spent years in mastering all the details. His inventive powers must have been kept on the stretch during all the twenty-three years of his public ministry, to furnish details of this kind for all who came to him for such information. And many a time did he have to give them a rough answer, when they pressed upon him for facts and details, when he had not got any ready. Commentators who have written in explanation of his works and his oral instructions, have laboured abundantly to explain all that he left dark, and make up where he failed in giving details sufficiently ample. Thus, while they all expatiate with rapture on the beauty, and excellencies, and capacities of the seventy black eyed women, (houries) which grace the *solitary* abode of each believer in Paradise, some of them venture speculations about the *size* of their eyes—they all are to have peculiarly large eyes—one supposes their eyes will be as large as *ostrich's* eggs—another, larger or smaller, according to his own ideas of female beauty. And much of the details of this kind, can be published in books only in countries where women do not read, and where purity of morals in males is not much required.

Then their *wines*—this is a fruitful subject of expatiation. One thing must be said in favour of their wine: they claim for it that it may be drank in any quantity, and will neither give headache, nor make people talk nonsense. I have a commentary on my table which, in explaining one of the promises of the Koran as to wine, after having dwelt for a number of pages on the properties and excellencies of that wine, closes the description by saying, that "if but one drop of that wine should fall upon the earth, all the dead would start forth into life, and all sorrow and distress would forsake the world."

It is but justice to these writings, however, to say, that amidst a great deal of the most extravagant absurdities, there is a great deal of practical good sense mixed up. A great deal of instruction which would be good and in place, were it not that the system is wrong at the *bottom*, and therefore no bolstering or propping will make it straight, or right, or safe, at the *top*. The obtuseness of moral feeling which Mohammed, their great exemplar, showed, and the necessity which they feel laid upon them to defend all the liberties which *he took himself*, and which he therefore had to grant to his companions in their measure, compels the commentators often to take positions and defend actions as right, which their own good sense would condemn strongly, if it had a fair chance to make its own application. And Mohammed took good care to form his channel in a *downward* direction, so that he would not have the labour

of raising the water above its own level. He did attempt even this a little at times, but he always had to change his position and alter his course, before he could carry his companions with him in it.

These are facts which will tell upon the minds and feelings of Mohammedans, when years of mental trituration with the purer principles of the Gospel shall have worn away a little of the obtuseness generated by twelve centuries of familiarity with a low, and corrupted, and accommodating standard. Cases occur within our own knowledge, of this principle at work among them now. There are Mohammedans whom we know, that are quietly reading the New Testament at their homes, and gradually learning to notice the contrast between it and the Koran. The edition of the Koran which we printed with notes, has brought somewhat prominently before them the places where Mohammed confesses himself *a sinner*, and like other men, in need *himself of pardon*—this, in immediate contrast with the spotless character of Christ, puzzles them. The more candid among them admit that no man ever found any trace of *sin*, or sinful action, in Jesus. But then they say, "Jesus was not born of Adam," that is, not in the way that others of Adam's posterity are. And that Mohammed only claimed to be mortal; it is not therefore to be expected that he should be entirely free from sin. And they are at times troubled with this difficulty—"how can *he* who was himself a sinner, and in need of forgiveness himself, be a sufficient advocate for other sinners?" This is just the point we want them all to consider, and the distinction which we wish them to make. How came Jesus to be thus without sin, if he is not greater than Mohammed? And why is he not a more worthy advocate, and more safely to be trusted, as he is perfectly holy, and has no sin of his own to be atoned for? This thought, when carefully and honestly followed out, will throw open the whole field of difference. But oh, how hard it is for the followers of Islam to allow themselves to be led out into that open field! The scimitar of the Caliphs gleams over their heads. The tones of vengeance upon the Kafir (infidel) which have rolled with such awful force over all the lands where Islam has spread, come wafted to their ears on every breeze. The habits and institutions of twelve centuries have to be upturned. The endeared companions of their bosom—the father and mother that gave them birth, and watched over their childhood—their wives—their children, over whom all the deep feelings of their souls have yearned—all are at once to be made their enemies—not only made enemies, but bitter and vindictive enemies—and not merely enemies, but also disgraced in their own and the world's account, by the fact of their connection with them. Here it is only a clear view of Him who hung upon the Cross, and of *why* he hung there that can fortify the soul, and keep it from shrinking back from the dread conflict, and shielding itself in the doctrine of *fate* that God has created him a Mohammedan, and he must die amongst Mohammedans. If God wills to save him, he can; if not, he must perish—or some other excuse which the alarmed and half-enlightened mind can frame for itself.

My heart was almost melted the other day in conversation with a remarkable old Maulavi, (the one of whom I gave you some account a few weeks ago) when, after speaking freely both of his faith and his fears, he exclaimed, "Oh, if there only were some way of flying far off to the western world, where one could profess his faith in Christ without endangering his life, and where he would be surrounded with those who would love and respect him the more for his doing so!" My heart told me that I had never half appreciated that privilege myself, while I tried to convince him by the case of *Jonas*, that there is no way of thus flying away from the place where God has given us a duty to perform.—That Jonas had not only felt as he did, but did actually find a ship going and a chance to fly far off to that same western world to which he would like to fly; and was so happy in the thought of his escape, that he lay down on the side of the ship and fell asleep. But he soon found himself in the belly of a whale at the bottom of the sea, and involved in trouble far deeper than that from which he fled, and he got no release till he was ready to go and meet the difficult and unwelcome duty in the place where God had first required him to perform it.—And that if he should find a ship and set out for Tarshish with ever so much comfort, he would find a storm or a something which would show him that Nineveh was the place to which he should have gone. The old man asserted that it was all true, but I heard a sigh which told me that he had a struggle going on within him, which *I* have never been called to endure. Ah, how shallow is our experience of this sort of struggle, who grew up Christians where all the best people around us were friendly, and loved us the more for our professing attachment to Christ!

Well, thus it is with us in this country.—Sometimes we find a little soul-cheering evidence that the Gospel is here and there shedding a ray of its healing light across the regions of deep, dark moral waste. That there is one and another in a quiet way struggling between his awakening convictions and his growing light, and his former prejudices—and showing that an unseen lever has touched him and raised him out of his former position; and giving a pledge that it will yet raise him, and others too, around him, to a level of which they never dreamed.

Then again, where we had hoped for better things, we meet Islam in all its self-complacent, haughty arrogance, treating the story of Calvary as a lie—and Him who suffered there as a common man, and those who believe in that story as a set of stupid knaves—having a tiger's front and a tiger's heart too, towards all who do not *learn from them*, and join the cry that "God is great, and Mohammed is the Prophet of God!"

When, and *how* this tiger's heart is to be tamed and softened, is known to Him who has in unnumbered instances changed the lion into the lamb, by means which mortals would have pronounced very inadequate; and is not even here leaving his Word without witnesses to its searching, softening, healing power.

China: Amoy Mission.

EXTRACT FROM A LETTER OF THE REV. H. A. BROWN, DATED JULY 25, 1845.

Notices of the summer-heat—Processions on account of deliverance from sickness.

The heat has not yet appeared very oppressive, though at times the mercury has risen to a height indicating a no very comfortable state of the atmosphere. I will give a few particulars. For two weeks previous to 13th inst. the mercury stood at 6 A. M., 12 M., 9 P. M.; highest, 85, 92, 86; lowest, 82, 86, 82; mean, 83, 89, 84.

After the 12th we had a season of rough weather, commencing with a S. E. storm, when for ten days the range was in the morning between 77 1-2 and 82; at noon between 80 and 84 1-2; and at night between 79 and 83. Since then there has been an increase of heat; and to-day, though our feelings did not indicate it, the thermometer indicated 3 to 4 degrees of heat higher than any day preceding; mine stood at 9 o'clock, 88; 12, 72; 3, 95; 6, 87; 9, 84.

My instrument though in the shade, and exposed to the wind, has the disadvantage of being to the leeward of a range of tile roofs. Within the room, and shut out from air, the highest to-day was 92, and heretofore 88.

Since about the first of this month there has been a disappearance of the epidemic, which for some time had carried off so many of the people of the city. The consequence has been sundry unusual displays in the way of rejoicing and thanksgiving to the gods. Two weeks ago, or three, a procession passed our corner, which required for this, one hour and a half.—Besides the usual and necessary accompaniments of a number of sedans bearing idols, prehorseback; there were several parts of the procession which excited special attention:—1st. Near the front of the procession were carried over fifty tables bountifully spread with cakes, and various other provisions, or with various articles of dress, all neatly arranged. 2d. Two dragons of peculiar structure. The heads were regularly formed in the usual style and borne in proper positions on poles. Long strips of cloth served for necks and to connect the heads with the bodies. The bodies were made of a number of pieces of boards, (one of nine, each about six feet long) joined at their ends so as to form joints working horizontally, to enable them to turn the corners of these narrow streets, and upon these boards were placed, in the one case, a large number of small artificial men and animals, and in the other, a number of real boys of perhaps six or eight years of age, dressed in holiday style. A scarf served to connect again, the body of each monster to his tail, which was regularly formed, like the heads, and borne aloft in the same manner. 3d. About twenty platforms of more or less elegant workmanship, decorated with artificial screen work, shrubbery, flowers, and birds, upon which were borne, usually, two young females, well dressed and often richly. These, our teachers say, are girls of bad character; others would not be permitted to appear so publicly.

The miniature junk has been the object of unusual attention, being twice, since the occasion mentioned in a former letter, taken in procession down the harbour and back, saluted, with gongs, and the firing of cannon. It lies at a landing a short distance above us, and the only two evenings on which I have passed that theatrical performances have been in progress in front of it on shores. The same Taouist priest continues in attendance, and repeats the series of odd gesticulations, as mentioned before. The junk is to be conducted to sea, to be set adrift, but they are looking out for a *lucky day*; doubtless he finds it a very profitable job, and may not yet for some time succeed in finding the desired day.

The persons employed to select suitable places for burial, often on the same principle, find it very difficult to discover the place of the *ho kong sui*—"good wind and water." It is the custom for the necromancer when employed, to go and take up his abode in the family of the deceased until the proper place can be discovered. A curious case of a *ho kong sui* being made a *phai kong sui*, or "bad wind and water," is related of a grave on the side of the hills a little below the city. The necromancer having in due process of time selected the spot the burial took place. But soon after the man was taken with some disease of the eyes, which he supposed was caused by poisonous food given him

ended by tumultuous and dinning noise from gongs; and flags, bands of music, and boys on by the family of the deceased, and, in revenge, he hired men, and had removed by quarrying, a large mass of rock close by the grave, and thus completely spoiled its efficacy.

Miscellaneous.

THE CRUELTY OF HEATHENISM.

Proceedings at the Churruck Poojah among the Teloogoos, South India.

"The dark places of the earth are full of the habitations of cruelty."—Ps, lxxiv. 20.

Such is the testimony of the Word of God. For an illustration of it, see the following narrative of the Rev. Mr. Fox, taken from the London Missionary Register, of October, 1845.

About three o'clock, the sound of the tom-toms announced the approach of the machine for swinging a man, which ceremony was to take place to-day. It came lumbering along, and appeared to be in the form of a sort of rude cart: there were two solid wooden wheels, five feet in diameter, united by a thick axletree; across which, and projectiug ten feet each way, in front of and behind the wheels, were two beams, used for balancing and also for drawing the machine. In the axletree was fixed a stout upright beam, ten feet high; and across this, again, was a long heavy beam fixed to the top of it on a double pivot, so that it could be raised or lowered at pleasure, and also swing round without moving the cart. This upper beam was the one to which the victim was to be attached, and it was adorned with garlands of red and yellow flowers. They carried this machine about half way between our tent and the pagoda, and there left it, the tomtom men returning to the village to accompany another rabble procession. Half an hour brought this also: it consisted only of a man carrying an earthen vessel full of rice, with a little red and yellow powder. We accompanied the people to a well close by. Here the man took the powder, daubed some of it inside the edge of the well, and let a little drop into the water, at the same time setting the rice down by the side of it: though there was no act of prostration, or the like, this was intended as an offering to the well. When I asked if the well were a god, that they made these offerings to it, I was answered, "Is not the water Gunga?"—for to all water do they give this name, which is also the name of the deity of the Ganges. This done, they dragged the swinging machine near to the pagoda, and then set to work to boil a considerable quantity of rice, in order to present it to the idol. Till this should be ready, a space of nearly an hour, nothing was to be done; so we mixed with the clusters of people who hung about, just as they would at races or a prize fight in England, telling them of the folly and sin of worshipping a painted idol of wood, which was made by a carpenter in Bunder. Some laughed; some said the idol was god in spite of all that; some said, if they did not worship it, it would come and swallow them up, or destroy them in some other way; some had a silly story about a time when a Mussalman and a Hindu were sleeping near the Ammawaru's image: in the night the Mussalman accidentally threw his foot over the idol, whereupon the goddess punished the Hindu for his companion's fault. We found, at this time, the poor wretch who was going to swing, and tried to dissuade him from it: it was not from any religious motive that he was going to swing; but he had often done it before, as the scars on his back showed, and he had got four rupees for doing it, so why should he not? He was already rather stupified by liquor, for he had drunk two rupees which he had received in advance. He, as well as others, continually urged the conduct of the honourable East India Company in past years, saying that the collectors had paid money toward the festival, and done what they could to encourage it.

While we were talking, the man who was to act as executioner came up, with the horrid hooks in his hand, to call him away: at last the poor wretch took off his cloth, and gave it to his little daughter, and walked away to the village to prepare for the ceremony. Before he returned, the rice had been boiled and strained, and was spread out on a cloth before the door of the pagoda. At last, the poor wretch came back ready for the work—naked, except a small turban, and a cloth round his loins; his body thickly smeared over with yellow turmeric; his feet striped red; and tinkling bells tied to the calf of the leg; he came, attended by tomtoms, dancing and throwing his arms about like a maniac, and screaming horribly. Having been led round the temple, he prostrated himself before the idols, and then made way for a poor sheep, which had its head cut off at a blow as a sacrifice to the goddess. Then another sheep was brought to the swinging machine, the hooks run through the skin of its back, itself bound by ropes to the end of the horizontal beam, and then lifted up from the earth, while two or three men ran round and round so as to make the horizontal pole turn rapidly on its

axis. The sheep was taken down, and carried away: it is never to be killed; but to be allowed to feed at large as sacred. The machine was then rolled back from the pagoda a hundred yards or so, the poor victim dancing about before it. He then came under the pole, and the hooks were thrust into his back so as to lay hold of the skin and half an inch of muscle. Though they pretend that, through the power of Ammawaru, he feels no pain; yet the noise of the tomtoms could not drown his cry, as the hooks pierced his flesh, nor all the turmeric on his face conceal the expression of pain in his countenance. He was then hoisted on high, hanging simply by the hooks and rope attached at first: he also supported himself by another rope which he held by his hands; but this he afterwards let go, and continued shouting, and swinging his arms and legs about. Meanwhile, the machine was run back again toward the pagoda, and, after swinging rather more than two minutes, he was let down: he, however, ran about for some time with the hooks in his back. No one seemed shocked, though we felt it was enough to sicken us; and when I exclaimed against the wickedness of the act, the people only laughed. Soon after the crowd, consisting of about 200 people, dispersed. It is altogether kept up by two or three Soodra people, whose forefathers built the pagoda, and who make money by it, being the officiating priests: again and again they acknowledged it was all for money. When we urged them to do away with it, they answered, "Let the Government forbid it, and then, well and good; we will give it over." Such a scene of devil-worship I never witnessed before: the officiating priests quarrelled and wrangled; the poor victim distorted his limbs, and looked more like a demoniac than anything else; while dozens of boys were looking on, getting all their better feelings brutalized and demoralized. Until three years ago the Government is said to have actually supported it; and even now it does nothing to prevent or discourage it.

SUTTEE, IN LAHORE, NORTH INDIA.

The London Missionary Magazine, of November, 1845, furnishes another example of the shocking cruelty that has often a religious character and sanction among the heathen.

The burning of the Hindu widow—a practice so contrary to reason, and so revolting to humanity—still prevails in several of the countries of India not under the control of Britain, nor yet traversed by the messengers of peace. Among the most recent and afflictive instances of this abhorrent superstition, are the following, stated in a letter lately received from Mrs. Hill, of Berhampore:—

"There has been a revolution at Lahore. Many fell in battle, among whom was Moonshee Devan, jun., eighteen years old: his body was burnt, and with it his handsome wife, only fourteen. He had acquired great distinction for his bravery while defending himself and master for their lives. How many females will thus be put to death, with the garments or bodies of their husbands, if found, of those who unfotunately fell in battle!

"The two wives of Harah Singh, and ten female slaves, had burnt themselves at Jumboo; also two wives and five slaves of Mean Singh—a frightful sacrifice of human life! The two wives of Pundit Jella and Mean Jah Singh had followed their wretched example. Oh, when, dear friends, when will the horrid rite of Suttee cease! It makes one shudder to think of it. Pray fervently, pray incessantly, that the everlasting Gospel may enter with its glorious light into those disturbed states, and cause a great shaking among the dry bones. How greatly blessed are British females! "Pray for the peace of Jerusalem: they shall prosper that love thee."

"How often, when in England, did I grieve to see the monthly Missionary Prayer-meetings so thinly attended! Ought they not to be crowded? Try and picture to yourself these unhappy females grieving over the death of their husbands! Imagine, then, the pile of wood, the dead body laid on it, the widow ascending the pile, with the nearest relative setting fire to the wood; whilst the spectators shout, and the drums beat to stifle the groans of the miserable victim! Can you imagine a more dreadful scene? Then think of their souls! their never-dying souls! Perhaps they never heard of a Saviour. Oh, pray that a Saviour's dying love may be proclaimed throughout the world! Pray that the followers of the False Prophet, and the infatuated Hindu, may hear the Gospel, believe, and be saved!"

CRUEL CUSTOMS OF THE TIMMANEES IN AFRICA.

We find the following remarks in the journal of the Rev. D. H. Schmid, an English Episcopal Missionary among the Timmanees, of Nov. 7. 1844.

On going to the yard of one of our Chiefs, it gave me great pain to meet two slaves, who were fastened with a heavy chain of the length of about twenty fathoms. When I asked what crime these poor people had committed, the Chief's indifferent answer was, "Nothing: they are sent to me for a debt which their father owed to me." I was afterward informed that

they, with another party, were transported to the Rio Pongos, where several vessels had arrived from Spain in order to buy slaves.

Well may we call this country a land of darkness and of the shadow of death, enchained by temporal and spiritual fetters, from which certainly nothing will be able to release them but the blessed Gospel of Jesus. The existence of a God is not doubted, and that He is the creator of all mankind none will deny; but that this same God possesses the will and power to deprive man of his breath is deemed a matter impossible, and not to be reconciled with God's love. Therefore, in cases of sickness and death, their great superstition. Is somebody taken ill, or on the point of death, every one is asking, Who is the witch? who has brought on this sickness or death? To ascertain this unhappy individual, a conjuror is called to point out the person guilty of witchcraft, who must confess what he is accused of, or prove his innocency by undergoing a trial, commonly called the saucy-water trial. If he confess, he is made a slave; if not, his future lot depends on the trial, which I may justly call a most cruel contrivance. A day is appointed, when the accused has to appear before a body of the elder people, under whose eyes the examination takes place, preparation having been made the day previous, by no food being allowed to the criminal, except a handful of rice, half boiled, and a kolah-nut. Early in the morning, after cock-crowing, he has to drink three gallons of water, prepared from the bark of a certain tree called "makonn-poison;" and when he has finished that without intermission, as he is forced to do, he has to sit on a chair, made for the occasion, and is left almost for the whole day, without any cloth, as a spectacle to those who are watching the process, according to which the sentence is pronounced upon him. If the stomach reject the whole, so that the rice and kolah-nut, which he had eaten the day previous, are seen, he is pronounced innocent, and receives some recompense: if not, he is declared to be guilty, and is deprived of his liberty and property, which falls into the hands of the sick person, or of the relatives of the deceased, who have now to decide upon the fate of the poor victim, which usually ends in slavery. Some people, who have been eye-witnesses of this cruel scene, have informed me, that if the person cannot soon get rid of his horrible drink he begins to swell, and oftentimes bursts; and even if death do not end the miserable victim, his constitution must be broken for life. Three persons were lately caught on this account—the wife, daughter and granddaughter, of a man who was taken ill—and no doubt all of them will have to undergo the trial. I spoke with Ali Kali about this great sin against God and men, which he acknowledged; but said, "I do not encourage them; although, if they wish to do so, it is not in my power to hinder them, as it is our country custom."

Church Missionary Record.

Mission House: New-York, March, 1846.

NEW MISSIONARIES.

The Board has accepted, and is now making arrangements to send forth in a few months, four ordained ministers to India, one to the Jews, and one to Siam, accompanied by a physician.

The outlay for preparing to send these brethren to their fields of labour has to be incurred at the present time; and this expenditure, as well as that which will be required by their voyage, will have to be defrayed from the contributions made by the churches during the present season.

These facts are presented at length in the statement of the Executive Committee, which was published in the Missionary Chronicle of December last. We sincerely trust that they will not be overlooked by the churches.

RECENT INTELLIGENCE.

AFRICAN MISSION.—Letters from the stations among the Kroos and at Sinoe, dated to the 29th of October last, mention the good health of the missionaries, and the favourable progress of their labours.

INDIA MISSIONS.—Our latest dates from the stations in India, come down to the 4th of November. Some changes had occurred in the distribution of the Missionary force connected with the two lower Missions. The most important of these is the occupying a new station at Agra,—the Rev. J. Wilson, of the Allahabad Mission, and the Rev. J. C. Rankin, of the Furrukhabad, having been detached from their previous stations for that purpose. Con-

siderable correspondence had been held between these Missions and the Executive Committee on the subject, and it was referred to the brethren to decide the question whether a station at that city should be formed, and if so, what particular arrangements should be made in reference to it. We have no doubt that their resolution to make Agra a missionary post, under the care of the brethren above named, is a most wise and important measure. It is a large city on the Jumna; the seat of the northwestern Presidency, established within a few years, and consequently the centre of widely extended influence; the door of access to many other places, and particularly to some of the Rajput states on the west; the probable seat of operations of a new Bible Society, on whose Committees our missions ought to be well represented; and a station which can be effectively connected with the existing missionary plans of the Board in Upper India.—The chief objection to forming this new station, was the limited number of labourers at the stations already occupied. The brethren make an urgent appeal to the churches to send them a strong reinforcement of men to help them in their work.

The Rev. H. R. Wilson and family had left the station at Futtehghur on their return to this country, Mrs. W.'s health continuing very feeble. The Rev. J. L. Scott was appointed to take charge of the Orphan Asylum, and the Rev. J. J. Walsh would succeed Mr. Scott at the station of Mynpoory.

China Missions.—Letters have been received from Amoy, dated to the 5th of August, and from Ningpo to the 31st of July, which mention the good health of the missionaries generally, the summer season to those dates not having proved as trying as had been anticipated. Mr. and Mrs. Cole had reached Ningpo with the printing press. A small boarding school for boys had been commenced at the same city, under the care of the Rev. R. Q. Way, assisted by Dr. McCartee.

Missionary Life in Samoa, as exhibited in the Journals of the late George Archibald Lundie, during the revival in Tutuila, in 1840-41. Edited by his mother, author of 'Memoir of Mary Lundie Duncan,' &c. New York and Pittsburgh: Robert Carter, 1846.

Mr. Lundie, a young man of fine promise, was obliged to leave his studies preparatory to the ministry of the gospel in the Church of Scotland by failing health, and went to the South Sea Islands to seek its restoration. There he became a witness of the remarkable work of God's grace in the Island of Tutuila, of the Samoan group, and he took an active part in promoting it. While engaged in these labours, beyond his strength, he was called to his rest. Such is the outline of the narrative contained in this volume. The reader becomes tenderly interested in the history of this young man, and mourns sincerely over his early removal; yet one's heart is made grateful at seeing the case of God over his chosen people so beautifully displayed, and his grace so evidently magnified in all the way by which his servant was led along to the end of his earthly course.

This little volume throws much light on missionary life and success in the Samoan islands. That success has been most gratifying, as is abundantly shown. We notice as a singular feature in the extensive work of grace in Tutuila, the bodily excitement to which many of the converts were subject,—uncontrollable weeping and fainting—affecting large numbers both of men and women; not unlike the bodily emotion to which many persons were subject in some parts of our western country in the great awakening of 1803.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1846.

Synod of Buffalo. *Phy. of Steuben.*		*Phy. of N. River.*	
Ebenezer ch	15 00	Smithfield ch	20 11
Synod of New York. *Phy. of Hudson.*		*Phy. of Bedford.*	
Kingsbridge ch. con. coll. 25 50; Liberty ch, 36	60 50	Yorktown ch	2 00

Phy. of New York.

Brooklyn 1st ch, 97 07; Madison ave. ch, mo. con. 5 71 . ch. on 42d st N Y, ann. coll. 45 50; ladies of Dunne st ch, 126 13; mo. con. 26 66; Chelsea ch. mo. con. 27 72; children of the cong. 43 25; N Y First ch. mo. con. 83; sab. sch, a thank offering, 4 50; Brick ch. mo. con. 4 96; Wallabout ch. mo. con. 4 77 — 469 47

2d Phy. of New York.

Scotch ch, N Y, James Morrison, 10; Canal st ch. 34 83 — 44 83

SYNOD OF NEW-JERSEY. *Phy. of Elizabethtown.*

Elizabethtown 1st ch, 494, viz. ann. coll. of wh. 20 to ed. Wm *Murray* in India, 314; juv. miss. soc. 140; sab. sch, to ed. *Jonathan P Aboard*, 20; Basking Ridge ch. fem. cent soc. bal. con. Rev Oscar Harris l. m. 8; W B Alward, 10 — 508 00

SYNOD OF NEW JERSEY. *Phy. of New Brunswick.*

Princeton ch, Queenstown sab. sch, 13; New Brunswick 1st ch. sab. sch. for Mrs Cole, 10; Middletown Point ch. ladies, 25 55; Freehold village ch. mo. con. 36 36 — 84 91

Phy. of Luzerne.

Kingston ch, — 15 56

SYNOD OF PHILA. *Phy. of Phila.*

Phila. 10th ch, 'a friend,' 50; mo. con. 25; 9th ch, coll, 23 50; Mr White, 5; 6th ch, sup. Rev A P Happer, 160 — 262 50

2d Phy. of Phila.

Neshaminy ch, 9 50; Newtown ch, 25 50 — 35 00

Phy. of Newcastle.

Newcastle ch, Dr Couper, to ed. *James Couper* in India, 20; sab. sch, to educate John Spotswood in India, 20; mo. con. 40; ann. coll. 92 — 172 00

Phy. of Baltimore.

Alexandria, sab. sch. 1st ch, bal. for 1845, 12; Georgetown, Bridge st ch, 30 79; Bladensburg ch, to replace press at Lodiana, 2 37 — 45 16

Phy. of Carlisle.

Middle Spring ch, 20, of wh. Samuel Wherry, 10; Cumberland ch, Misses S and E King, 5; Paxtos ch, in part, 18 50; Derry ch, 11 25; Greencastle ch, in part, 108. — 162 75

Phy. of Huntingdon.

Lewistown ch, 42 80; E Kishacoquillas ch, 22 85 — 65 65

Phy. of Northumberland.

Milton ch. ladies' ann. contribution, 20; coll. 32 — 52 00

SYNOD OF PITTSBURG. *Phy. of Blairsville.*

Johnstown ch, 10; Congruity ch, 31 17; Rural Valley ch, 10: Glade Run ch, 6; Elder's Ridge ch, 7 07; Ebenezer ch, 23 — 87 24

Phy. of Redstone.

Uniontown ch, 35 28; do. 74 15, of wh. mo. con. 45 90; Rehoboth ch, 8 62; Dunlap's cr. ch, 15 50; George's cr. ch, 4 05; Tent ch, 8; Laurel Hill ch, 1 85; Connellsville ch, 54; Mt Pleasant ch, 5 36; West Newton ch, inlvs. 6 50 — 213 31

Phy. of Ohio.

Pittsburg 2d ch, 153 25; Manchester ch, 37 50; Pittsburg 1st ch, 216, of wh. R W Poindexter, 30, con. his son, Francis Herron Poindexter l. m.; Allegheny City 1st ch, 123 19, of wh. 31 from friends for Iowa Indians; E Liberty ch, 25 — 554 94

Phy. of Erie.

Coal Spring ch, sup. Rev J R Campbell, 5 04; Salem ch, for do. 9 26 — 14 30

SYNOD OF WHEELING. *Phy. of Washington.*

E Buffalo ch, 8 48; Washington ch, mo. con. 126 81; young ladies for. miss. soc. con. William Ewens, William Hughs, John L Russell, and Dr Robert R Reed, l. ms. 120; young ladies in Miss Foster's seminary, 30; Upper Buffalo ch, 27; Mt Prospect ch, 7 — 326 29

Phy. of Steubenville.

Cross cr. ch, 7; Steubenville, Rev T Hunt and Mrs Hunt, 2; Miss Margaret Hill, from her mission box on New Year's day, 1 14; Two Ridges ch, 18 27 — 28 41

Phy. of St. Clairsville.

Newcastle, Mrs E Gray, — 2 00

Phy. of New Lisbon.

Canfield ch, mo. con. ed. *Mary B McCombe* at Futtehgurh, 25; fem. miss. soc. 68; Champion ch, 1 41 — 94 41

SYNOD OF OHIO. *Phy. of Richland.*

Hopewell ch. bal. — 36

Phy. of Wooster.

Mt Hope ch, 13 10; Congress ch, 13 10 — 26 20

SYNOD OF CINCINNATI. *Phy. of Miami.*

Muddy Run ch, 12 97; Washington ch, 1 50 — 14 47

Phy. of Cincinnati.

Walnut Hills ch. mo. con. 2 15; Cincinnati 4th ch. mo. con. 2 — 4 15

Phy. of Oxford.

Bath ch, — 1 50

Phy. of Sidney.

Bellefontaine 1st ch, 7; Cherokee ch, 3 — 10 00

SYNOD OF INDIANA. *Phy. of Salem.*

Corydon ch, 11; New Albany ch. mo. con. 9 38 — 20 38

Phy. of Indianapolis.

Indianapolis 1st ch. sab. sch, sup. Rev. H A Brown, — 15 82

SYNOD OF N. INDIANA. *Phy. of Lake.*

South Bend ch. fem. assoc. — 26 09

SYNOD OF ILLINOIS. *Phy. of Kaskaskia.*

Shawneetown ch, 28 60; ladies' benev. soc. 5 — 33 60

SYNOD OF KENTUCKY. *Phy. of Ebenezer.*

Paris ch, — 40 85

SYNOD OF VA. *Phy. of Lexington.*

Old Oxford ch, 6 50; Stanton ch, 21 — 27 50

Phy. of W. Hanover.

Charlottesville, Mrs M K Allemony, — 10 00

Phy. of E. Hanover.

Richmond 1st ch, 123 87; Richmond 2d ch. mo. con. 17 25; Sussex C H ch, 25 — 166 12

Phy. of Montgomery.

Fincastle, Rev John N Lewis, — 5 00

SYNOD OF N. CAROLINA.

Coll. at Synod in Charlotte ch, — 44 50

Phy. of Concord.

Fourth cr, ch, 15; Goshen ch, 7 50; '———,' Wm Steele, 2; Prospect ch, 5 25; Bethpage ch, 10 50 — 40 25

SYNOD OF W. TENN. *Phy. of Holston.*

Knoxville 1st ch. sab. sch, — 2 00

SYNOD OF S. C. AND GA. *Phy. of Harmony.*

Camden ch, — 66 75

Phy. of Hopewell.

Lexington, Geo R Gilmer, — 10 00

Phy. of Flint River.

'———,' J C Patterson, — 10 00

SYNOD OF ALABAMA. *Phy. of S. Alabama.*

Mobile, Government st ch, 142; Mobile 2d ch, 98 — 240 00

SYNOD OF MISSISSIPPI. *Phy. of Mississippi.*

Natchez ch. ann. coll. 378 85; sab. sch, 7 15; mo. con. 15 — 396 00

Phy. of Louisiana.

Comito ch, 10; Jackson ch, 15; churches not named, 103 30. — 128

SEMINARIES.

Union Theol. Seminary, Va. mo. con.	28 03

LEGACIES.

Hillsboro' O, Mrs Jane Telfair, dec'd, 200; Columbia co Pa, Mrs Margaret Strawbridge, dec'd, 267	467 00

MISCELLANEUS.

Flatbush, L I, Mrs J T M Davie, children's miss. box.	4 00
Easton, Pa, 'S D,'	5 00
'A friend' for Texas.	250 00
'Mrs H R,' 50; 'C A R,' 200; 'A R,' 200	450 00
Albion, Ill, F Gould,	7 50
New York, Mr Angell,	1 00
Wm Ray,	3 00
'A lady—a friend,'	1 00
Vernon, Wisconsin Ter. ladies,	5 00
Cleaveland, O, Mrs S Beattie,	20 00
John McConnell,	2 00
Petra, Mo, Miss M Fox,	1 00
Warren, Va, Mrs P Pollard,	1 00—750 50
	5,897 01
Less erroneously reported in prev. acks.	83 72
Total,	$5,813 29

Donations in clothing, &c.

N Brunswick, N J, 1st ch. sab. sch, 1 box clothing from Mrs Cole, valued at 8 00

Elizabethtown, N J, 1st ch. juv. for. miss. soc. fancy articles for Iowa school, 10 00

New York, R and J Warnock, 24 men's cloth caps.

Quarterly Report

OF RECEIPTS BY THE BOARD OF FOREIGN MISSIONS.

Total amount received by the Board of Foreign Missions during the nine months ending Feb. 1, 1846—$47,992,03, from the following sources.

NOTE—For particulars, see monthly acknowledgments.

SYNOD OF ALBANY.

Pby. of Troy.

Lansingburg	36 62
Cambridge	15 00
Stillwater	26 50
	78 12

Pby. of Albany.

Albany 1st	710 00
" 2d	133 74
" 3d	25 00
Schenectady	2 00
Mayfield 1st	10 00
Northampton	8 00
W. Galway	30 00
Johnstown	43 00
Westminster	65 20
Esperance	30 10
	1057 04

Pby. of Columbia.

Windham 2d	13 00
Lexington	7 00
	20 00

SYNOD OF BUFFALO.

Pby. of Steuben.

Bath 1st	66 60
Sparta	15 00
	81 00

Pby. of Wyoming.

Caledonia	12 50
Wyoming	17 00
	29 50

Pby. of Buffalo City.

Buffalo 1st	46 87
Aurora	5 00
	51 87

SYNOD OF N. YORK.

Pby. of Hudson.

Monroe	8 50
Goshen	41 71
White Lake	5 00
Deer Park	18 00
Florida	8 00
Hempsted	25 50
Liberty	35 00
	141 71

Pby. of North River.

Newburg	41 73
Rondout	150 00
Matteawan	52 30
Marlboro'	39 36
Wappinger's Creek	30 00
Smithfield	23 11
	336 50

Pby. of Bedford.

Bedford	196 78
South Salem	87 88
Yorktown	3 00
Poundridge	23 50
Rye	94 00
Mount Pleasant	38 53
	443 69

Pby. of Long Island.

Setauket	11 58
Bridgehampton	22 25
Smithtown	12 00
Huntington	32 17
Sweet Hollow	10 00
Southampton	44 25
Moriches	9 58
Sag Harbour	150 00
South Haven	11 94
	303 77

Pby. of New York.

New York 1st	3370 08
Brick	43 10
Dunne-street	1317 09
Chelsea	305 96
Fifteenth-street	29 77
Madison Avenue	30 65
Jersey City	141 41
Brooklyn 1st	243 21
Wallabout	41 46
Jamaica	62 11
Hammond-street	42 04
Forty-second-street	60 04
Newtown	45 00
Rutgers-street	38 86
Brooklyn 2d	10 00
	5701 73

2d Pby. of N. York.

Scotch	939 32
Canal-street	163 60
West Farms	40 00
Peekskill	1 00
	1143 92

SYNOD OF N. JERSEY.

Pby. of Elizabethtown.

Woodbridge 2d	13 00
Woodbridge	30 00
Mount Freedom	4 00
Westfield	23 00
Paterson	1043 90
Rahway 1st	140 29
Plainfield 1st	14 50
Elizabethtown 1st	484 00
Baskenridge	18 00
	1770 69

Pby. of N. Brunswick.

Kingston	20 25
Princeton	229 50
Bound Brook	101 00
Cranberry 2d	42 00
New Brunswick	105 67
Freehold Village	100 11
Freehold 1st	62 87
Pennington	25 00
Shrewsbury	13 00
Titusville	16 50
Allentown	20 00
Dutch Neck	10 00
Lawrence	37 27
Middletown Point	25 55
	808 72

Pby. of West Jersey.

Pittsgrove	28 82
Burlington	48 73
Bridgeton	30 00
Woodbury	24 [illegible]
Williamstown	7 00
Cedarville	17 37
Greenwich	10 00
Blackwoodtown	7 50
Cape Island	12 25
Salem	15 00
	200 95

Pby. of Newton.

Newton	29 35
Easton	100 00
Greenwich	15 00
Musconetcong Valley	15 00
Allentownship	25 00
Stillwater 1st	28 75
Lower Mt. Bethel	12 00
Marksboro'	2 75
Oxford	20 00
German Valley	20 00
Hackettstown	53 62
Blairstown	4 20
	333 67

Pby. of Raritan.

Amwell 1st united	25 00
Lambertville	36 66
Solebury	7 00
Pleasant Grove	7 00
Kingwood	8 00
	83 66

Pby. of Susquehanna.

Warren	4 71
Troy	3 00
Towanda	12 20
Orwell	15 00
Athens	13 00
	48 00

Pby. of Luzerne.

Wilkesbarre	20 00
Mauch Chunk	8 00
Lackawana	5 00
Kingston	15 56
	48 56

SYNOD OF PHILA.

Pby. of Philadelphia.

Great Valley	52	76
Philadelphia 6th	444	50
" 7th	55	63
" 9th	114	06
" 10th	421	00
" North	23	25
Individuals	10	00
Philadelphia Central	20	00
	1141	20

2d Pby. of Phila.

Neshaminy	39	50
Germantown	38	50
Frankford	30	00
Doylestown	23	26
Abington	128	50
Newtown	25	50
	285	26

Pby. of Newcastle.

Forks of Brandywine	41	59
Dos Run&Coatesville	50	00
Fagg's Manor	30	50
New London	50	00
Wilmington 1st	130	00
White Clay Creek	40	00
Up. Octorara	7	00
Red Clay Creek	19	00
New Castle	172	00
Individuals	3	12
	543	21

Pby. of Donegal.

Pequa	8	62
Leacock	24	25
Waynesburg	110	62
Marietta	26	50
Chesnut Level	24	75
Donegal		66
Middle Octorara	19	25
Lancaster	50	00
York	11	25
	275	90

Pby. of Baltimore.

	5	00
Baltimore 1st	970	66
" 2d	340	00
Frederick	63	15
Alexandria 1st	166	93
Georgetown	41	79
Long Green	7	80
Individuals	1	70
Taneytown	140	00
Bladensburg	2	37
	1739	40

Pby. of Carlisle.

Greencastle	112	35
Great Conewago	57	00
Chambersburg	178	13
Hanover	20	00
Bloomfield	118	00
Monaghan & Petersburg	8	70
Gettysburg	38	59
Greenhill	12	50
McConnellsburg	50	00
Shippensburg	5	00
Rocky Spring	30	00
Waynesboro'		65
Cumberland	11	00
Carlisle 2d	30	00
Individuals	4	40
Wells' Valley	7	00
Dickinson	2	00
Middle Spring	20	00
Paxton	18	50
Derry	11	25
	735	07

Pby. of Huntingdon.

Presb. coll.	8	10
Huntingdon	65	00
Bellefonte	38	00
Williamsburg	5	00
Shirleysburg	21	50
Sinking Valley	15	00
Mount Pleasant	5	00
Phillipsburg	1	28
Hollidaysburg	29	73
Associations	15	00
Individuals	1	00
Lewistown	42	80
E. Kishacoquillas	22	85
	264	34

Pby. of Northumberland.

Washington	50	55
Derry	122	50
Pine Creek	61	85
Danville	62	26
Chillesquaque	12	00
Bloomsburg	21	50
Milton	72	50
Williamsport	19	66
Muncy	5	47
Chatham's Run	12	36
Great Island	28	00
Individuals	15	00
	483	65

SYNOD OF PITTSBURG.

Pby. of Blairsville.

Gilgal	13	37
Perry	4	00
Fairfield & Union	30	00
Murrysville	4	00
Blairsville	21	56
Bethel	19	57
Elders Ridge	11	07
Ebenezer	38	00
Indiana	25	35
Ligonier	7	00
Beulah		50
Saltsburg	20	35
New Alexandria	7	46
Unity	17	00
Johnstown	10	00
Congruity	31	17
Rural Valley	10	00
Glade Run	6	00
	276	40

Pby. of Redstone.

Dunlap's Creek	23	31
Brownsville	20	00
Morgantown	15	00
Clarksburg	10	00
New Providence	18	00
Greensburg	15	00
Mt. Pleasant	21	41
Uniontown	109	43
Rehobath	8	62
George's Creek	4	05
Tent	8	00
Laurel Hill	1	85
Connellsville	54	00
West Newton	6	50
Miscellaneous	11	26
	328	43

Pby. of Ohio.

Pittsburg 2d	178	25
" 1st	216	00
Monongahela City	29	00
Raccoon	12	00
Centre	16	62
Lawrenceville	6	00
Sharpsburg	15	00
Fairmount	13	85
Bethany	53	33
Bethel	28	75
Mingo	18	00
Highland	22	82
East Liberty	50	00
Canonsburg	22	19
Manchester	37	50
Allegheny City 1	122	29
Individuals	50	00
	883	50

Pby. of Allegheny.

Bull Creek	8	61
Harrisville	4	50
Concord&Muddy Cr.	10	25
Scrubgrass	8	00
Cross Roads & Plain	8	86
Freeport	5	48
Plaingrove	8	50
	54	19

Pby. of Beaver.

Westfield	15	00
Bethlehem	15	75
Freedom	9	00
Slippery Rock	9	68
Little Beaver	20	25
	69	68

Pby. of Erie.

Meadville	25	00
Fairfield	4	00
Georgetown	12	51
Cool Spring	10	29
Neshanock	40	00
Salem	9	26
Individuals	10	00
	111	06

Pby. of Clarion.

Clarion	12	17
Bethesda	10	00
Richland	5	12
Rockland	3	50
Callensburg	5	00
Leatherwood	3	76
Pisgah	7	26
	46	81

SYNOD OF WHEELING.

Pby. of Washington.

Mill Creek	42	03
Mount Prospect	15	65
Wheeling	180	56
Forks of Wheeling	47	62
Fairview	66	50
West Union	15	00
Three Springs	5	00
East Buffalo	13	45
Three Ridges	22	00
Cross Creek	53	59
West Liberty	7	00
Pigeon Creek	31	60
Sistersville	5	00
Washington	256	51
Upper Buffalo	27	00
	787	91

Pby. of Steubenville.

Steubenville 1st	151	14
" 2d	113	14
Feed Spring	10	00
Two Ridges	36	02
New Hagerstown	15	75
Island Creek	2	05
Deersville	1	00
Centre Unity		50
Big Spring	3	00
Harrisburg	1	00
Bloomfield	5	52
Richmond	16	25
Annapolis	6	35
Huerlem	1	50
Cross Creek	7	00
Individuals	2	60
	372	22

Pby. of St. Clairsville.

New Castle	6	00
St. Clairsville	7	00
Ronnebspring	90	00
Fairview	5	00
Sharon and Freeport	3	00
Stillwater	5	00
	116	00

Pby. of New Lisbon.

Poland	33	00
Salem	49	97
Deerfield	55	00
Yellow Creek	38	00
Canfield	141	30
New Lisbon	54	00
Champion	1	41
	372	68

SYNOD OF OHIO.

Pby. of Columbus.

Worthington	9	66
Truro	38	88
Mount Pleasant	62	00
Circleville	20	37
Columbus 1st	27	40
Hamilton	8	16
	166	47

Pby. of Marion.

Delaware	19	58
Milford	4	00
Liberty	4	48
	28	00

Pby. of Zanesville.

Pleasant Hill	2	00
Zanesville	74	13
Cambridge	16	61
Newark	20	02
Washington	32	91
Cross Roads	2	00
Olive	5	80
Rushville	6	00
	159	47

Pby. of Richland.

Ashland	15	00
Martinsburg	13	05
Perrysville	10	83
Frederick	4	37
Hopewell		38
	43	63

Pby. of Wooster.

Northfield	5	00
Guilford	5	00
Chippewa	4	40
Marshallsville	9	53
Mount Hope	13	10
Congress	13	10
	50	13

Pby. of Coshocton.

Clarke	2	00
Unity	35	00
Berlin	6	13
	43	13

Pby. of Hocking.

Gallipolis	12	00
Marietta	4	56
	16	56

SYNOD of CIN. 13 70

Pby. of Chilicothe.

Hillsboro'	15	00
Bloomingburg	9	00
Rocky Spring		70
Greenfield	5	00
Salem	2	25
Washington	3	27

Union	11 [illegible]
Individuals	63
	47 35

Pby of Miami.

New Jersey	40 15
Springfield	135 45
Dayton	142 63
Washington	33 50
Lebanon	10 00
Union	1 75
Greenville	1 75
Xenia	23 00
Honey Creek	18 91
Bell Brook	8 45
Yellow Spring	79 10
Muddy Run	21 62
	516 31

Pby. of Cincinnati.

Cincinnati 1st	171 90
" 4th	6 10
" 5th	7 00
Pleasant Ridge	10 06
Hopewell	24 75
Monroe	6 33
Somerset	19 20
Reading	17 90
Ebenezer	8 50
Mount Carmel	4 77
Walnut Hills	13 55
Feesburg	1 62
Bethel	7 30
Miscellaneous	10 22
	309 20

Pby. of Oxford.

Oxford	38 00
Mount Carmel	21 60
Richmond	6 16
Centreville	5 00
Hamilton	21 00
Venice	31 05
Connersville	5 00
Bethel	16 95
Dunlapsville	8 75
Eaton	12 12
Bath	8 92
	174 55

Pby. of Sidney.

Salem	36 33
Sidney	41 00
West Liberty	19 40
Buck Creek	33 35
Stony Creek	8 60
Troy	5 00
Urbana	17 63
Bellefontaine 1st	7 00
" 2d	10 12
Piqua	19 22
Cherokee	3 00
	200 65

Pby. of Maumee.

Findley	86 00
Enon Valley	4 25
	90 25

SYNOD OF INDIANA.

Pby. of Salem.

Jeffersonville	6 00
New Albany	84 25
Sharon	2 00
Ebenezer	1 65
Corydon	11 00
	105 60

Pby. of Vincennes.

Terre Haute	10 00
Hopewell	6 00
Vincennes	14 76
Carlisle	6 00
Bloomington	16 50
Princeton	15 00
Lower Indiana	9 35
Evansville	16 00
Black Creek	5 50
	100 35

Pby. of Madison.

Hanover	15 00
New Washington	10 00
Vernon	8 00
Graham	6 00
Poplar Ridge	1 50
New Lexington	6 00
	46 50

Pby. of Crawfordsville.

Rockville	12 25
Frankfort	12 08
Thorntown	1 95
Crawfordsville	16 38
Waveland	16 55
Indian Creek	1 45
Bethany	4 80
Putnamville	6 00
	71 38

Pby. of Indianapolis.

Indianapolis	48 93
Franklin	19 25
Sand Creek	6 00
New Castle	3 00
Bethany	60
Shiloh	3 75
	81 53

SYNOD OF N. INDIANA.

Pby. of Logansport.

La Fayette	12 25
Logansport	9 90
Indian Creek	55
Delphi	2 50
Individuals	38
	25 58

Pby. of Michigan.

Lyon	4 00

Pby. of Lake.

South Bend	33 00
Valparaiso	10 00
Crown Point	3 00
Constantine	5 00
Salem	2 00
Sumptions Prairie	12 82
Associations	10 00
	75 82

Pby. of Fort Wayne.

Pleasant Ridge	1 00
Fort Wayne	66 10
Union	3 00
Miscellaneous	1 50
	71 60

SYNOD OF ILLINOIS.

Pby. of Kaskaskia.

Bethany & Dry Point	3 00
Vandalia	4 78
Chester	6 00
Shawneetown	33 60
	47 38

Pby. of Sangamon.

N. Sangamon	18 92
Springfield	76 00
Irish Grove	8 15
Individuals	25 00
	128 07

Pby. of Schuyler

Macomb	2 38
Mount Sterling	1 [illegible]
Pope's River	7 [illegible]
	10 38

Pby. of Palestine.

Pisgah	17 90
Paris	30 00
Pleasant Prairie	2 55
	49 55

Pby. of Peoria.

Rochester	4 00
Princeville	6 00
	10 00

Pby. of Iowa.

Linn Grove	5 37
Fort Madison	50
West Point	2 66
Bloomington	5 00
Everhart's Settlement	1 57
	15 10

SYNOD OF MISSOURI.

Pby. of St. Louis.

St. Louis 2d	26 55
Eagle Fork	4 19
Maline Creek	7 50
St. Louis 4th	4 31
	42 55

Pby. of Palmyra.

Auburn	3 81

Pby. of Potosi.

Bellevue	6 00
Potosi	5 00
	11 00

SYNOD OF KENTUCKY.

Pby. of Louisville.

Louisville 1st	57 73
" 3d	12 25
Shiloh and Olivet	25 00
Mulberry	30 00
Shelbyville	88 63
Newcastle	31 00
Big Spring	8 00
Associations	14 00
	266 61

Pby. of Muhlenburg.

Concord	12 50
Bethany	11 00
	23 00

Pby. of Transylvania.

Danville	88 00
Harrodsburg	52 35
Springfield	42 00
Richmond	97 00
Paint Lick	7 00
Buffalo Spring	30 00
Silver Creek	7 55
	323 90

Pby. of W. Lexington.

Lexington 1st	2 00
Frankfort	99 20
Salem	20 00
McChord	172 10
Woodford and Harmony	50 00
Georgetown	2 12
Winchester	24 04
Union	30 69
	400 06

Pby. of Ebenezer.

Covington 1st	18[illegible]00
Maysville	70 00
Burlington	9 85
Millersburg	5 00
Carlisle	5 [illegible]
Paris	[illegible]
Individuals	10 [illegible]
	158 40

SYNOD OF VIR. 93 63

Pby. of Greenbrier.

Parkersburg	11 00
Western	5 00
Point Pleasant	3 00
Individuals	2 00
	21 00

Pby. of Lexington.

Mount Carmel	6 00
Augusta	35 00
Tinkling Spring	50 00
Windy Cove	11 50
Mossy Creek	6 00
Union	25 00
Fairfield	5 00
Central Union	1 40
Goshen	1 10
New Providence	22 50
Timber Ridge	6 25
Old Oxford	6 00
Staunton	21 00
Individuals	8 00
	205 27

Pby. of Winchester.

Charlestown	40 00
Warrentown	63 25
Mount Zion	11 30
Moorefield	22 50
Fort Pleasant	5 00
Shepherdstown	6 12
Front Royal	2 00
Individuals	14 00
	164 17

Pby. of W. Hanover.

Bethesda	9 [illegible]
Cumberland	2 50
Briery	51 00
Providence	50 00
Buffalo	31 25
Lebanon	21 50
Charlottesville	44 15
Cove	7 50
Concord	15 00
Village	27 25
Maysville	29 00
Farmville	61 00
Miscellaneous	21 50
	370 25

Pby. of East Hanover.

Richmond 1st & 2d	269 30
Norfolk	21 24
Sussex	25 00
Individuals	34 50
	350 13

Pby. of Montgomery.

Green Spring	1 83
Mountain Union	3 00
Beaver Creek	8 40
Locust Bottom	6 25
Falling Spring	5 00
Salem	53 00
Fincastle	5 00
Individuals	5 00
	88 19

SYN. N. CAR. 44 50

Pby. of Orange.

Raleigh	105 88
Spring Grove	2 00
Milton	58 00
Danville	46 00
Greensboro'	194 40
Bethel	3 50
Nutbush	20 50

Spring Hill	6 56
Hopkins	46 00
Hillsboro'	21 00
Shiloh	12 55
Spring Garden	26 12
Shaw Creek	9 25
Cross Roads	4 25
Hawfields	8 30
New Hope	5 50
Bethesda	12 00
Little River	1 85
Individuals	16 50
	524 30
Pby. of Fayetteville.	
Fayetteville	46 22
Centre	25 00
Shiloh	11 50
Philadelphus	9 25
Black River	5 55
Rock Fish	4 38
Grove	13 65
Galatia	2 00
Long Street	4 11
China Grove	11 00
Bethesda	5 25
Lumber Bridge	5 75
St. Paul's	7 35
Bluff	15 50
Antioch	3 10
Bethel	16 67
Sardis	10 44
Elizabethtown	5 00
Ashpole	14 46
Individuals	10 50
	296 68
Pby. of Concord.	
Chs. not named	249 30
Rocky River	37 00
Fourth Creek	15 00
Goshen	7 50
Prospect	5 25
Bethpage	10 50
Individuals	2 00
	326 45
SYN. W. TENN.	40 00
Pby. of Holston.	
Knoxville	143 48
Salem	40 00
Leesburg	39 00
Providence	4 10
Pleasant Forest	2 60
Ebenezer	2 00
New Providence	3 23
Bethel	9 08
	233 89
Pby. of W. Tenn.	
Pulaski	4 50
Zion	194 60
Bethesda	26 75
Mount Pleasant	11 60
Cornersville	10 00
	176 85
Pby. of Nashville.	
Nashville 1st	221 05
do. 2d	57 90
	278 95
Pby. of N. Alabama.	
Somerville	5 00
Pby. of W. District.	
Mount Carmel	73 95
Memphis	25 00
Brownsville	10 00
	108 95
SYNOD OF S. C. AND GA.	
Miscellaneous	150 89
Pby. of S. Carolina.	
Wilmington	20 00
Pby. of Bethel.	
Bethel	20 00
Ebenezer	50 00
Bethesda	11 00
Fairforest	28 06
Cane Creek	27 00
	136 06
Pby. of Harmony.	
Camden	165 75
Cheraw	50 00
Mount Olivet	15 50
	171 25
Pby. of Charleston.	
Charleston 2d	295 79
Waterboro'	25 00
Individuals	10 00
	330 79
Pby. of Georgia.	
Savannah 1st	36 65
St. Mary's	77 00
Harris Neck	20 00
Individuals	60 00
	193 65
Pby. of Hopewell.	
Augusta	264 50
Lincolnton	10 25
Bethany	12 00
Hopewell	5 00
Athens	25 00
Bath	12 50
Lexington	10 00
Individuals	25 00
	364 25
Pby. of Flint River.	
Columbus	110 30
Alcovia	5 00
Fairview	17 05
Goshen	3 93
Individuals	11 00
	147 30
Pby. of Florida.	
Tallahasse	27 76
Quincy	60 42
I-a-monia	14 06
Monticello	4 42
	106 60
SYNOD ALA.	70 85
Pby. of S. Alabama.	
Mobile 2d	138 00
Valley Creek	155 00
Geneva	5 00
Gov. St. Mobile	142 00
Associations	25 00
	465 00
Pby. of Tuscaloosa.	
Gainesville	330 00
Ebenezer	6 00
Eutaw	25 00
Individuals	350
	411 50
Pby. of E. Alabama.	
Chs. not named	41 50
Individuals	4 00
	45 50
SYNOD OF MISSISSIPPI.	
Pby. of Mississippi.	
Natchez	475 50
Port Gibson	77
Zion	2 00
Salem	3 00
Pine Ridge	26 00
Bethel	20 00
	527 27
Pby. of Louisiana.	
Treasurer of Pby.	108 30
Comite	10 00
Jackson	15 00
	133 30
Pby. of Clinton.	
Vicksburg	16 07
Pby. of Tombeckbee.	
Columbus	105 00
Pby. of Chickasaw.	
Hudsonville	10 00
Monroe	6 75
Bethany	3 5
New Hope	6 00
Holly Springs	26 00
Spring Hill	17 00
Ripley	6 00
College	20 75
Wilmington	5 00
	101 00
Pby. of New Orleans.	
New Orleans 1st	155 27
do. 2d	13 20
	168 47
Synod of Ref. Presb. Ch.	1014 00
Legacies	4172 78
Seminaries	271 08
Associations	100 00
Miscellaneous	9991 19

FORM OF A BEQUEST.

I bequeath to my Executors the sum of dollars in trust to pay over the same, in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

Honorary Directors for life may be constituted by the payment of $100 00; *Honorary Members* by the payment of $30 00.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. MARCH, 1846. No. 3.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

THE APPEAL OF DOMESTIC MISSIONS TO THE PATRIOT.

He who loves his country, must desire above all things that it should be a *Christian country;* by which is meant, that its population should be wholly imbued with the faith of the Gospel; every human being reconciled to God through Jesus Christ. The nearer we approach to this the better. It implies that the means of grace shall be fully and equally enjoyed through every part of our wide domain. There are districts where the truth has had free course for two centuries. There are even whole states, which, speaking comparatively, may be said to have the Gospel. But even in these, how many tracts are there, inhabited by thousands, where the Sabbaths are all silent? how many spots where churches ought to be, and are not? I say this is true, even of the old and settled states; deserts and barrens occur in these most fertile districts. There are two sorts of country, which, if left to their own efforts, can never have a full ministry in our day. There are, 1st, the chains of mountains, with their glens and gorges; and 2dly, the sandy strip all along the Atlantic coast. A notable example of what is meant may be found at our very doors, in the expanse of desolate country known as the Pines of New Jersey, a district in continual intercourse with our great commercial emporium, and in which there are, nevertheless, hundreds of neighbourhoods sunk in ignorance and irreligion. Such people cannot supply themselves with the Gospel; unless we take it to them, they must perish for lack of knowledge. If such be the case in one of the best supplied of the old thirteen states, what are we to think of those which are on the outskirts, and but newly settled? What are we to think of the mountains and the coasts of such? As we go from the centre of civilization, the atmosphere of religion becomes more rare; population, although vast in the aggregate, and amazingly on the increase, is thin and scattered in any given territory. The multitudes who go to the West, although by far the most adventurous, and brave, and enterprising, are not always the most sedate, instructed, and pious. The caravans of travellers to Iowa, Wisconsin, and Texas, are not always travelling for conscience' sake; nor do they always, like their pilgrim-fathers, carry with them the preacher and the schoolmaster. Among these emigrants, there is many a younger son who has extorted the portion of goods, and is about to seek his fortune in hunting-grounds far from the restraint of old usage and law. *The population outstrips the tardy means of grace. The Church has not kept abreast of the column of emigration.* As the rivers pour into the great torrent of the West, so the floods of immortal beings pour into the valley of the Mississippi. As religion was not the prime motive in their removal, they have in many instances sat down without the Gospel. The very nature of the case has forbidden stated means of grace. The settlers are far apart, often divided by mountains or rivers, too distant to unite under a common ministry. Even pious emigrants find, after a time, that their children are growing up, tall, athletic, and vigorous, but wild and careless about divine things. Thus a secondary generation is rising, with a rapidity which appals the observer, in all our new states. The frontier settlements on every side are poorly supplied with the Gospel. It may be stated as a general fact, that churches and Christian privileges become fewer and fewer, further and further apart, as you travel to the extremes, till at length they cease altogether, except where some Missionary lifts up his voice in the wilderness to a mingled assembly of white men and Indians. I admit that when population reaches a certain point, the institutions of Christianity rise in connection with other tokens of civilization; but long before this point is reached, thousands of persons have grown up without the Gospel, to give character to these rising nations, and perhaps to oppose the subsequent entrance of the truth. It is the ductile metal that must be cast into the mould; it is the nascent condition of a people, in which their religious habits must be formed. Wait a little, and we find them already perverted by the thousand prejudices to which the natural

mind is subject, and which need no missionary to give them propagation. If possible, the means of Christian training should be applied from the very *origin* of a community. What but this renders our distant brethren in the West so easy a prey to the most dreadful forms of fanaticism and heresy? What but this causes hundreds of pretended teachers, wolves in sheep's clothing, whose ignorance is equalled only by their presumption, to gather multitudes of followers in those countries? Let no one for a moment understand me as using this language of our brethren of other Christian persuasions, even though they may differ from us on important points. We bid them God speed! They have far outstripped us. In particular, the preachers of the Methodist Church have been pioneers in this work, and in pursuance of a system admirably suited for such aggression, have carried the message of Christ to the very outposts of human habitation. God forbid that I should so speak of them! I mean the Mormons, the Shakers, and other varieties of monstrous absurdity, and often of hideous crime. These are phantoms which appear only in the twilight of Christian knowledge. They could not have found a place, if the Gospel had had free course. But the spread of population has been without a parallel in Christian history. It was but yesterday that we heard the names of Wisconsin, Arkansas, and Iowa; now they begin to bear with a formidable weight on the political scale. Our old maps must enlarge their borders to make room for Texas, which must have the Gospel, or perish. And far on the Pacific, Oregon looks to us for the ministry of the word. Apart from all considerations of right or wrong, war or peace, our people are pressing thitherward, and we are bound by every tie to send them the means of salvation.

I have omitted to mention a class of wants, which singly are not very awakening, but taken together, utter a lamenting and penetrating cry; I now mean the hundreds of people, settlements, neighbourhoods, and villages, which earnestly desire the Gospel. These are often composed of those who know what the Gospel is; who, before their emigration, sat, as we now do, in the midst of privileges, and who pant after God in their present wilderness. These cases are not all on our remote borders; they sometimes occur in the midst of Christian population, where for any cause the community is too weak to sustain the Gospel. To this class must be referred that very numerous class of small companies actually organized into churches, and crying vehemently for this privilege, but unable to procure it for themselves.

In some places, from peculiar reasons, the destitution is alarmingly great, and the evil concentrated. As a single instance, take the great city of New Orleans, in which the French population alone amounts to sixty thousand inhabitants. There is at this very time a clergyman of our Church, a native of France, highly acceptable to the French Protestants of New Orleans, and eager for the work, but there are no means for supporting him and his family in that expensive city.

You have now been invited to consider a few scattered portions of a great field. The matter for reflection is this: *In proportion as our people grow up, and spread without the Gospel, in that proportion must all our great interests be endangered.* Look at our present state, and make an appeal to facts. Which portions of our union are most happy? those which have the means of grace, or those which have them not? In what states, and parts of states, are there the most schools, the most order, the most subjection to law, the most domestic quiet? Where are there the greatest industry, ingenuity, thrift, success, and love of peace? Where do we find most violence, fighting, duels, and other murders? where there are most, or where there are fewest churches? Where do the decisions of law have most validity, and proceed most quietly to execution? And once more, what must be expected, as the state of our country, if we let things go on, as they now do, at the period (inevitable on this plan) when the preponderating power in our government shall be *that portion which is without religion?* when we shall have (not two or three,) but a hundred infidels in Congress; when not two or three but a whole faction shall cry down education and religion, as inimical to freedom; and when the old Christian ingredient, once so strong in our commonwealth, shall be dissolved and merged, and all but obliterated by the flood of contrary admixtures? This is what we would prevent, and we know no means of prevention but the Gospel. This is what our Church has been aiming at for a series of years, by means of its Board for Domestic Missions. Will you help them in this truly great and good work? Will you aid hundreds who are now toiling in the distant field? Will you lend an arm to hundreds of struggling churches, which, but for your aid, must still sit in silence? There is no outlay of money in Christian beneficence, which seems to me so safe, or which brings such returns. You will never repent having made this gift to your country. Its results are all within ourselves. It is the best armament we can raise. The effort is better than fifty successful wars, although each of them should secure a degree of latitude, and extend the area of freedom from the Equator to the Pole.

E. B. E. E.

Letters from Missionaries.

Illinois.

FROM A MISSIONARY IN CRAWFORD COUNTY.

The field—its moral aspects, difficulties, encouragements. . . . . Extent of the field here.

This village has a population of about five hundred. The people are generally engaged in farming. The town looks old and dilapidated. Our church has about *twenty* members, with a Sabbath school, and weekly prayer meeting. Our house of worship was once a carpenter's shop; it is badly fitted for its present use, and makes a poor appearance. Many of the families in our congregation live in the timber-land west of the village, from two to eight miles; part of the preaching is among them, but no Sabbath school—the owner of the school-house will not allow it.

The prairie, at the south end of which is our village, is seven miles from north to south, and three miles east and west, and has a population of over four hundred. There are three Presbyterians, and a few Methodists. There is but very little religious influence among them, and but few of them attend any place of worship.

H. . . . . two miles above the prairie, has one hundred and fifty people in it; two or three groceries. Occasional circuit preaching in the school-house—not a single Presbyterian. have preached there to a small audience. Six miles further up the river, is

Y. . . . . with three hundred people in it; one steam distillery—one school-house, free for all denominations—a few Presbyterians, some of whom seem but little to regard their characters as such. West of this, there is a vast moral waste.

Moral condition.

The moral condition of the people, it must be acknowledged, is deplorable. Groceries are plenty, and too much frequented. Schools are either very scarce, or very poor, and irregularly kept up and attended. Sabbath profanation of almost every kind, abounds in almost every place. Sabbath schools are not kept up in many places, for want of suitable teachers. Infidelity and error, in some places, are bold; and others, who are not openly infidel, too seldom go to church themselves, or encourage their families to go. There has also been a criminal and humiliating apathy in some church members, who have too often neglected preaching and prayer meeting, and, it is to be feared, the less public duties of religion. And some, left as sheep without a shepherd, have turned back to the world.

Encouragements.

Yes, amidst all this moral darkness and desolation, I think there is much to encourage me; and it seems especially so, since returning health has enabled me to labour. There are *some* earnestly engaged in prayer for the conversion of sinners. Others feel the need of effort to sustain the Gospel, and provide places of worship, and are willing to do their full part in both.—Some very promising children attend church and the Sabbath school here, whose parents are neglectors of religion. The attendance on preaching here was very good, until the sickness came on. It is again encouraging since I have been able to preach. Our meetings have been solemn, God's people have been refreshed, and there is reason to hope and believe that the truth is making impressions on the minds of some, who have hitherto been thoughtless and careless. . . . .

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FROM A MISSIONARY IN FULTON COUNTY.

Call for good, self-denying Ministers.

. . . . Are there none to help us in our arduous work here? Are there from seventy-five to one hundred sent forth from our Seminaries annually, and none for the wide-spreading prairies of Illinois? Our people are scattered in groups, all over the face of the country, and each little community lifts up an imploring voice for the Gospel. "Our souls," say they, "are famishing for the bread of life; society is suffering for want of wholesome Gospel influences; our children are growing up in an atmosphere that is poisoned by errors of almost every character. Can you not find a man for us?" Such is their language. We need at least three Missionaries, who will travel two-thirds of their time, and the Presbytery will do all it can to support them, with but little assistance from the Board. There are three or four men, in one or two churches, who will pledge themselves to support one. The people are becoming more able every year, and their support may be confidently hoped for. . . . .

Indiana.

FROM A MISSIONARY IN WASHINGTON COUNTY.

Some evidence of God's presence—Houses of worship erected—Want of Divine influence—Great prospective importance of present Missionary efforts.

. . . In my entire missionary field, *twenty-two* members have been added to the churches on examination. Thus we have some evidence that the Lord has not entirely forsaken us. We

have, during the past year, completed two comfortable houses of worship. During the last three months, nothing of very special interest has occurred. My congregations are good, but alas! the influences of the Spirit are withheld, and consequently, the work of conversion does not go on. Christians, I trust, feel and deplore this sad state of things, and are beginning to humble themselves, and supplicate a throne of Grace for the outpouring of God's spirit, without whose aid, the best efforts to build up the kingdom of the Redeemer, will be in vain.—"Paul may plant, and Apollos may water, but God alone giveth the increase." I do hope that God's set time to favour this part of his Zion, is not far distant; for this we would labour and pray.

To build up Presbyterian churches in this, and many other portions of the West, will be the work of time. Still, the good seed must be sown, and it will one day bring forth an abundant and glorious harvest. Those who are now engaged in organizing churches, are doing an exceedingly important work; for although at present they are feeble, they are destined, at a future day, to exert a great and salutary influence. The whole region around the Falls of the Ohio, will one day be populous, so that it should be our object now to establish Presbyterian Societies, however small, in every place where it is practicable; for the time will come, and it is not far distant, when they will grow, and be made strong by a population from the older States. This county is not surpassed by any in the State, in point of fertility and health, and is destined to be thickly populated. How important, then, that its population should be brought under a healthful, Gospel influence! For the accomplishment of an object so important, I have been, and still am employing my feeble efforts. . . . .

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FROM A MISSIONARY IN DE KALB COUNTY.

Why the Church should sustain, and increase her Missionaries in the West. Organization of new Churches.

The one great fact, that the West is full of untaught, impenitent sinners, who can be saved only through the blood of Christ, and that this salvation is made known to them by "the foolishness of preaching," should not only rouse the Churches to sustain the missionaries already in the field, but also to send out the hundreds of men needed in this great warfare against sin and Satan. How can we hope to accomplish much, when there is only here and there a sentinel stationed throughout this great valley, hardly within hearing of each other, leaving so much unoccupied ground for the enemy to act upon? And whatever the Church may do, the adversary is never idle. His forces are numerous—they are all in motion, each one at his post, working with his might.

Owing to continued sickness, I have not been able to perform as much labour the last quarter, as I have desired, and what I have done, has been in great weakness. About one year since, *two* churches were organized within my bounds, of *seven* members each. Each of these churches has nearly trebled its number, and many more have had the subject of their soul's welfare set before them, and sent home to their hearts by the Holy Spirit, so that we have good reason to hope, they will soon "surname themselves by the name of Israel." At our last communion, in one of my churches, *five* were received into fellowship. Two weeks since I organized a church in Steuben county, north of De Kalb county, of *eight* members, to whom I administered the Lord's Supper. I had the satisfaction of introducing a brother to this field, and leaving him as a stated supply to this new-born church. The prayers of Zion are earnestly implored for this little vine; it is planted in a hard soil, and needs the continual influences of the Holy Spirit to keep it pure, and cause it to grow and produce fruit. . . . .

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FROM A MISSIONARY IN PREBLE COUNTY.

Increased encouragement to labour.

: . . . The state of my health has permitted me to labour only about one-half of the last quarter. At my stated points of preaching, I have not only my usual, but increased encouragement to labour. The number who attend preaching is not only greatly increasing, but there is also greatly increased attention to what is preached. And as I visit from house to house, I find some who are inquiring "what they must do to be saved," and others are indulging the hope, that they have passed from death unto life; who, we hope, when an opportunity shall be offered them, will feel it to be both their duty and their privilege to join themselves publicly with the people of God. . . . .

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FROM A MISSIONARY IN PORTER COUNTY.

A Refreshing Scene—Revival of Religion.

* * * * Since the close of the quarter, we have had a refreshing season in this church. Brother T—, of Sumpter's Prairie, came and assisted me at our communion, on the 2d Sabbath in January; we had some extra services,—the Lord, in infinite mercy was pleased to bless the labours of his servants. The people of God were much humbled for their past sins. A spirit of prayer was poured out upon us, and when our own hearts were in the work, abased before God for our sad declension, then sinners

began to cry for mercy. Some *fifteen* were awakened, and *seven* or *eight* express a hope that they have experienced a change of heart; others are yet anxiously concerned. I trust the work has but commenced. In visiting yesterday I found a new case of awakening,—and our inquiry meeting on last evening was quite fully attended. Truly the Lord has been merciful to us in our sad declension. Thus far the work has not embraced any except the young, with one single exception. Oh! that it may only precede the abundant shower of divine grace, which shall pervade this whole region of country. I trust that with the whole heart, I can ascribe all the praise, and the glory to God. "Not unto us, not unto us, but unto His name be all the glory."

There is also a good work now in progress in the Church at South Bend.

Ohio.

FROM A MISSIONARY IN WOOD COUNTY.

A Season of Refreshing:

Through the blessing of God, I am permitted at this time to communicate something more, and better than usual. The Lord appeared on our side, and has done great things for us, whereof we are glad. In Milton Church we have had a refreshing season, from the presence of the Lord. Near the close of October, I attended the funeral of a young female in the neighbourhood, who had expected to attend the communion on the next Sabbath. Her death, at such a time, seemed to make a deep impression on the congregation; both professors and non-professors appeared to feel that God was dealing with us in a manner that should not be suffered to pass unimproved. I preached on Thursday, Friday, Saturday, Sabbath, and Monday, and it was evident that the Lord was with us indeed, and as I humbly trust, made his word the power of God to the salvation of a number of souls. On the Sabbath we had the privilege of admitting *seven* to the communion of the Church; *six* on examination, and one by certificate. This may seem to you and to others who are accustomed to seeing greater things, like "a day of small things;" but to us, who are labouring in the wilderness, it furnishes ground for rejoicing. One of the persons who joined in communion on examination was the father of the young female whose death I mentioned above. He is a man of about sixty years of age. Two others were his sons, very interesting young men. Thus God is still giving us evidence that he is no respecter of persons, but is faithful to all who call upon him.

The Lord has also revived his work in Beaver Creek. There has been a very interesting state of things among the young people of that place; *sixteen* or *seventeen* of them have been inquiring with anxiety, and what adds to the interest is, that the majority of these are young men. Some of them are the children of Methodist families, and some of other denominations. The work seems to be genuine; but we must wait to see the result. Some are now rejoicing in the hope of the Gospel. May the Lord carry on his own work in his own way. We greatly need a house of worship, but the people are not able to build. . : . :

FROM A MISSIONARY IN DELAWARE COUNTY.

A new Church organized.

. . . : A Presbyterian church was organized by a committee of the Presbytery of Marion, the latter part of October, in Porter township. *Fourteen* were received at the time, and others who had not then obtained certificates will unite with them at their next communion. This church has been raised up in a very destitute region, where I have occasionally preached during the past year, and there is reason to expect, with the blessing of God, it will become useful, and respectable in numbers. They have had a good Sabbath school in operation the past season, and recently have organized a Temperance Society, with encouraging prospects of usefulness. The church is making an effort to build them a house of worship, and also to secure my labours for a portion of the time. They will, for a short time, need assistance from the Board, and I know of no people more deserving of it.

FROM A MISSIONARY IN HARDIN COUNTY.

Favourable Indication.

. . . Throughout my field, there seems to be an improvement in the attendance on the means of grace, and louder call for more preaching with a better prospect of usefulness. A favourable indication is manifest, by a deeper concern for the interests of the Church. Christians are alarmed in view of the low state of Zion, and are beginning to inquire with solicitude, what can be done to throw off this dreadful apathy? They seem to be really "grieved for the affliction of Joseph." We hope the little cloud is rising, and will soon be seen drawing near, rich with blessings, watering this whole portion of God's heritage. . . . .

FROM A MISSIONARY IN FRANKLIN COUNTY.

Distressing Sickness - A good Work doing.

. . . In this neighbourhood, not a family has escaped the crushing hand of disease. Some whole families have been prostrated at the same

ime, and for a short period it was difficult to find a sufficient number who were well, to administer to the wants of the sick. I was taken sick, and brought near the grave, but God in mercy raised me up. I have never laboured harder than during the present year. I have been able to preach the Gospel, visit the sick, instruct the ignorant in private conversation, as well as from the pulpit, during the whole year, with the exception of three weeks, when I was confined with sickness; and I feel thankful that my labour has not been in vain in the Lord. It is now a little more than one year since I came to reside in this neighbourhood. When I came here, intemperance, Sabbath breaking, and gathering together for folly and sin, were prevalent; but these things are done away, and at present, the young, the middle-aged, and the old, are found going to the house of God on the Sabbath, and lead a different life. As the neighbourhood has a mixture of Welsh and English, I preach on the Sabbath in the forenoon in English, and in the afternoon in Welsh. My conversations with the youth are always in English, and our Sabbath schools are conducted mostly in English. And as we are at present sowing the seed, we venture to hope, through the grace of God, that we shall see good fruit to his honour and glory, in the salvation of souls. . . . .

Kentucky.

FROM A MISSIONARY IN BRACKEN COUNTY.

Revival of Religion.

My time is divided equally between the two congregations of Sharon and Augusta. During last summer and autumn, the attendance on the preaching of the Word, had been very much increased. The people of God seemed to be encouraged, and much interested, for the souls of their friends and neighbours. Our prayer-meetings were well attended, and the Church appeared unwilling to rest without God's blessing. They cried unto the Lord, and, blessed be his name, we have had evidence again, that the prayers of his people are not in vain. On the 20th of November, the day appointed for thanksgiving, we commenced a meeting, our meeting continued until the Tuesday week following. The Spirit of the Lord was evidently present in power; Christians were quickened, and encouraged, and sinners were convicted, and, as we trust, hopefully converted to God. There were *twelve* who professed a hope in Christ. The next week we commenced a meeting in the Sharon church, which lasted ten days. Here also, we had clear evidence that God was present by his Holy Spirit. Great solemnity, and deep feeling, pervaded the congregations; *nine* persons were received into the church on examination. At the close of this meeting, we commenced at a school-house, three miles from Augusta. At this point, I have been preaching on the afternoon of the Sabbath when I preach in Augusta. Our meeting lasted eleven days. Here we had our most interesting meeting: I never witnessed greater solemnity, nor deeper feeling. Every Christian felt that it was good to be there; *fifteen*, on examination, were received into the church, among whom, was an aged man of about three-score years and ten. I had visited him, and learned from him that he had been blessed with a pious mother, who was a member of a Presbyterian church, on the eastern shore of Maryland. She is now dead. I reminded him of his pious mother, it seemed to touch his heart. He had been baptized in infancy. The prayers of God's people will be answered, if it be even at the eleventh hour.

This is an interesting point, but until recently it has been overrun with Campbellism. There is one man whom God has had here for years as a light. He is a man of noble spirit, and is anxious to have erected a good house for the worship of God. He is a man in moderate circumstances, and yet is willing to stand for one-half of a good brick house. He does his own work; I have not met with such a man before, among our Presbyterians. Do you not know of some individual, or individuals, who would love to help such a man to build a church in a destitute region, where a large congregation meet to hear preaching? It is an important, and most promising field.

Since the foregoing was received, we have had another letter from the same Missionary, from which we give a brief extract.—ED.

. . . Our prayer-meetings have been well attended during the last quarter. The Lord has been with us by his Spirit; sinners, we believe, have been converted, and Christians greatly encouraged and strengthened. To the church in Augusta, *twenty-five* persons have been added, on examination. To the Sharon church, *nine* have been added on examination. The Lord has done great things for us in this county, whereof I trust we are glad. Our prospects are very bright here; indeed I am afraid to say what I believe on this subject, fearing it might be considered extravagant. I will only say, the good cause is evidently on the advance. . . . .

FROM A MISSIONARY IN FLEMING COUNTY.

The cause of Christ is gaining ground.

. . . . Our congregations continue large and attentive, and we have abundant reason to believe the cause of Christ is gaining ground in the midst of us. There has been considerable

interest throughout this field, during the summer and fall. A goodly number have been thinking seriously of the salvation of their souls. Our weekly prayer-meetings are well attended, and from present appearances we cannot but hope, will result in good to the church. At our last communion in this place, in October, we had a solemn, and interesting meeting. Our congregations were large, and attentive during the whole meeting. On Sabbath there were not less than *two thousand* persons present. It was one of the most solemn seasons I ever witnessed; the galleries, aisles, and doors were crowded, and many went away, not being able to obtain a place in the house, and during the whole service the most profound silence prevailed; while the fixed attention—the solemn countenance, and the falling tear, told plainly that God was there; and when God's children, gathered around the sacramental board, the Saviour was present of a truth and made himself known to his people, in the breaking of bread, they enjoyed a rich repast while feasting at his table. . . .

Tennessee.

FROM A MISSIONARY IN MCNAIRY COUNTY.

More than ordinary interest among the people.

I have, as you know, three stations, and minister to three small churches. Since my last report, I have administered the Lord's supper in each of these churches, and at all of them we felt that it was good to serve God. At each place the encouragement to continue my labours, was cheeringly increased. Professors of religion were encouraged, quickened and comforted; and many who were not professors, appeared solemn, and impressed. Good, much good I hope, was done at each of these meetings, which were continued from four to five days. At Bethel especially, the power of the Holy Spirit seemed to be present. A goodly number manifested deep solemnity, and pungent sorrow for their sins: several at the close of the exercises, professed to have found peace in believing. I would not call what we have experienced, a revival, but it is certainly a very interesting state of things; and I trust it will continue, and be increased, until we can say in truth and joy, "The Lord hath revived us." Some were added to the church, both at Bethel and Ramah; none, however, from those who had recently expressed a hope. I am from principle opposed to such hasty admissions; at our next communion, which will not be until the severity of the winter has passed, I hope to be permitted to gather in the fruit from the good seed sown at our late meetings, and from Sabbath to Sabbath. The numbers that attend my preaching, are still increasing.

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN MARCH, 1846.

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Colikeos ch, N Y 3 38; Coshocton and Barcher's Settlement, 5 78 — 9 16

Pby. of North River.

Smithfield cong, N Y — 29 73

Pby. of Bedford.

Somers ch, N Y 10; South Salem, N Y female char. soc. 17 50 — 27 50

Pby. of Long Island.

Flatbush, L I Mrs E J Davis, — 5 00

Pby. of New-York.

Duane st Presb. ch, N Y 466 12; Chelsea ch, N Y of which, 50 is for a miss. in Illinois, 79 50; S W 5; Brick ch, fem. sab. sch. No 3, 11; Mrs H R 50; C A R 200; A R 200 — 1002 62

2nd Pby. of New York.

Scotch ch, N Y, James Morrison, — 5 00

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Lamington cong. N J in part, 60 50; First ch, Elizabethtown, N J addl. 10 — 60 50

Pby. of New Brunswick.

South Trenton ch N J 15 07; First ch, New Brunswick sab. sch. for a sab. sch. library in the West, 10 — 25 07

Pby. of W. Jersey.

Williamstown cong. N J — 7 00

Pby. of Newton.

Greenwich ch, N J, 90 36; Rev Thaniel B Condict, Stillwater, N J, to con. him an hon. mem. 50 — 140 36

Pby. of Raritan.

Lambertville ch, N J — 35 00

Pby. of Lanarca.

Kingston ch, Pa — 15 56

SYNOD OF PHILA. *Pby. of Phila.*

Tenth Presb. ch, Phila. Robert Souttera, jr, 100; "A friend," through the Pastor, 25; a mem. of the Seventh Presb. ch, 10; miss. soc. of the Ninth Presb. ch, Phila. 22 50 — 157 50

Pby. of Newcastle.

Wilmington ch, Del. in part, — 40 00

Pby. of Donegal.

State Ridge cong. addl. — 9 00

Pby. of Baltimore.

Bridge st ch, Georgetown, D C, coll. 23 79; donations, 10; First ch, Baltimore, Md, in part, 414 — 447 79

Pby. of Carlisle.

John Stuart of Gracehaam, Frederick co. Md, 10; Sherman's Creek and mouth of Juniata chs, Pa, 20; Shippensburgh ch, Pa. 106; Big Spring ch, Pa 11; Middle Spring ch, Pa, 33;

Dickinson ch, Pa, 30; a friend in Mercersburgh, Pa, 10 — 211 00

Pby. of Huntingdon.

Huntingdon cong. Pa, 70; David Stewart Esq of Colerain Forges, Pa, 10; Thomas C Crain, 50 cts; Elizabeth McCartney, 25 cts; Mifflintown ch, Pa, bal. of a former subscrip'n, 5 — 85 75

Pby. of Northumberland.

Brier Creek ch, Pa, 3 70; Orangeville ch, Pa, 1 50; Williamsport cong. Pa. in part, 98; Danville ch, Pa, 100; Milton ch, Pa, in part, 15; Lewisburgh ch, Pa in part, 42 — 190 20

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Presb. ch of Johnstown, Pa — 10 00

SYNOD OF WHEELING. *Pby. of Steubenville.*

Centre cong. Ohio, — 2 90

SYNOD OF OHIO. *Pby. of Zanesville.*

Cambridge ch, Ohio, 5 — 5 00

Pby. of Coshocton.

Mount Eaton ch, Ohio, — 18 00

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*

Jackson ch, Va, 1 33; paid to a miss. by Pby. 5 — 6 33

Pby. of W. Hanover.

Treas. of Pby. thro' the Farmers' Bank of Va, 45 50, and 31 25 — 76 75

MISCELLANEOUS.

Rev J G Ralston, in part to con. him an hon. mem. 5; a friend to the negroes, 1; N Hackensack, N Y, B Everett, 50 cts — 6 50

Total, — $2659 22

FOR THE CHURCH EXTENSION FUND.

Donation of the Rev J J Janeway D D	200 00
Dover ch, Del. per Rev Thos G Murphy	5 00
West Liberty ch, Ohio, per Rev James H Gill	5 00
Smithfield cong. N Y per Rev Wm J McChord	7 25
Cross Creek cong. Pa per James Lee	23 00
Titusville ch, N J per Rev G Van Artsdalen	5 00
Duane st Presb. ch, NY per H Auchincloss, Esq	5 00
McK. J. thro' Wm Garvin Esq, Louisville, Ky	50 00
Total,	$305 25

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN DECEMBER, 1845.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Bethel ch, Ohio, in part, 25; Second Presb. ch, Pittsburg, Sligo, S S 58 cts; Racoon ch, 34 19; do. fem. miss. soc. bal. 4 62; East Liberty ch, 30 — 94 39

Pby. of Blairsville.

Greensburgh ch, bal. 4 25; Bethel ch, 9 — 13 25

Pby. of Redstone.

Rehoboth ch, — 30 00

SYNOD OF WHEELING. *Pby. of Washington.*

East Buffalo ch, — 8 00

Pby. of New Lisbon.

Poland ch, — 2 00

Pby. of St. Clairsville.

A member of Cadiz ch, — 10 00

MISCELLANEOUS.

Mrs E Gray, — 3 00

Total, — $160 64

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN DECEMBER, 1845.

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Springfield, Ohio, 30; Fifth ch, Cincinnati, 10 27; Pleasant Ridge, 8 30; Goshen, 122 67 — 171 24

SYNOD OF INDIANA. *Pby. of Salem.*

Owen Creek, 4 85; Utica, 5 15; Bloomington, 13 05; Bono, 2 50; New Philadelphia, 2 73; Livonia, 6 73; New Albany, 100 — 135 00

Pby. of Vincennes.

Hopewell, — 20 40

Pby. of Madison.

New Lexington, 4; New Lexington and Eaton, 10 — 14 00

Pby. of Crawfordsville.

Indian Creek, 3 05; Bethel, 1 67; Thornton, 25 cts: Waveland, 10 — 15 17

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Logansport, — 4 00

Pby. of Lake.

South Bend, 13; Sumptions Prairie, 7 40; a friend, 50 cts — 80 90

Pby. of Fort Wayne.

Fort Wayne, for the hon. mem. of Rev H S Dickson, — 80 37

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Third ch, Louisville, bal. 4; Shelbyville, — 115 05

Pby. of Transylvania.

Greensburgh, 14 43; Bethel, 10 60; Edmonton, 7 33; Mrs E L Lapsley, 5; Pulaski and Somerset, 22 17 — 60 53

Pby. of West Lexington.

Frankfort, — 203 00

Pby. of Ebenezer.

Hinkston, 3; Augusta and Sharon, 3; Paris, 50 — 56 00

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Second ch, St Louis, bal. 5 — 5 00

MISCELLANEOUS.

J H Stevenson, 5; sales at depot, 25 — 30 00

Total, — $989 06

WM. GARVIN, Treasurer.

Received at the Missionary Depot, New Albany.

1 box clothing from the fem. miss. soc. Truro, Ohio, valued at		35	00
1 do	from the ladies of Shiloh and Olivet,	42	30
1 do	from Springfield, Ky	40	00
1 lot of books from Shelbyville		10	00
		$127	30

Quarterly Report

OF RECEIPTS BY THE BOARD OF MISSIONS.

Total received by the Board of Missions during the nine months ending February 1, 1846—$23,226,96, *from the following Presbyteries and other sources.*

Note.—For churches, &c., see monthly acknowledgments.

Synod of Albany.			
Londonderry			
Troy	506	23	
Albany	675	89	
Columbia	21	75	
	1203	87	
Synod of Buffalo.			
Steuben	38	20	
Wyoming	89	00	
Ogdensburgh	3	50	
Buffalo City	35	00	
	165	70	
Synod of New York.			
Hudson	221	16	
North River	391	30	
Bedford	333	39	
Long Island	33	43	
New York	2525	34	
New York 2d	259	00	
	3755	62	
Synod of New Jersey.			
Elizabethtown	577	85	
New Brunswick	473	98	
West Jersey	197	08	
Newton	557	22	
Raritan	94	00	
Susquehanna	52	09	
Luzerne	148	59	
	2029	11	
Synod of Philadelphia.			
Philadelphia	1003	09	
Philadelphia 2d	83	65	
Newcastle	171	00	
Donegal	191	93	
Baltimore	640	59	
Carlisle	773	19	
Huntingdon	348	88	
Northumberland	365	16	
	3577	43	
Synod of Pittsburg.			
Blairsville	238	96	
Redstone	104	00	
Ohio	746	30	
Alleghesy	93	18	
Beaver	41	08	
Erie	84	27	
Clarion	20	25	
	1388	06	
Synod of Wheeling.			
Washington	311	93	
Steubenville	135	65	
St Clairsville	68	50	
New Lisbon	146	75	
	652	83	
Synod of Ohio.			
Columbus	23	90	
Marion	22	15	
Zanesville	72	53	
Richland	31	56	
Wooster	4	50	
Coshocton	46	17	
Hocking			
	200	81	
Synod of Cincinnati.			
Synodical collection	90	00	
Chilicothe	19	10	
Miami	44	15	
Cincinnati	325	50	
Oxford	8	00	
Sidney	174	52	
Maumee	62	00	
	653	27	
Synod of Indiana.			
Synodical collection	17	50	
Salem	257	67	
Vincennes	167	24	
Madison	21	50	
Crawfordsville	198	23	
Indianapolis	259	40	
	921	54	
Synod of N. Indiana.			
Synodical collection	50	00	
Logansport	28	50	
Michigan	34	00	
Lake	32	96	
Fort Wayne	50	37	
	195	83	
Synod of Illinois.			
Synodical collection	24	00	
Kaskaskia	21	85	
Sangamon	68	88	
Schuyler	13	62	
Palestine	3	99	
Peoria	8	00	
Iowa	2	70	
	143	04	
Synod of Missouri.			
Missouri	8	50	
St Louis	130	05	
Palmyra			
Potosi			
Upper Missouri			
	138	55	
Synod of Kentucky.			
Synodical collection	41	65	
Louisville	544	53	
Muhlenburgh	9	00	
Transylvania	305	98	
West Lexington	322	42	
Ebenezer	188	25	
	1411	84	
Synod of Virginia.			
Greenbriar	41	83	
Lexington			
Winchester	61	30	
West Hanover	181	75	
East Hanover			
Montgomery			
	284	88	
Synod of N. Carolina.			
Orange	517	50	
Fayetteville	56	14	
Concord	12	00	
	585	64	
Synod of W. Tennessee.			
Holston	3	00	
West Tennessee	245	45	
Nashville	308	00	
North Alabama	112	80	
Western District	8	50	
	677	75	
Synod of S. Car. and Ga.			
South Carolina			
Bethel			
Harmony			
Charleston			
Georgia	33	71	
Hopewell	10	00	
Pliat River			
Florida			
Cherokee			
	43	71	
Amount from			
Synodical collections	153	15	
Legacies	2981	07	
Individuals, &c.	2976	43	
Presbyteries	17,888	31	
	$23,226	96	

RECAPITULATION.

Synods of		
Albany	1203	87
Buffalo	165	70
New York	3755	62
New Jersey	2029	11
Philadelphia	3577	43
Pittsburgh	1388	06
Wheeling	652	83
Ohio	200	81
Cincinnati	653	27
Indiana	921	54
Northern Indiana	195	83
Illinois	143	04
Missouri	138	55
Kentucky	1411	83
Virginia	284	88
North Carolina	585	64
West Tennessee	677	75
S. Car. and Georgia	43	71
Legacies	2981	07
Individuals, &c.	2976	43
	$23,226	96

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. APRIL, 1846. No. 4.

Board of Foreign Missions.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

[The following journal consists of extracts from a more copious journal kept during the first months of a residence in Ningpo. It contains facts, notices and observations of a miscellaneous nature, having little connection with each other; yet such as illustrate the character of the country and people, and may not, perhaps, be devoid of interest, especially as they are items which would not be likely to appear in more formal communications.]

April 14, 1845. After a visit to the city, we sailed some distance up the north branch of the river—whose course is quite crooked a short distance above the North Gate. At the distance of twelve le,* we passed a large distillery, known by the usual sign of a tall pole, with a small round bamboo sieve near the top, and a small flag above it. Passing three le further, we went ashore at a temple where the keeper received us full civilly, and gave us tea to drink. The temple contained nothing of interest, but we were amused in watching a boat as it passed over a sluice. As the tide rises and falls several feet in the river, the small streams and canals that empty into it would be nearly useless at low water. To prevent this, they are all dammed up at the mouth, and thus the water is made to stand always at nearly the same level, so that they are always useful for irrigation and navigation. To enable boats to enter the river, and come back into the canals, the dam is rounded off, and by means of two rude capsterns and bamboo ropes, the boats are hauled up to the top of the dam. It consists simply of mud, beaten smooth and hard, and rendered slippery by pouring a little water over it. As soon as the boats are once at the top, their own weight carries them down the other side, and they enter the river like a ship launched from the stocks. Each sluice is attended by two men and several boys, and it requires but a minute or two to pass a boat in either direction. By these economical locks there is no loss of water, and the wear of the flat-bottomed boats is small. The toll for passing these sluices varies from five to eight cents, according to the size of the boat.

15. The wheat and barley are now in the ear, and the heads begin to grow heavy.

16. Crossed the ferry at the east gate, where a large number of boats are constantly plying. This place, at the junction of the two rivers, is the most busy part of Ningpo. Went over to the eastern suburb, which is large and populous, and a place of much business, but not remarkable for cleanliness. After strolling through several streets, came by the Bridge of Boats, to the Ling Keaon Nuw, or "Gate of the Etherial Bridge." The bridge, which has not much that is very etherial about it, consists of a flooring laid over a number of large boats, which are anchored in the stream, with sufficient space for small boats to pass between. Numerous stalls of what might be called "notions," occupy either side of the bridge, and a great crowd is constantly passing and repassing. There is no toll on this bridge.

The street from the Ling Keaon Nuw is almost entirely occupied by furniture shops, some of which present a very showy appearance. The bedsteads, with their carved, painted, and gilded frames, and gay decorations, are the most remarkable.

Continuing our walk through several streets, we were objects of general curiosity. A foreigner is still "a sight worth seeing" in Ningpo, and men and boys both cry out as we pass, "*Hung ma nyin! hung ma nyin!*" a term which literally means "red-haired men," but is applied without exception to all foreigners. Occasionally, a mischievous boy cries out, "*Wailo!*" a term derived from foreigners, and equivalent to "be off!" but it often seems to be done more with the intention of exciting our attention than of insulting us. From hearing the soldiers and sailors calling to their com-

* Three le are about one mile.

panions, "I say—look here," &c., the natives have got the idea that "I say" is equivalent to a proper name, and one is often saluted with it in passing through the streets.

17. In conversation with an old gentleman who is himself a *sewtsai*, (a literary degree equivalent to our Bachelor of Arts,) he informed me that there are about four hundred sewtsai in the city, and nearly a thousand in this *foo*, or department, which contains six *heen*, or districts. He estimates the population of Ningpo at forty myriads, or four hundred thousand—a large estimate probably. He knew something of other nations;—a rare acquirement even among the most educated of the Chinese, and seemed very proud of displaying his geographic learning.

Afterwards went with Dr. M'Cartee to see the garden of Mr. Kiang, a salt merchant, supposed to be the richest man in Ningpo: It is visited by nearly every foreigner who comes here, and is very beautiful, though not large. Artificial rock-work, caverns, pools of water, summer-houses, green arbors, and sweet flowers, make it a very pleasant place. The old gentleman was very polite, and, according to custom, gave us tea to drink, which, *not* according to custom, was really excellent. The old man is hard of hearing, and said little; but one of his sons talked a great deal about America and broadcloth. Nothing seems to take the fancy of the Chinese so much as the cloth we wear, whether woollen, linen, or cotten, and it is usually one of the first topics on which they begin to ask questions.

18. Took up my quarters at the Yu shing kwan monastery, (belonging to the Taou sect,) which is situated just within the north gate of the city. I have three or four good rooms partially furnished, at the monthly rent of five dollars, of which three months are already paid. There are, in all, five monks in the establishment. As soon as my baggage was brought in, the old abbot sent in a wooden waiter with a pile of sponge cakes, and four cups of tea, together with a red card, on the top of which was written, "Congratulations," and beneath, "The resident supporter of the Yu shing kwan monastery. Hwang che hwuy bows his head and worships."

A small present was sent back in return. After some "fixing," I began to feel at home; and as Dr. M'Cartee returned from a visit to some out-door patients, he and his teacher, and his teacher's father, and his "boys," Asung and A-chang, and the old abbot, and two of the monks came in, and the evening was spent in miscellaneous conversation, of which I understood but little.

In the morning, had an opportunity of seeing a "small foot" uncovered. One of the female patients had some disease, which made it necessary to take the bandages off the foot, a thing they are commonly unwilling to do before strangers. The sight was by no means pleasant. All the toes except the largest were turned under the sole of the foot; the instep was greatly elevated, and the hollow between the heel and the ball of the foot much deeper than in the natural state. All the women here, excepting the nuns, have their feet thus unnaturally compressed, and in consequence, you never see a woman able to walk with even tolerable ease and grace. They all go hobbling about like cripples, and frequently have to depend upon an umbrella, or the shoulder of a female attendant whose feet are not quite so cruelly hampered as their own, to support their steps.

For several days past, green peas in abundance have been sold in the markets.

19. In our walk after breakfast, we found some soldiers practising musketry under the direction of their officers. They were merely firing blank cartridges, and the sole object seemed to be to accustom them to load swiftly and fire with deliberation. Nearly every man shut his eyes, and turned away his head when he pulled the trigger. The guns were all matchlocks of the rudest construction, and the touch-hole was large enough to admit a tenpenny-nail, consequently nearly a third of the charge escaped at the wrong end. Each man, after firing, lifted up his right foot, made a bow to the officer commanding, and fell back; but the whole exhibition was poorly calculated to inspire one with respect for their prowess or efficiency.

Afterwards went to the Hwuy-Hwuy Tang, or Mohammedan Mosque. The keepers of the building were from Shantung; and one old woman spoke Mandarine beautifully. (The purest Mandarine dialect is spoken in Shantung.) The mosque is a small building, with many Arabic inscriptions, and we were informed that there are some five hundred Mohammedans in Ningpo. They have a larger mosque, and more numerous population in Hangchou, the capital of this province. There was formerly a Jewish Synagogue in Ningpo, as well as one in Hangchou, but no traces of them are now discoverable, and the only Jews known to exist in China, are in Kaifung foo, the capital of Honan.

Visited also a small flower-garden, but saw little worthy of notice. There were some dwarf trees, and curiously-twisted and gnarled shrubs, which the Chinese take great delight in cultivating. By tying cords to the branches, so as to make them grow crookedly, and other devices, they succeed in giving to young and small trees the appearance of great age.

20. Preached this morning to the largest congregation of foreigners that has yet met in Ningpo—sixteen persons in all.

Many of the Chinese think when they read in the Lord's Prayer, "*Our Father* which art in heaven," that we are worshipping our deceased ancestors.

21. Dr. M'Cartee having occasion to go to Chusan to-day, I am left alone in the monastery; but a smattering of Mandarine, of which the people all understand a little, enables me to get along without difficulty. Dr. M'Cartee has three boys under his care, the two elder of whom are very interesting and affectionate; and his teacher is a kind-hearted, excellent man, "almost persuaded to be a Christian." We have prayers morning and evening in Chinese, when the teacher reads and explains a chapter in Chinese, and repeats or reads a prayer; after which we have a prayer in English. A-chang, the second boy, was greatly delighted with my barometer, and repeated several times, "Heaven teh fung! heaven teh yu!" "It understands the wind! It understands the rain!" and finally, he declared there was nothing so admirable in all Ningpo.

Shortly after Dr. M'Cartee started, a man came in great haste to have him go and see a man who had swallowed opium, a common mode of committing suicide. Dr. Macgowan happened to be here, and went immediately, but the man was dead before he could see him.

22. Teaching the boys English, who, in return, make capital teachers in Chinese.

A man came for medicine to cure opium smoking. He had no money to buy more opium, and the desire for it was so strong, as to be a torment. When told that I could do nothing for him, not being a physician, he asked with some asperity, "Then what did you come here for, since you are not a merchant?" My knowledge of the language was scarcely sufficient to answer his question satisfactorily.

23. Arranging my rooms, and putting my clock up. Got a servant to-day, who seems to be a very simple-hearted, good sort of a fellow, and who looked with unbounded admiration at the clock. Seeing one of the monks, he called out to him, "Here is a clock!" It has been a great object of admiration all day.

25. Along with Dr. M'Cartee, and Messrs. Way and Culbertson, went out several miles into the country to see a patient of the Dr.'s, who is confined with a broken leg. The country is intersected with innumerable canals, which supply the place of high roads in other countries. Much ground is also covered with tombs, so that the common saying, that the Chinese give no ground for tombs which can be cultivated is incorrect. In the south, where barren hills abound, and only the valleys are fit for cultivation, the remark is true; but about Shanghai, Chusan, and Ningpo, it is not.

The canals are full of fish: to catch them, bamboo fences are staked across them in numerous places, with only an opening for boats. The opening itself is staked with flexible reeds, which allow the water to pass through, and boats to pass over, but effectually prevent the fish. Commonly, the fences are formed into a kind of labyrinth, so that when the fish are driven to them, they enter a trap, from which it is difficult to escape, and they are then scooped up with a small hand-net. The appearance of the country is very beautiful; crops of wheat and barley nearly ready for the reaper, patches of clover, beds of rice for transplanting, young fields of reeds for mats, (a very important part of the trade of Ningpo,) water-wheels, worked by buffaloes or men—the latter sort somewhat on the principle of the tread-mill—a few water buffaloes and oxen, quiet farm-houses, and numerous villages, with some old trees, form a picture of great beauty. Oh! that this were indeed Immanuel's land! that these whom we meet were partakers of the same faith and hope with us! "How long, oh Lord! Return and visit these long desolations!"

30. Invited to a Chinese dinner. The dishes were brought in bowls—everything being cut up, and ready for use. Each guest was provided with a small wine cup, a spoon, and a pair of chop-sticks. The guests were Dr. M'Cartee and his teacher, the old abbot and one of the monks from the monastery, and myself. The dishes were:—stewed chicken, cold goose, duck and bamboo-sprouts, pork, fish, cherries, water-chesnuts, pea-nuts, soup, beche de-mer, ginger, preserved eggs, spinnage, and rice and tea to close with; besides, hot spirits distilled from rice. It was my first effort with chop-sticks, which are awkward enough at first, especially when you try to take up a hard-boiled egg. Several of the dishes were very palatable; but one or two of the customs were not particularly pleasant, e. g., the old abbot after putting his chop-sticks several times into his mouth, picked out a tempting piece of goose, and offered it to me with the same sticks. I begged to be excused, though it is a mark of polite attention to make such an offer; also, a wet cloth was handed round after dinner to wipe the fingers and mouth—the same cloth for all.

[To be continued.]

China: Amoy Mission.

COMMUNICATION OF THE REV. H. A. BROWN.

Worship paid to the departed.—Miscellaneous notices.

August 30, 1845. You are already aware that the seventh month of the Chinese year is marked by special attention paid to the *kwies*, or spirits of the departed. There is a very common, if not almost universal, belief in the transmigration of souls. When one dies, it is supposed that his spirit goes to the invisible world, or place of separate spirits, to await its time for

passing into some other body. There Giam-lo-Ong reigns. When the soul leaves the body, it goes at once to this king of the knies, who sees whether it is good or bad. If good, it is soon sent back to this world to become the soul of some good or happy body. If bad, Giam-lo-Ong causes it to fall into a pool of water, to be bitten by a brazen snake and great iron dog. Then, after a long time, it is sent to inhabit some animal's body, and after its death, some other, for four or five lives. After this, the miserable being may attain to a human birth, but of the lowest kind, to animate the body of some poor deformed beggar; and at length may rise to the happy condition of some wealthy and honoured person. Those condemned by Giam-lo-Ong, are the knies feared by the populace, and to whom offerings of food are made during the seventh month. They are supposed to have liberty to come from the invisible world during all the year, to inflict injury on persons who have given offence. Many diseases are ascribed to their influence. In the seventh month, they are specially invited to come out, to receive the food then liberally provided for them. If the living then neglect them, they are said to howl dismally around their habitations, and to bring on calamities.

The customs of different places are not the same in making the requisite provision for these knies, and my purpose is to notice what we saw in one corner of this city. The different wards have separate days, so that through the whole month, from time to time, perhaps daily, a feast is provided in some section.

The 17th day, corresponding to the 19th of our eighth month, was the appointed day for *Liau-a-ou* district.

As we passed early in the morning to breakfast, we found our street like a market-place, from the number of sellers of pork, fowl, fish, and vegetables, with some flowers. Soon after breakfast, our attention was drawn to the funeral service for a person who had died two or three doors from us, several days before. The day for feasting the knies may have been selected as a lucky one for the burial, or it may have taken the wind and water man, until then, to find a proper place for burial. At the time of the man's death, we witnessed the performance of a customary rite on such occasions. A miniature man and house were made, of bamboo frame covered with paper, and placed in the street with half a bushel or more of silvered paper. These were all burnt together, and the departed spirit had, at once, house, servant, and money for his use. There does not seem to be much thought what becomes of the servant when his master is sent back to this world for another birth;—but he probably remains there.

On the day of burial a table was set in the street, well-furnished with pork, fowls, cakes and vegetables, for the use of the spirit. The coffin was then brought out and placed on benches provided; followed by the mourners, consisting of a dozen females, and several men and boys. All were clothed in coarse brown sack-cloth, the females wearing, however, an article somewhat finer than that worn by the others. A full head-dress, falling below the shoulders in front and behind, completely concealed the faces of the females from public gaze. Not much loud lamentation was made, but some of the females embraced the coffin. A band of music, attending, played throughout the services; and first, a man, boy and child approached and kneeled before the table on a spread mat. Two persons in full mourning stood, one on each side, at the head of the table to officiate, and handed to the worshippers, after their first obeisance, two lighted incense-sticks to each, excepting the child. Having made obeisance with these, they were passed to the second man, who placed them in a basin of earth on the table, and the worshippers prostrated themselves with their foreheads to the earth. Remaining in this posture for a time, the assistants took hold as if to raise them up. They then arose, bowed, again prostrated themselves, and retired. The child being too young to go through with these exercises himself, the person carrying him assisted him to do so. The females now approached by threes and worshipped, after about the same manner. Another man now came forward, followed by a boy, both in full mourning, and as the man bowed or prostrated himself, the boy behind carefully imitated. These all then retired to the opposite side of the table, and remained bowed with their faces to the ground till the services were completed. After the chief mourners were through, the *friends* came forward by threes and worshipped after the same form. These were dressed in ordinary white clothes, with the mourning head-dress of white muslin. This is a neat article, formed by plaiting the cloth for the body of the cap, and having the plaits running from front to back, properly confined by a band, like any other cap. A boy in full mourning stood by and went through all the prostrations with the whole number of friends. After all had paid their homage, a quantity of silvered paper was burnt, and then the burial procession was immediately formed. This consisted of the band, a chair carrying some divinity, the male mourners and friends, and attendants with baskets containing the provisions, or others, with more paper, and some articles of dress, including a holiday cap, for some ceremonies at the grave. The female mourners accompanie a few steps to the end of the street, and then again met the procession on its return, with lamentations. The prostrations, with burning of incense-sticks, was undoubtedly of the nature of religious homage. This appears, too

from the distinction which my teacher makes between the services to the spirits of near relations, and those paid to the mass of knies. For the former, they use the phrase which, ordinarily, is used to denote their service to the gods, for the latter, a term meaning, to give, to offer. They offer food, my teacher says, to the knies, as to a hungry man who threatens, in case of denial, to use violence. I am not sure, however, that the common people make the distinction; I have heard an affirmative answer on asking a boatman if he hok-saied the knies, *i. e.* worshipped them, as they worship Put.

But I proceed to the peculiar transactions of the day. In the temple of Mau-chou-po, next door to us, five Buddhist priests were engaged throughout the day. One of these was a head man, took the lead, and was of superior appearance and dress. Offerings of rice were made, accompanied with chantings, ringing of a small bell, clapping a bundle of long iron slips, and music by a band. An image, of bamboo and paper, of large dimensions, had been made of Giam-lo-Ong, and in the evening this was set out, glittering with tinsel, and before him was spread a bountiful repast, whilst incense was burnt, and other religious service offered. About the same time, the tables were spread in all the houses along the street, and the priests passed along in procession with music, at each door, to give formal invitation to the guests to come and partake. At the same moment many bushels of the silvered paper, each sheet closely folded so as to facilitate burning, were set on fire in several piles along the street, thus making in due form the remittance required for the next twelve months.

The priests then entered the temple, and, seated around a table, books were opened, and chanting of religious service, with burning of incense-sticks, was kept up till a late hour.

Numerous stages were erected in the streets for various kinds of plays; in one case, before a room brilliantly lighted, and presenting a large and very bountifully provided table. These plays have nominally a part to serve in honouring the knies, and receive a different name, during the seventh month, from what is used the rest of the year. But their own amusement has a prominent place, no doubt, among the reasons for such display, and they laugh heartily when it is suggested that the loaded tables are provided rather to satisfy their own than the *pak-tous* of their spiritual guests. The fruit stands at our corner, and the street cooking establishments, were well supplied and duly patronized.

In the afternoon we had an exhibition of the virtues of certain medicines, sold by a class of physicians not uncommon. Standing near the landing, this singular retailer of drugs stripped himself of his upper clothing, and commenced, with quick, convulsive manner in gesture and voice, to expatiate on the qualities of his remedies. This served at once to work himself up to the necessary state of animal excitement, and to attract attention. Soon a crowd of a hundred or more collected around him, and he proceeded to show practically as well as theoretically, the healing influences to be secured by the use of the medicines. According to the nature of each, he would take it internally, or make an external application, and then, with an iron pestle a foot in length, and an inch or more in diameter, he would pound his breast, and the parts under his arms, apparently with great violence, to prove that the medicine prevented all injury. Or he would inflict the pounding, and then use the medicine, working an immediate cure. Some of this class of men feign to rip open the skin of their legs with knives, and heal the wound at once, or prevent all pain and inconvenience, by an application of some wonderful remedy. This, of course, is a sleight-of-hand operation, and I suppose was somewhat the case in the seemingly unmerciful blows given with the iron pestle.

Towards evening, gambling-tables began to appear; and as we returned from tea, perhaps a dozen were set in the street before our door, and in front of the temple, fully furnished with players engaged in various games of chance.

Thus ended the great day for the knies in our quarter of the city, on which appeared little to distinguish it from a festival having no connection with religion, excepting the ceremonies in the Temple of Mau-chou-po, by the Buddhist priests. And no doubt it was a day of real rejoicing to all who were able to provide the customary feast, thereby gratifying their own palates, and securing the good will for months to come of the otherwise dreaded spirits. But if any were so poor as to be unable to furnish a table, they no doubt felt a *grief* equally sincere, and at least partly from real fear of offending the knies. Monday evening next will be the last evening of their month, when a last repast will be provided, that the spirits may eat plentifully before the summons from Giam-lo-Ong shall hasten their return to the *Inn-kan*, to be shut up in it for the next eleven months.

Sept. 20. I have noted but two or three things observed since the last date, as at all worthy of communication. You are aware that when the Chinese build or thoroughly repair a house, they suppose it to be under some unfavourable influences, which must prevent all happiness and prosperity if not removed. Generally, the priests of the Taou sect, but sometimes the Buddhist, are called to perform the necessary ceremonies. What these ceremonies are, in detail, I have not learned, but they include offerings to the gods, and certain incanta-

tions, accompanied with the ringing of a small bell to frighten away the evil spirits. A wealthy man, a close neighbour of ours, had been making extensive repairs, and two weeks ago had the *an thik* performed with great display. An extensive establishment of stage players was engaged, with a band which made, I think, the best music that I have heard. About midnight on Saturday night, the exercises commenced, and they were kept up without intermission until daylight on Monday. Sabbath evening, a number of bushels of the common silvered paper, and an immense number of crackers, were burnt in the street before his door. Since then, two or three nights and days have been occupied by stage-players in his court-yard; but whether in the way of completing the *an thik*, or only to manifest his joy, I have not heard.

The custom of consecrating a new dwelling to the service of God by appropriate services, has not been unknown, nor is it now unpractised among Christians; and the real dedication, without special ceremonies, is no doubt much more common; but no doubt, also, there are many who might draw a useful lesson from this custom of a heathen people.

One evening this week, in company with Mr. Pohlman, I went to make a call on the Hai-hong, who, we have understood, is about to leave Amoy, a measure which we all regret, since we are not sure that a person will take his place equally well-disposed towards our operations. He received us with his usual urbanity and kindness.

Yesterday morning, several of us went before breakfast to A-mung-kang, to witness the military training, in preparation to receive shortly a visit from the Viceroy of the Province. We found about 800 soldiers paraded on a common admirably adapted to the purpose. The largest part were armed with match-lock guns, and spears carried in sockets of leather strung between their shoulders, each spear-handle being about seven feet in length. A large company carried *jingals*, a kind of match-lock of large bore, requiring two men to each. These bear the guns, when marching, between them on their shoulders, and when about to fire, the one who carries the muzzle bends on one knee, whilst the other takes aim from his shoulder. Other companies were furnished with the bow and arrow, and others carried the short sword or dagger, and shield. I was no judge of the skill displayed, but there was much activity in their various evolutions. The officer in command stood on an elevated platform far in front, and gave his orders by waving signal flags. Here a band was playing, and close by, a kind of short gun of large bore, and set perpendicularly, was frequently fired, apparently, in the main, to do by proxy the firing of the whole company. Several Mandarins were in attendance, besides the one in immediate command. After all was over, they approached us in a body, the principal one, wearing the clear blue button, taking the lead. After a kind salutation, tea was brought, and a free conversation entered into for a few minutes.

In direct missionary operations, the brethren here are not wholly without encouragement. A second old man has lately shown deep seriousness, and now gives very encouraging reason to hope that he has embraced Christ. The other aged person, and a young man, a friend of one of them, have had stores for selling sacrificial paper. The young man has expressed no hope, nor given evidence of a change of heart, yet they have determined to unite in starting a provision store in place of their former sinful business.

A young man in the same street with us, who has from the first been acquainted with the missionaries, though he does not give satisfactory evidence of true piety, has lately had a severe trial of his constancy in a professed belief in the doctrines of the Gospel. On the death of his sister, he declined to make the customary prostrations in worship for the departed spirit. And on Thursday afternoon, four new faces, of respectable appearance, were present at the weekly Bible class. A new preaching-place for stated services has lately been opened farther in the city, and it is, at times, well attended. Though large audiences are not collected in these houses at all times, the most abundant access continues to be had to the people. And now that the hot season is closing, whilst the health of the labourers continues uninjured, we hope soon to witness more active operations than could be properly attempted during the summer. We need only the presence of the Spirit. The more the missionary looks at the matter, the more deeply convinced he becomes that "by the foolishness of preaching," as the merest instrument of His power, God has purposed to save. Hence, if his heart yearns for the perishing, he sends his entreaties to the Church to pray. "Continue in prayer, and watch in the same with thanksgiving, withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." Col. iv: 2, 3.

You will be much relieved in mind to hear the result of this summer's experience as to the healthfulness of Amoy. We all feel much encouraged. In this connection, it may not be without interest to give you a summary of some observations on the weather, kept during the season. Average heat of the latter half of June, 81 degrees; average of July, 84; of August, 85; of first part of September, 82; average of the whole time—in the morning 81, noon 87, evening 83; of the whole, morning, noon, and

evening together, 83 and 2-3d degrees. Week of greatest average heat, first week in July, 86; extreme heat 98, August 14th; lowest 77, at which point the mercury has been a number of times during the N.E. winds. Number of entirely fair days, 21; fair and cloudy, 28; wholly clouded, 38; and on 37 days there was more or less of rain

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India: Lodiana Mission.

ELEVENTH ANNUAL REPORT OF THE LODIANA MISSION:

Adopted at Saharanpur, October 25th, 1845.

Stations.

Lodiana.—Missionaries, J. Newton and Mrs. Newton,
J. Porter,
L. Janvier and Mrs. Janvier.
Catechists, Golok Nath, Haldhar, Wm. Basten.

Saharanpur.—Missionaries, J. R. Campbell, and Mrs. Campbell, Mrs. Craig.
Catechist, J. Coleman.
Assistant, Francis Shaviel.

Subathu.—Missionary, J. M. Jamieson.

Meerut.—Missionaries, J. Caldwell and Mrs. Caldwell.
Assistant, John Gabriel.

In presenting our report of the past year to the Board, we have to tell of mercy and of judgment. God has been most gracious to us, in preserving the lives of so many of us, and in granting us so large a measure of health and strength; in permitting us still to hold a name and a place among his people, and in deigning to use us as his witnesses among the heathen. He has abundantly fulfilled his promise not to leave us, and his favours are more than we can number. But he has also chastened us; he has caused us heavily to feel his hand. He has given us cause to plead, "Wherefore contendest thou with us?" But we know, we feel, that there are causes abundant, why he should contend with us; in ourselves, in a large measure at least, we find such causes. And the Head of Zion may have, in addition to the quickening, humbling, and purifying of us his servants who remain, other ends to answer, which we know not of.

In the several station reports which follow, will be found detailed the events to which reference has now been made, as well as whatever else it was deemed necessary should be embodied in this Report.

ELEVENTH REPORT OF THE LODIANA STATION, OCTOBER, 1845.

In reviewing the history of our station, during the past year, we find abundant cause for gratitude to the Giver of all mercies, in the fact that our lives and health have been preserved, and our labours, in almost every department, have been permitted to continue, with but slight interruption throughout the year. This blessing is enhanced by the fact that some of our fellow-labourers, at the other stations, have been unexpectedly cut down in the midst of their days and of their missionary work; and also by the fact that during the last few months, multitudes at our own station have fallen a prey to the cholera and fever, which have been desolating the country; and yet we have been spared, and our persons have been protected from all harm.

Some particulars are here reported of sickness in the missionary families, and among the native assistants; and the Report then proceeds:

On account of these afflictions, we would feel humbled before God. And while we praise him for his goodness, we are constrained to acknowledge that his chastisements are just. Our prayer is, that they may prove not to have been in vain. There has been another occasion of deep humiliation and searching of heart, in the destruction, by fire, of the Mission Printing Establishment, of which a particular account will be given in its proper place. The Lord grant that the dealings of his providence with us may fit us more and more for the work he has given us to do.

A particular account of what has been attempted during the last year, will now be given in the usual order.

Preaching and Religious Instruction.

The regular public services of the sanctuary are just what were stated in our last report; that is, Hindustani preaching in the chapel in the forenoon of the Sabbath, and in the city church in the afternoon, and English preaching in the chapel at night. The forenoon service is designed for the benefit of the church; the afternoon for that of the heathen; and the service at night for that of the mission families, together with any that may be present from the European population; who, for the past year, however, have been very few, owing perhaps to the fact that they have the services of a chaplain. The attendance at the city church has been as large as usual, and perhaps larger. Preaching and religious instruction have been maintained regularly, at three stated places in the city, by the missionaries and assistants; and also at other places, in the bazar, wherever an audience could be obtained. Four months of the year Mr. Porter was also sent itinerat-

ing; and five more were taken up with the repairs of the printing-office, and other buildings, so that little has been done at home by him in this line. The monthly concert for prayer has been observed, in English, on the first Monday of the month; and in Hindustani, on the morning of the preceding Sabbath. At the English service, collections have been taken up for the Assembly's Board of Foreign Missions, and Board of Education, and for the American Bible and Tract Societies, amounting to 245-9-3, or $129; nearly all of which has been given by the members of our church. We have a prayer-meeting, in English, every Saturday night; and of late, our native brethren hold a weekly prayer-meeting among themselves. A catechetical exercise for the orphan girls, is still kept up, weekly, conducted by Golok. On the Sabbath, a Bible class for the same, and one for the high school, are conducted, as heretofore, by Mr. Janvier; the smaller boys being taught generally by Golok or John. Mr. Newton has had a kind of theological class, composed almost entirely of our native helpers. The instructions have been once a week in didactic, and once in polemic theology; the text-book, in the former case, being in English, but the exercises in both cases, being almost exclusively in Hindustani.

Itinerations.

The members, as usual, did what was practicable in the way of preaching and distributing books, on their way to and from the Annual Meeting. From the meeting, Mr. Porter went on a missionary tour, accompanying Mr. Morris as far as Futtehgurh. As they went by water, there was but little opportunity for missionary labour, as the boat always stopped late; and often, too, at a distance from any village. Accompanied by brother McAuley, he proceeded from Futtehgurh to Shahjahanpur and Bareilly, returning in three weeks to Futtehgurh by way of Badaon. Thence, after an absence of four months, he returned home, by way of Mainpuri. In this journey he found abundant opportunity for labour; sometimes even to excessive fatigue, generally preaching daily, four or five times in the open air. Perhaps in no previous tour did he feel so much encouragement as in this. To the Hurdwar fair, no one went this year from our station except Golok. As the Mela held at this place has been repeatedly noticed, it is not necessary to say anything here except, that the same plan which was adopted with such success last year, was continued this, much to the gratification of all. The Melas in Lodiana have been attended as usual.

Native Helpers.

During the summer, William Basten and Haldhar have been admitted to the lowest class of catechists. James Briscoe and Zeenuman Singh have been received, on trial, as assistants. Should they prove themselves capable of performing the duties required of them, they will be permanently employed. In which case, we hope to establish an out station, some six or eight miles from Lodiana, where two of our assistants may be located. Measures are now in progress, with this end in view.

Translations.

The Acts of the Apostles have been translated into Panjabi by Mr. Newton, with the assistance of a munshi, and some advance has been made towards the completion of the Panjabi Dictionary.

Printing Office and Bindery.

This department has been under Mr. Porter's superintendence, except while he was absent from the station. The disastrous fire which stopped all our operations in this department of labour, is already well known. On this account, the press stood idle about five months of the year. But by the Divine favour, and the kindness and liberality of many friends in this country, we were enabled, not only to repair the loss, so far as the building and apparatus were concerned, but to make the whole substantially better than they were before. As the change seemed to suit our various arrangements better, we converted the school-house into the printing-office, and fitted up the former office for the school-house and bindery, the two being separated by a blank wall. A part of the tent house has been fitted up for a paper room, and a new house, 24 feet by 16 inside, built for a depository. Thus having the books, paper, bindery, and printing-office under four roofs, should a similar accident occur, we may hope that the loss will be comparatively small. On hearing of our loss by the fire, Mr. Marshman kindly offered us four maunds (320 lbs.) of new Panjabi types. To turn this generous offer to the best account, we concluded to get a new font of smaller types. Mr. Marshman is now at work preparing them; and from the specimens he has sent us, we hope, on their arrival, to be able to do better Panjabi printing than we have heretofore done; and with the size reduced nearly one-half, so that the expense will be much less than before. Our Hindi font is still miserably deficient; but we are now taking measures to have it made complete. There are now in the press, in Urdu, the New Testament from Luke to Romans, inclusive; in Panjabi, the Gospels and Acts, to be bound together, and in separate portions.

Of the following works, some were in progress when the fire took place, and some have passed through the press since, viz.:

Works.	No. of pages.	No. of copies	Total No. of pages.
Panjabi.			
*New Testament, 8 vo. . .	192	5,000	960,000
Mark, 8 vo.	36	5,000	180,000
†Tracts, Vol. 2, 12 mo. .	48	10,000	480,000
" " "	174	10,000	1,740,000
" Vol. 1, 12 mo. . .	130	10,000	1,300,000
Cholera Prescriptions, 4to.	4	1,000	4,000
Persian.			
Cholera Prescriptions, 4to.	4	1,000	4,000
English.			
A Memorial, &c. 4to. . . .	12	12	144
Military blank forms, 12mo	2	5,000	10,000
	602	47,012	4,678,144

* Burnt up when advanced to page 192.
† Burnt up when advanced to page 36.
‡ Burnt up when advanced to page 48.

Book Depository.

Urdu.	On hand Nov. 1, 1844.	Burnt.	Given to Ludiana	Total taken out.	Remaining.
Deuteronomy, . .	1200	780	280	1060	140
Psalms, ...	240	"	240	240	"
Isaiah, ...	1200	1129	71	1200	"
Pilgrim's Progress,	1900	1390	280	1600	300
Bible Sketches, . .	1650	453	207	660	990
Tracts, Vol. 4, . .	400	375	25	400	"
" Irr. Ser., Vol. 1,	900	626	274	900	"
" " " 2,	1980	1743	237	1980	"
" " " 3,	1970	1193	177	1370	600
" " " 4,	2970	2935	35	2970	"
" " " 5,	4800	4765	35	4800	"
" " " 6,	"	"	"	"	"
" " " 7,	370	340	30	370	"
" " " 8,	970	940	30	970	"
3 Day of Judgment,	360	360	"	360	"
14 Worth of the Soul,	300	300	"	300	"
18 Reasons for Belief,	1375	1375	"	1375	"
22 African Servant,	250	250	"	250	"
25 Bob the Cabin Boy,	300	300	"	300	"
28 Barren Fig Tree,	1200	1200	"	1200	"
29 What is your Relig'n,	600	600	"	600	"
30 Divinity of Christ,	200	200	"	200	"
32 Don't put it off,	2000	2000	"	2000	"
33 Dairym's Daughter,	200	200	"	200	"
34 On Idolatry,	400	400	"	400	"
35 Brief Bible History,	3300	2717	163	2880	420
37 Ref. of Mohammed.	1000	616	184	800	200
	32,935	27,317	2968	29,585	2650
Persian.					
Sermon—World, . .	4300	4300	"	4300	"
Brazen Serpent. . .	7000	7000	"	7000	"
	11,300	11,300	"	11,300	"
Panjabi.					
John's Gospel, . .	900	870	30	900	"
Pilgrim's Progress, .	400	400	"	400	"
To Pilgrims, . . .	2900	2900	"	2900	"
Brief Bible History,	2100	1675	175	1850	250
Tracts, Vol. 1.* . .	3000	2880	80†	3000	"
	9300	8725	395	9050	250
Hindi.					
Deuteronomy and Dan.	700	690	10	700	
Shorter Catechisms,	700	700	"	700	
On the Ten Com'nts,	1000	1000	"	100	
Parable and Expo.,	1500	1500	"	1500	
Religious Counsell, &c.	2000	2000	"	2000	
	5900	5890	10	5900	

Synopsis.

Urdu	32,935	27,317	2968	55,585	2650
Persian, ...	11,300	11,300	"	11,300	"
Panjabi, ...	9300	8725	395	9050	250
Hindi, ...	5900	5870	10	5900	"
	58,735	53,232	2603	55,835	2900

* Deposited during the year.
† Forty given to Saharanpur.

Distribution of Books.

Although the Depository list shows a much smaller number of Scriptures and tracts distributed than in some previous years, yet it must be remembered that we have distributed *volumes* instead of single tracts, in most instances; and besides, we have had large supplies from other sources; and a considerable portion of Mr. Porter's distribution on his tour was not from our Depository.

High School.

One step in advance was taken in the early part of the year, in this department of our labour. The plan of requiring an entrance fee of one rupee from each boy, has been introduced, and we hope with success. This system, we think, will prove beneficial to the school in two ways. It will secure a small support to the school, but will especially promote punctuality in the attendance, and prevent those frequent changes, of which we have so often complained. Although the school is smaller than last year, yet we are much encouraged that the diminution is no greater, after the introduction of a system that requires money from those who enjoy its privilege. Perhaps no year has witnessed fewer changes than the present, and it gives us a pleasing hope that education is more highly prized than it formerly was; for we think the time was, when such a measure would have broken up the school. If we trace the history of the school back to its origin, eleven years ago, we shall find that so far at least, as numbers are concerned, it has been a continued series of flowing and ebbing; each successive tide returning after a little over three years. In this view of the subject, we may consider it as now ebbing. The present number enrolled is over fifty. The average daily attendance is about 35. Their religious instruction on the Sabbath, has already been noticed. As their daily studies, which remain essentially the same, have often been reported, it is not deemed necessary to mention them here.

Orphan Girls' School.

As reported for the last two years, this school still numbers nine. In the beginning of the year a little girl was sent to us from Delhi, but near the end of August, our largest and most promising girl was cut down by the cholera, leaving the number as before. Of her preparation for death, we cannot speak with confi-

dence. She was not a member of the church, but was an attentive hearer of the word. And her own professions of faith in Jesus, as the Saviour of sinners, when, sinking into the arms of death, as well as her previous interest in religion, give us at least the pleasing *hope* that her spirit is now a resident of heaven. We will all long remember the zest with which she united in the praises of the sanctuary below. No essential change has been made in the school, as to its instruction; the object we have in view is to impart that amount of instruction which will enable them to read their Bibles, and other religious books with profit; and to train them up to habits of industry and economy, with this ultimate object in view, the salvation of their souls. In the early part of the year, an arrangement was made, by which Mrs. Janvier has had the services of Golok's wife, in the instruction and care of the girls; and Mrs. Janvier has found her cares greatly lightened. As the arrangement appears to be, in every way, a good one, it is likely to be continued, for any thing we know at present. The net proceeds of the girls' labour for the last year, amount to Rs. 54. 1. 3.

Vernacular School.

This school was commenced in December last. It has generally had in attendance, from 15 to 20 scholars. Only Urdu and Persian have as yet been taught in it. A house in the city has been rented for its use, which is now one of our regular preaching places. If we can get no others to hear us, we can secure the attention of the youth in this school—and thus, with the mental culture they are receiving, they may obtain the seeds of immortal life.

Temperance.

The Mission Temperance Society, at our last report numbered ten. In August last the attention of our little church was called to this subject. A sermon in Hindustani was preached on the Sabbath; and during the following week, the Society met, when addresses in Hindustani were delivered, at which time 10 names were added to the list, and the Society resolved to meet every three months. Nearly all the members of our Christian community belong to the society. It now enrolls 22 members, including those children of the missionaries who are capable of understanding the nature of the subject. The principle is abstinence from all intoxicating drinks and drugs.

Conclusion.

Before closing the report of this station, it becomes us to acknowledge with gratitude, the kind Providence that has permitted us to labour in safety another year, while the elements of war threaten to burst over our heads. We would be admonished by the signs of the times, that we may be incited to diligence in labour, while we live; and to pray while we labour, that the threatening storm may be averted, or overruled so as to turn out for the furtherance of the Gospel.

Appendix A.

Report of the Committee on the Christian village, for the year ending October, 1845.

Since the beginning of the year, house No. 2 has been sold to the Mission for Rs. 480 [$240;] this being about the original cost. A small outhouse had previously been appended to it. House No. 3, has been a part of the year without a tenant.

In order to make the lot more valuable, and at the same time to accommodate those living in the neighbourhood, a well has been sunk, at an expense of Rs. 259. 5. 0.

The part of the lot which is unoccupied, has been let for a term of three years, to a person, who has engaged to level the ground, so as to make it susceptible of being watered from the well. Also to enclose it with a good hedge of prickly pear; and plant all around the premises, parallel to the hedge, a row of reeds and another of trees, on condition of his paying no rent; the trees to be well watered till the lease expires. This is not to hinder us from taking any portion of the land, that may be required for building.

On the side of the lot nearest the city, an alms-house has been built, with funds contributed for that special purpose. The cost of this building was Rs. 333. 11. 6. The institution being under the superintendence of a separate committee appointed by the station, no farther account of it will be expected here.

The receipts for the year, amount to Rs. 942. 11. 6. The expenditures have been Rs. 644. 7—leaving a balance in favour of the village of Rs. 298. 4. 6.

J. NEWTON, Committee.

Appendix B.

Report of the Committee on the Asylum.

More than a year ago we had a sum of money, deposited in our hands, for the purpose of erecting a poor house. But owing to various circumstances, nothing was done towards carrying the benevolent wishes of the donor into effect, till sometime in March last. At that time a block of buildings was erected on a corner of the Christian village lot; containing six small rooms, and one large one. The latter was intended for the place of daily worship, for the inmates of the poor house, and the small rooms for their residence. Since the 29th of March there have been received into the institution 20 individuals. Of these 5 have died; 11 have been dismissed, as no longer requiring

our aid; or have left of their own accord, and 4 still remain. A much smaller number are willing to accept the proffered aid, than we had anticipated. As a general thing, only the more desperate cases, of want and disease, as yet, have come under our care. The great majority of the poor, prefer begging, as they can make more by it! Nearly the whole sum, originally given, was expended in the buildings. To meet, therefore, the current expenses of the institution, a subscription was opened in cantonments; Rs. 493. 4. in donations and a monthly subscription amounting in all to Rs. 129. were obtained. The whole amount of cash received in behalf of the institution is Rs. 602. 4. and the expenses were Rs. 492. 4. 3; leaving a balance in the treasury of Rs. 109. 15. 9. One prominent object, in this institution is to impart religious truth to those who are brought within our reach. While administering to their bodily wants, we trust we may find the avenue to their hearts open, and may be able to do good to their immortal souls.

MINUTES OF THE SYNOD OF NORTHERN INDIA.

FUTTEHGHUR, November 15th, 1845.

In accordance with the resolution of the General Assembly of the Presbyterian Church in the United States of America of 1841, whereby the Presbyteries of Lodiana, Allahabad, and Furrukhabad, were organized into a Synod to be called "The Synod of Northern India," the said Synod met in the Orphan Chapel at Futtehghur.

PRESENT—BISHOPS

Jesse M. Jamieson, of the Presbytery of Lodiana.

James Wilson, John Freeman, John Wray, } Of the Pby. of Allahabad.

James L. Scott, Jno. C. Rankin, Wm. H. McAuley, Gopi Nath Nundy, } Of the Pby. of Furrukhabad.

The ABSENTEES were Bishops

John Newton, Joseph Porter, Levi Janvier, } Of the Pby. of Lodiana.

Joseph Warren, Joseph Owen, } Of the Pby. of Allahabad.

Henry R. Wilson, John J. Walsh, } Of the Pby. of Furrukhabad.

The Synod was opened with a Sermon by the Rev. James Wilson, the oldest minister present, from 1st Timothy iv. 14.

After sermon, Mr. Wilson, in accordance with the direction of the General Assembly, took the Chair, and proceeded to constitute the Synod. Mr. Jamieson was appointed to act as Clerk until officers should be chosen. An election for officers being held, resulted in the choice of James Wilson, Moderator, and James L. Scott, stated Clerk.

It was Resolved, That when we adjourn, it be to meet in the Furrukhabad Mission Chapel, at 7 o'clock this evening, and that the first part of the evening be spent in devotional exercises.

The Records of the several Presbyteries being called for, Mr. Jamieson stated, on behalf of the Lodiana Presbytery, that, owing to peculiar circumstances, the Minutes had not all been copied, and that the Stated Clerk had promised to send them to him, but that they had not yet arrived. Messrs. Jamieson and Freeman were appointed to examine the records of the Presbytery of Furrukhabad, and Messrs. Rankin and McAuley those of the Presbytery of Allahabad.

The following Resolution was adopted, viz:

Whereas, It is known to Synod that certain of its members assembled at this place in December of 1844, and took action on the subject of preparing a Translation of the Standards of our Church in the Urdu and Hindi languages; therefore, Resolved, That a Committee of two be appointed by the Moderator, to inquire into and report as to what has been done on the subject, and to recommend some plan for the accomplishment of this important object.—Messrs. Scott and Jamieson were appointed that Committee.

Resolved, That whereas two of the Presbyteries are known to have sent to the General Assembly a narrative of the state of religion within their bounds, and as nothing further could be communicated, it is deemed by the Synod unnecessary, at this time, to make any report on this subject.

Resolved, That the Lord's Supper be administered to-morrow (Sabbath) morning, in the Orphan Chapel, and that Mr. Jamieson preach the sermon and Mr. Freeman administer the ordinance.

Adjourned, with prayer.

SATURDAY, 7 o'clock P. M

The Synod met according to adjournment, and was opened with the devotional exercises previously appointed.

Gopi Nath Nundy was appointed to take part with the brethren previously chosen to conduct the communion service on to-morrow.

The Committee appointed to examine the Minutes of the Presbytery of Furrukhabad, made their report, and moved that the said records be approved as far as page 29d.

The Committee appointed to examine the

cords of the Presbytery of Allahabad, moved that they be approved as far as page 33, with his exception, that the name of the Stated Clerk is not affixed to some of the Minutes. Both these reports were accepted, and the motions adopted.

The Committee appointed to inquire into what has been done on the subject of translating the Standards of our Church, reported that the Convention which met at Futtehghur, in Dec., 1844, recommended to the Presbyteries to appoint Committees of Translation, which was accordingly done; and that these Committees have made considerable progress in the work; and they recommend to Synod that the Presbyteries be instructed to continue those Committees; directing them to make over their respective portions to a Committee of Revision to be appointed by Synod, who shall revise the whole when completed, and present it, if possible, at the next meeting of Synod. This report was accepted and adopted. Messrs. J. Wilson, Rankin, Warren, and Newton were appointed the Committee of Revision.

Adjourned with prayer, to meet at 7 o'clock on Monday morning, at the Orphan Chapel.

MONDAY, 17th, 1845.

The Synod met according to adjournment, and was opened with prayer. Mr. Rankin was absent at the calling of the roll, but presently appeared, and gave his reason for absence, which was accepted.

The following resolution was adopted, viz.:

That a Committee of two be appointed to draw up a Report to be presented at the next meeting of Synod, in reference to the following and similar questions, viz.:

1st. Is the marriage relation dissolved by desertion, when the party deserting goes back to Heathenism, or Mohammedanism?

2d. When a man embraces Christianity, having previously married a plurality of wives, what is his duty in relation to them?

(1st.) Should he retain them all as his wives?

(2d.) Should he separate from all except one of them?

(3d.) In this case, should he be required to support those from whom he is separated?

(4th.) If any of those thus separated embrace Christianity, are they at liberty to be married to another man?

3d. Is it proper for a Christian to maintain as his wife a woman to whom he has been married according to Hindu or Mohammedan law, who had been previously married to another man, and divorced by him according to that law, the former husband being still alive?

Messrs. Wilson and Rankin were appointed this Committee.

Resolved, That the Presbyteries be requested to give their view of 1 Corinthians xi. 4, with especial reference to our native preachers.

Resolved, That the Presbyteries of this Synod be requested to express an opinion as to how often our Synod should meet.

On motion, the following Resolution was adopted, viz.:

Whereas, The circumstances under which we have met are peculiar, it is deemed proper that they should be stated; they are as follows:

A meeting of Synod for this year was some time since proposed, but on account of the various changes that are taking place in our Missions, the distance by which the Presbyteries are separated, and the expense of travelling, it was deemed impracticable, and was accordingly dropped. In the providence of God, however, it so happened that it was necessary for three of the brethren of Allahabad to travel in the neighbourhood of Futtehghur. At the same time Mr. Jamieson, from the Lodiana Presbytery, was on his way to Calcutta, previous to his embarkation for America. As soon as it was ascertained that they could all meet at Futtehghur, it was determined to constitute the Synod, and thus fulfil the wishes of the General Assembly, as well as accomplish their own long cherished hopes: But inasmuch as many of the members were absent; as Mr. Jamieson could not remain for more than three days, and for other reasons, it was considered inexpedient, and indeed impossible to discuss many important topics which would have otherwise claimed the attention of the Synod.

Such being the circumstances in which we are placed, Resolved, That we now adjourn to meet in the Orphan Chapel at Futtehghur, on the second Tuesday of December, 1846; or, if two of the Presbyteries should hereafter consider this inexpedient, *whenever* and *wherever* a vote of the majority of the members of Synod may determine. And if such a proceeding be necessary, it shall be the duty of the present Moderator, or in his absence, of the Stated Clerk, to collect these votes, make known the result, and call the Synod.

The Stated Clerk was directed to forward a copy of the Minutes to each of the Presbyteries, and also to the General Assembly.

Adjourned, with prayer.

J. L. SCOTT,
Stated Clerk.

(A true copy.)

Futtehghur, Nov. 17th, 1845.

SAHARUNPUR: LETTER FROM THE REV. J. R. CAMPBELL.

Native Education in India.

The Hindus, as all our readers are aware, are not a barbarous and uncivilized people; and yet their civil-

nation is far from being what is commonly understood by that term as exemplified among Christian nations. So great is the practical difference between Hindu, and indeed all heathen, civilization and that which exists in Christian, or rather in Protestant countries, that the same words hardly convey the same ideas to the mind. Take the subject of education for an example of this difference; call to mind all that is included in the expression, "Education in the United States," and compare with it the statements given below in Mr. Campbell's letter respecting Education in India.

We find this letter in the Banner of the Covenant. It's dated at Saharunpur, August 9, 1845. The first paragraph states the writer's object in his communication, and he then proceeds:

In the first place, it must be remarked, that in Hindustan, with scarcely a single exception, *the one half of the whole population*, of every class and caste, from the richest to the poorest, is effectually shut out by the sanctions of religion itself, from all participation in the benefits of education. I refer, of course, to the female sex, whose hereditary portion it is, to remain in profound ignorance of all that can elevate and expand the human mind,—of all that can refine and adorn the female character. To strengthen the laws which regulate this matter, and to render it somewhat more tolerable, a superstitious notion prevails, particularly among women themselves, that any Hindu girl who should presume to learn to read or write, must certainly become a widow soon after marriage,—an event which is looked upon (and not without reason in Hindu society) as the worst of all misfortunes. It is also considered in itself disreputable for females to learn to write, as such a knowledge would facilitate intrigues, and render its possessor like those base and disreputable characters who frequent the temples and dance before the idols.

Having thus briefly disposed of the case of the female sex, let us inquire into the provision that is made for the education of the males, and the nature of that instruction that is imparted to them. According to a strict investigation, made some time since by government, on the subject of education in the provinces of Bengal and Behar, (and from the reports on the subject I avail myself of data,) it has been ascertained that the proportion of the instructed,—including those who never advance beyond the barest rudiments of knowledge,—is a little less than six per cent. of the whole population. This leaves 94 of every 100 of the adult population to be entirely destitute of all kinds of instruction! Again, it has been found, that of the children of the school-going age,—that is, between the ages of 5 to 14 years—somewhat less than 8 out of every 100 receive any instruction whatever! From the calculations in the reports above referred to, it appears that in two provinces alone, viz., Bengal and Behar, where the census was taken, that of the entire population of about 23 millions, somewhat less than a million and a half have received instruction of any kind, and that of six and a half millions of children at the age when they ought to be in school, only about half a million, or one in thirteen, ever acquire either school or domestic instruction, however meagre or inadequate! Who, on hearing these affecting truths, will not be astonished to learn, that in only *two* of the numerous provinces of this immense empire, more—much more real ignorance prevails than there would be if every inhabitant of the United States were utterly destitute of the very first rudiments of education.

Having made these remarks to show the *want* of education, I must now attempt to give some account of the kind and degree of education that actually *exists* in India, and which is purely indigenous.

1. I must say a word about *the native teachers or schoolmasters*. Teaching the common branches of education has, from time immemorial, been considered the proper duty of the Kayath, or writer caste among the Hindus; but this hereditary privilege has been invaded by other castes to some extent. Mohammedans, of course, have their own teachers. Brahmans and Gurus assume the higher duties of teaching the Sanscrit, and the religion of the Shastras, but they do not unfrequently condescend to the meaner business of teaching small schools in the vernacular. The average monthly income which these men receive for their professional services, amounts to about one dollar and a quarter. This sum is paid partly in money, and partly in food, baked and unbaked; clothes, vegetables, oil and tobacco. When the lowest menial receives almost double the amount paid to the village schoolmaster, it shows pretty clearly the value that is placed on the article of education by the Hindus. In order, however, to secure the means of subsistence, and to add a little to his scanty allowances, the teacher generally employs himself both in school hours and out of them, in copying manuscripts or almanacs, or in some mechanical employment. It cannot be expected that for emoluments so small and trifling as we have mentioned, the equivalent in mental qualifications or efforts to benefit the pupils, should be large. The men who have recourse to this occupation for a livelihood, reflect as little honour upon it as they derive advantage from it; and in most cases, their income is equal to their attainments. The amount of their efforts is merely to produce a slight mechanical effect upon the intellects of those submitted to their training, without leaving a single trace of pure moral sentiments or habits behind. On the contrary, much of what they teach is positively immoral and grossly obscene. But more of this hereafter.

2. *The Scholars.*

According to the Shastras, education should be confined to two castes, the Brahmans and the Kayaths, and in ancient times this was much more the case than in the present degenerate age. This shows that even petrified Hinduism is not perfectly immutable. At present persons of nearly all grades seem to be imperceptibly acquiring some idea of the value of that instruction which is within their reach, however humble it be. This incipient and spontaneous change will, we hope, under the smiles of a government infinitely better than they knew of in ancient times, go on, until all shall be considered eligible to the acquisition of learning of a higher grade than any that can now be offered. The Shastras, which are very minute in all such matters, prescribe, that at the age of five, on a certain month and day of the month, which is to be ascertained by a careful investigation of the child's horoscope by a Brahman,—after the performance of certain religious ceremonies by the family priest, the youth is to be sent to school to commence the specific routine of instruction. Should this step be neglected in the fifth year, it must not be attempted until the seventh or ninth or any subsequent year being an odd number. A strict compliance with these rules is considered indispensable to success, and on no account are they to be neglected by any Hindu, who seeks the happiness and improvement of his child.

3. *The School Houses.*

The village school house is quite as humble in its exterior, as the individuals it is intended to accommodate, and the amount of knowledge that is to be imparted beneath its roof. It is sometimes erected by the most wealthy man of the place, whose son is to be in attendance; sometimes at the expense of the teacher; sometimes by the teacher and the pupils conjointly, each taking a part in the labour; and sometimes by a general subscription. The walls usually in the northern provinces are made of mud, a few feet high, in the form of a shed, with a grass roof, supported in front by a few crooked posts. The floor in all cases is of earth. Sometimes a few coarse mats made of grass or cocoanut leaves, are thrown down, to keep the naked hams of the pupils from the cold ground. Such are the accommodations sometimes enjoyed by the youths of Hindustan, during the period of their literary pursuits. This, which is the best kind of a school house to be met with, will cost from one dollar to five. It must be stated, however, that in a great majority of cases, there is no school house at all,—that is, there is no house built exclusively for, and appropriated to, the use of the school. Some assemble under a tree in the open air, and in the rainy season, the pupils, as many as are able, expend a few cents in erecting, each over himself and just large enough to contain himself in a sitting posture, a small frame of bamboos covered with grass or a mat of the value of a few cents. Those who cannot afford this expense, either beg a seat beside some more favoured companion, or shift the best way they can under the shelter afforded by the spreading limb of some Banyan or Peepul tree. Schools also are often held in the verandah of a house, in the vacant corner of a grocer's shop, or under the portico of some Hindu temple or Mohammedan mosque.

4. *The Discipline of the School.*

It will readily be inferred that schools conducted beneath the shade of a tree, and under the circumstances that have just been described, and by a person, not only ignorant of the proper mode of teaching, but a great part of his time engaged in other pursuits, by which his attention is fully occupied, would not be under any proper kind of discipline. When the pupils grow weary in bawling out their lessons in unison at the top of their voice, and of bowing to beat time to the grotesque melody resulting from so many discordant notes, and find the teacher otherwise engaged, they often become tumultuous and mischievous. The master's attention being called to this state of things, he rises in his wrath, and gives vent to his excitement by an indiscriminate flagellation of the whole school, accompanied by a flood of abusive epithets, too vile to be recorded. The whole scheme of discipline pursued in these schools, may be fitly characterized as a reign of terror and confusion throughout. Fear is the grand and only motive brought to bear upon the subjects of this unmingled despotism. The law of kindness and love is unknown. Corporeal punishment is the only stimulant. The modes in which this punitory discipline is exercised, are various, and some of them may be new to those who live in refined and enlightened countries. Boys, for slight faults, are made to bend their bodies to the ground, when heavy bricks or other articles are placed on their backs and necks; and should they allow any thing to fall off during an appointed period, they receive a severe castigation with a bamboo, which the master holds over them. Some are compelled to stand on one leg until exhausted and faint from weariness; others are compelled to hang by the feet from the limb of a tree; some to measure a certain distance along the ground by marking it with the nose; some are forced to pull their own ears to an unmerciful extent; some are whipped with nettles, and however great the itching that may follow, if they attempt to gain relief by rubbing, the punishment is repeated. But it would be endless to enumerate the punishments inflicted, which are as various as man's minds are fruitful of invention.

In fact, the youth in these schools are under the unlimited control of the man whom from infancy they have been taught to dread. To propitiate his favour is their chief object, and to accomplish this, they learn to be both servile and dishonest, as those always have the best chance of escaping from his fury, who make the largest presents of rice and *dall* and other articles stolen from their homes.

5. *The nature and amount of the instruction given in Native Schools.*

During the first period in school, the child is employed in forming the letters of the alphabet on the ground with a small reed. After he has learned to form and to sound the simple letters, he proceeds to write and pronounce compound consonants—syllables formed by the union of vowels with consonants,—the most common names of persons, rivers, mountains, castes, &c. In this way his writing and reading are acquired at the same time, and his progress in each is usually in the same proportion. Indeed as there are no printed books in native schools, and very often no books at all, the pupil usually transcribes his day's lesson as the master dictates it, which is only a few words at first, and at most only a few lines, as all has to be committed to memory. After some progress has been made in writing on the ground, the pupil is next furnished with a thin board about a foot long by six inches broad, which being rubbed over with pipe clay, serves the purpose of a writing table.* The ink used is either charcoal and water, or the usual native kind, which readily washes off. Some having the writing-board painted black or red, write with chalk and water. Those still farther advanced, write on a small piece of pasteboard, prepared and polished for the purpose, from which the ink is washed off daily, and which on being again polished with a piece of glass, is ready for use, and will in this way last for months. In Bengal and South India, the leaf of the plantain or palm is used for the same purpose. After the pupil has been taught to read with some degree of fluency, which at best is not perfect—and which is performed in a sing-song and drawling manner, he commits to memory a few money tables,—learns some of the simple rules of arithmetic,—how to calculate interest and discount, and to keep plain accounts. He also learns the usual forms of letter-writing, petitions, &c. This is a brief outline of a *complete* course of instruction proposed to be taught in village schools; but few indeed of the masters are competent to teach so much, and fewer still of the pupils ever advance half the distance. There are indeed schools taught by Mohammedans where a pretty good knowledge of the Persian, and a smattering of the Arabic languages are communicated; and there are seminaries conducted by Pundits, where young Brahmans spend fifteen or twenty years in the study of the Sanscrit—the most difficult of languages, yet the amount of information imparted in their higher institutions, as to all practical purposes, is but little, if any, beyond that which may be acquired in the common village schools. In those schools of what may here be called the learned languages, the sum and substance of all that is taught is fable and fiction; love stories between men and fairies, gods and goddesses, and grossly obscene descriptions, which not only pollute the minds of youth, but which are presented as models for their imitation.

The spirit of revenge and enmity, and selfishness and covetousness, and all kinds of carnal and corrupt indulgences, are not only sanctioned, but inculcated. When such productions as these, and none but these, constitute the intellectual and moral provision made for the minds of youth, what other fruit can be expected than that which meets us on every view we take of the Hindu character. Here none are ever taught to seek their own happiness and improvement in the exercise of benevolent feelings, and the performance of acts of love and mercy towards others; and hence the contracted views and narrow shrivelled selfishness so manifest among this people. The following is a specimen of the maxims which they treasure up in their memories from infancy, and which form the ruling principles of their lives:—"A man should be kind and liberal to some enemy, that he may, by his assistance, be able to kill another enemy, just as he would pick out the thorn in his foot by means of another thorn." "You should always preserve your personal welfare even at the sacrifice of your wife." "A wife is requisite for the purpose of having a son,—a son for the purpose of offering funeral cakes,—a friend for assistance in time of need, but wealth is requisite for all purposes." Others that are too gross for me to write, or for you to read, I omit. A native Christian lately having been requested to give a translation of some of those poetic maxims which he was taught by his Guru in infancy, and at the schools where he attended, did so, after much hesitation; but as he wished that the waters of forgetfulness might forever wash away from the tablet of his memory such grossly obscene ideas as had been impressed there in youth, he begged that a duty so painful to his moral feelings might not again be imposed upon him. Of course, his request was complied with, and the abominable verses he had translated were suppressed and destroyed.

Such, my dear friend, is the state of indigenous instruction in India,—such is the moral atmosphere which, on entering school, every Hindu youth begins to breathe. But the half of the evils of the system of education could

* See Luke i. 22.

not be told in such a communication as this. You will imagine what must be the effect of such a system on the minds and hearts of these dark and depraved people, and what upon their moral character. One who is acquainted with all the corrupt influences that are at work throughout the whole system, could hardly express a regret that so large a number of the people are uneducated, were it not for the experience he has also, that these evil influences are not confined to the educated, but that they flow in an all-pervading current through every vein and artery of the social community. With regard to the system of education which prevails here, however, it may be said with truth, that it is one which not only cramps but enslaves and corrupts the mind, but from its streams of moral pollution issue, sufficient to desolate and destroy every vestige of moral character that might be supposed to linger on pagan soil. It would not be so painful to the eye of a Christian, to behold a moral waste of absolute ignorance, barren of every thing useful and ornamental, as to gaze upon a region prolific of all that is baneful and deadly. Unlike some of your common schools, where attempts have been too successfully made by Catholics and infidels, to separate religion from science, and to throw the Bible out of doors,—the Hindus never divorce their religion from the business of common life; and hence instruction, more or less, in all the peculiarities of their own mythology is imparted in every school, and at every stage of the pupil's progress. Their system of religion is so full of the marvellous, and at the same time so level to the natural ideas of the human mind,—rendered so tangible by images and shows, and mechanical forms and trifling rites, as to make vivid and lasting impressions on the senses, and to captivate the heart. By this system, the glorious Creator is practically changed into images of corruptible men, and to birds and four-footed beasts and creeping things;—His truth is changed into a lie, and His worship defiled by rites and practices odious and abominable in the sight of His infinite purity. In these mysteries of iniquity the youth are early initiated. By the licentious examples of their gods, they obtain a boundless license to indulge in all kinds of vice and crime; and by their wanton dances before their idols, and their filthy songs; and their every day indelicate and indecent language, their corrupt feelings and passions are inflamed, and every remnant of shame totally obliterated. From a picture so dark as this we are disposed to turn away in disgust; but this the Christian cannot do, who feels for his fellow men, however deep, they may be sunk in ignorance and sin, and who properly recognizes the obligations laid upon him by his redeeming Saviour to evangelize and teach *all* nations. However disagreeable and difficult the task, in itself, may be, he is bound to attempt it in dependance on *Him* who has given the command; and he ought to labour with the full assurance that in answer to prayer, and in the fulfilment of his own promises, the Saviour will enlighten these dark regions,—and bring "all heathen lands and kingly thrones" into full subjection to his mediatorial sway. It is plain from this brief sketch, that with the exception of the mission schools that have been established and conducted with energy—but which are still "few and far between," the work of native education on Christian principles, has yet to be commenced. The field for benevolent and Christian effort here is immense,—and it stands wide open for immediate cultivation. Oh, that the Christian Church would arise, at once, to the work of India's evangelization, with a zeal and energy which the cause demands, and the Saviour requires.

As ever, yours, in Christian bonds,

J. R. CAMPBELL.

Miscellaneous.

STATE OF THE JEWS IN PERSIA.

I will now give you some particulars relative to the state of oppression in which our Jewish brethren are kept by the Moslems, which I learned from the mullahs.

I. They have not justice rendered unto them. Any Gentile can inflict upon them any punishment he may choose, with the greatest impunity.

II. They dare not dress themselves respectably, else they would be suspected of being rich, and would consequently be plundered.

III. If they possess anything of value, the Moslems are sure to seize it.

IV. It is dangerous for a Jew to go out on Friday, that being one of the Moslems' sacred days.

V. When it rains, they are subject to great annoyances if they go out, as they may splash a Moslem, and so pollute him.

VI. Whenever a Moslem charges them with a crime, the whole town is sure to believe it, and they are ready to massacre them all. Last year some pilgrims from Mesjid Ali spread a

report that the Jews in Bagdad, aided by the Turks, had effected some mischief. The whole town was immediately in an uproar. The Moslems cried, "The Jews are our enemies, and must be destroyed." And it was only by the payment of a large sum of money that they escaped from destruction.

Their position in Hamadan is indeed painful, and the marks of oppression are visible in every countenance. In Bagdad, the Jews are fine, noble-looking men, and walk with all the gravity and independence imaginable; here, they go about with their heads bowed down, their countenances pale and emaciated; and their cringing slavish appearance and demeanour, stamp them all with the badge of oppression. Let the sceptic and the infidel see Israel in these regions, and the scales of ignorance and delusion, one would imagine, must fall from his eyes, and he would be compelled to confess that Moses was a prophet indeed, and that the prophecies are not the productions of a speculative head, but of an inspired pen. The curses are indeed terribly fulfilled here. In Hamadan there are thirty Jewish families who came from Khorassan, where they were so fiercely persecuted a few years since, that they were glad to escape on any terms; some fled to the adjacent countries, others saved themselves by professing Islamism. Such is the condition of the Jews in Persia.

London Jewish Intelligence, Dec. 1845.

THE JEWS IN MOROCCO.

We cannot compare the present with the history of the past, without being astonished at the great change which has taken place in the feelings and opinions of all classes of men respecting God's ancient people, without marvelling at the interest taken in their state and prospects. . . . .

But what does this widely spreading interest respecting the Jews betoken? The rich and the poor, the statesman and the private Christian, "think upon the stones of Zion, and it pitieth them to see her in the dust." Is not this a sign that "the time to favour Zion, the set time is come;" when the Lord their God will restore them to his favour, and fulfil to believing and obedient Israel his gracious promises, and effect so wondrous a change that men shall call them "The Holy people, the Redeemed of the Lord," and Zion, "Sought out, a city not forsaken."*

An instance of the interest respecting Jews, to which we have referred, is afforded by the publication of an interesting little work entitled, "An Appeal in behalf of the Jewish Nation," by E. L. Mitford, Esq. The author was "for upwards of five years connected with Mogadore, and other parts of the dominions of Morocco, and had thus an opportunity of becoming intimately acquainted with the state of the very large section of the Jewish people who are spread through its various towns." The object of his publication is to show the "advantages which England would derive from the re-establishment of the Jews in Palestine, under British protection." We have referred to the work for two purposes, one as affording an instance of the growing attention paid to the state and prospect of the Jews; the other to extract from it a deeply interesting and affecting narrative of a daughter of Israel, who chose death rather than deny her own—her fathers' God.

Of the Jews of Morocco, Mr. Mitford says:

"They are a very fine race, and are partly the descendants of those Jews who were banished by the Christian rulers of Europe from their several dominions, and forced to take refuge in the adjacent Mohammedan countries, where they enjoyed at least a precarious protection, preferable to the state of outlawry, in which they only possessed their lives in fear and trembling in Christian Europe.

"It were needless to enter into the details of the atrocities practised towards this unprotected nation in Spain and other countries of Europe, for so many centuries; but it is not foreign to the subject to remark, in the way of warning, that the decline and downfall to its present state of anarchy of the Spanish nation is easily and naturally traced, being mainly attributable (second only to the just retribution of Providence) to the persecution and banishment from her soil of this wealthy, intelligent, industrious, and unoffending race.

"One of the most horrible means of oppression which is brought to bear on this condemned race, but of which fortunately the instances are comparatively few, arises primarily from the contempt with which they are regarded; their evidence being esteemed utterly worthless, before the tribunal of the cadi against a Moslem, while the evidence of two Moslem witnesses (though often false) is sufficient to convict a Jew, and subject him to the penalty of the grossest crimes. It will easily be perceived how this unlimited power can be applied to the purposes of avarice, sensuality, and religious bigotry, when taken in connexion with the fact, that nothing more is required to make a Jew or Christian a Mohammedan by their law, than the deposition of two witnesses to the simple circumstance of their having pronounced the words, "There is no God but God, and Mohammed is the apostle of God." Against this testimony the protestations of the Jew are vain, and the penalty of recantation is burning at the stake. Although the instances, as I before mentioned, are few, this is too great a power not to be much too frequently used for

* Isaiah lxii. 12.

the worst purposes; sometimes the threat is sufficient to gain the proposed end, but if that fails, false witnesses are employed, when the victim, who is generally wealthy, purchases his life at a ruinous price, and the circumstance is hushed up; or if poor, which is seldom, he is obliged to conform to his new faith, hated by his own people, and despised and always suspected by his adopted brethren.

"Some cases are, however, attended by circumstances of a graver nature, and have a more tragical ending; one of them I will narrate, which took place while I was in that country, and with which I was therefore well acquainted The individual sufferer was an interesting young Jewess of respectable family, residing at Tangier, and much is it to be regretted that our Consul-general had not influence, or if he did possess any, that he did not exert it to avert the horrid catastrophe. This young creature was summoned before the tribunal of the cadi by two Moors, who deposed to her having pronounced their confession of faith. This, however, she utterly denied, but in vain, and the cadi had no alternative, even had he possessed the inclination, but to decree her conformity to Islamism on pain of death.

"I was never able to obtain correct information as to whether the witnesses were actuated by sinister motives, or whether the poor girl really did repeat the fatal words in jest. There is, doubtless, much friendly intercourse existing between the Jews and the better disposed Moors, in which gossip and jesting are sometimes carried beyond the verge of safety, considering the relative position of the parties. Again, in a language like the Arabic, in which the name of God so constantly occurs, there are many ejaculations repeatedly uttered by the Jews which approach very near to this formula, and might, therefore, be mistaken for it. Be this as it may, the affair was of too serious a nature to be passed over lightly by the Jewish community, who deserve the credit of uniting for mutual protection, where their national and religious integrity are concerned, and consequently, every exertion was made, but unsuccessfully, by influence and money, to crush it in the bud. It had, however, become too public not to reach the ears of Mulia Abderaahman, to whose decision it was therefore referred, and the parties repaired to Fez for the purpose.

"Whatever might have influenced her accusers, there could be no doubt of the motive of the Sultan in enforcing the decree, which was, to obtain another plaything for his harem; in fact, so well known was his character in this respect, that from the moment of her being ordered to his presence, no one expected any other result—for few possibly imagined, nor did the Sultan himself, that she would have courage to brave the alternative rather than abandon the faith of her fathers. Such, however, was the case. She was first sent to the Serail, where every means were employed to shake her constancy; threats, blandishments, and the most brilliant promises were tried by turns, and were equally unsuccessful. Even her relations were allowed to see her, to endeavour by their persuasions to divert her from her resolution; but with a firmness which against such assaults could have been the effect only of the deepest conviction, this young and noble creature held fast her integrity, and calmly chose a horrible though honourable death, rather than the enjoyment of an ignominious existence of shame and infamy.

"The Jews came forward with offers of immense sums of money to save her, but her fate was irrevocably decided, and the only mercy the baffled tyrant could afford his young and innocent victim was, to allow of her being beheaded instead of being burnt alive. I had an account of the closing scene from an eye-witness, who was one of the guards at the execution, and although, as a body, there is nowhere a more dissolute set of irregular soldiery than the Morocco Moors, yet he confessed to me that many of his vice-hardened companions could not restrain their tears, and that he himself could not look with dry eyes on a sight of such cold-blooded atrocity.

"This beautiful young creature was led out to where a pile ready for firing had been raised for her last couch; her long dark hair flowing disheveled over her shoulders, she looked around in vain for a heart and hand that could succour, though so many eyes pitied her: for the last time she was offered—with the executioner and pyre in all their terror before her—her life, on condition of being false to her God; she only asked for a few minutes for prayer, after which her throat was cut by the executioner, according to the barbarous custom of the country, and her body consumed on the fire!

"Fellow-countrymen! this is no Moorish romance, strained out of a heated imagination, to gratify the morbid taste of the fancy-cloyed novel reader;—there is here no painting or exaggeration to excite false sympathy, but a simple tale of naked, unvarnished, thrilling truth; and I appeal to you whether such things ought to be in the present age—I appeal to you whether such things ought to be allowed in a country where British influence can be brought to bear in the most remote manner; how much more in a country close to our shores, and where it ought to be paramount! 'We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.'"

Ibid.

ALEPPO: INTERCOURSE WITH JEWS.

I take up the chain of occurrences since my last letter to you. In conversation with a Jew on the fifty-third chapter of Isaiah, he freely admitted that it was descriptive of the sufferings of the Messiah, but not of the Son of David, adding, that neither he nor the suffering Messiah, the son of Joseph, had yet come. I referred him to the weeks of Daniel; he fully agreed with me as to the calculation of the weeks of years, and its application to the destruction of Jerusalem, but regarding the Messiah, he said, it was mysterious. Perceiving his disinclination to have the subject pressed upon him, I turned, as if to ask a question for information, to Zechariah xiii. 7, and inquired what was the meaning of the word *a*MITHI? he said, "an equal, like two neighbours." I said, "then this man must be God's equal;" at which he recoiled with strong emotion. I pointed out to him that God himself was the speaker. This he did not at first consider, but perceiving the difficulty, he closed the book and laid it down. I took up the New Testament and asked him to read Matthew xxvi. 31, "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Though at first reluctant to open the New Testament, he now read the entire account of the crucifixion and resurrection of Christ. I inquired what he thought was the cause of the destruction of Jerusalem and the dispersion of his nation. He said, he supposed it was their sin. I told him he had just read an account of their particular sin, and then pointed to the passage, "His blood be upon us and on our children." He looked thoughtful, but made no reply.

I met a Jew in the street, to whom I had given a New Testament; he said, "he had read it with much interest, but that he was at a loss to understand why, if the Messiah had already come, he had gone away again." I showed him that the Messiah would come again in glory.

A Jew called to tell me that he had been ill, and that while confined to his house he had thought much on the subject of the Messiah, had read the New Testament carefully, and now felt fully convinced that Jesus was the Messiah. I read the first chapter of St. John's Gospel with him; he said he believed the Word to be the Son of God, and that he took a human body, but concerning his death he was much perplexed; he had always considered that Messiah could not die, therefore he concluded that Jesus only seemed to die, but returned to heaven. I asked him if the sacrificial Lamb only seemed to die, whether there would be any sacrifice, he acknowledged that there would not. I said that the application from the type to the antitype was plain. I had some reason to fear that his judgment was enlightened, rather than that his heart was changed. And turning to the third chapter of St. John, endeavoured to shew him the necessity of a change of heart. In the third verse, "Born again," or from above, is rendered in Hebrew IVLD MHDSH born anew. This, he said, must be wrong, for Solomon had said that there was nothing new under the sun. I told him this new birth was from above, effected by the Spirit of God, and was not earthly at all. He appeared much pleased with this, as a loop-hole by which to escape from the difficulty.

This is one case among many which shows the tendency there is to lay hold on knotty points, while plain truths of great importance are passed over. It appears to be a trait in the unenlightened Jewish mind, which they have never lost since our Lord applied to them the proverb of "Straining at a gnat and swallowing a camel," and charged them with tithing mint and cummin, and omitting the weightier matters of the law.

A Jew visited me, pretending to be an inquirer on the subject of the Messiah. I asked him, that supposing the Messiah had not come, where should he be born? He said, he considered Damascus the most likely place, as it was the finest city in the country, and had the most respectable Jewish population. I told him to open his Hebrew Bible, and to read Micah v. 1, from which he would see that Bethlehem was the place. Of this he appeared to be at once convinced, adding, with mingled surprise and perplexity, "But Bethlehem, is a poor village and contains no Jews at all!" I replied, that the inference was plain, that the Messiah must have already come. He said it was very puzzling, particularly when it was recollected how repeatedly the rabbis had fixed the time, which had as often gone by. We had a long conversation on the subject, and on parting he requested a New Testament, which I gave the more readily as he did not ask for a Bible, because he had one already.—*Ibid: Jan.* 1846.

Mission House: New-York, April, 1846.

RECENT INTELLIGENCE.

India Missions.—Letters have been received from several of the India stations, dated to the 20th of November last, from which we glean the following notices:—The Rev. J. Newton has been appointed by the Lodiana Mission to occupy the station at Sabathu. The Rev. J. R. Campbell had been quite ill, but was restored to his usual health. Mrs. Campbell also had been seriously ill, and was still so unwell as to require a residence of some months in the hills. Both Mr. and Mrs. C. were able to reach the hills in a short time from their station at Saharunpur, and this seemed to be the means of arresting their disease, and probably of saving their lives. The Rev. J. M. Jamieson and Mrs. Craig, with their children, were on their journey to Calcutta, to return to this country; as also the Rev. H. R. Wilson and family. We regret to learn that Mrs. W. had suffered greatly from the excitement of leaving her station, and had been seriously ill on the river. At Lodiana, it was proposed considerably to enlarge the operations of the press; and the brethren of that mission are anxious to form a station at Ambala as soon as possible, and call loudly for another labourer to assist Mr. Campbell at Saharunpur.

The Minutes of the Synod of North India our readers will find on a preceding page. This is a document which we may believe will possess a high value in the history of the Church in India, to be written in future days. It will be read now with deep interest.

China Mission.—The Rev. H. A. Brown, writing from Amoy on the 17th of November last, after referring to changes in the missionary circle at Amoy, by deaths and removals, adds: "But we are not left in darkness. Two old men are waiting to be received into the church, and soon we hope to have them with us as the first fruits of Amoy to Christ. Others are interested listeners to the truth. Our teacher is in an interesting state of mind . . . The late deaths and separations have much affected him. He is a ready and beautiful speaker, and now seems to take great delight in speaking to others of the Gospel." From Ningpo we have letters dated to the 15th of October. The Rev. R. Q. Way gives a good account of a small school which had been opened for Chinese boys, and was attended by fourteen scholars of much promise. It was expected that others would be admitted to *enjoy its* advantages.

We are gratified to mention the arrival of Dr. J. C. Hepburn and family in the ship Panama at this port, on the 16th ult. Mrs. Hepburn, *though still* very feeble, has derived much benefit from the voyage.

African Mission.—A letter from the Rev. J. Eden, of December 20, contains no news of special interest connected with the mission, but gives some distressing accounts of the poor slaves found on the *American* vessel captured by the U. S. ship Yorktown. There were 900 slaves on board, and nearly 200 had died after the slaver was taken, besides others at the time of their landing at Monrovia. The particulars of this capture have appeared in the newspapers. No punishment would seem too severe for the citizens of a Christian country who could engage in this horrible traffic.

CHOCTAW ACADEMY.

Our readers have already seen accounts of Spencer Academy. This is an institution supported chiefly by the Choctaws themselves, in which about one hundred boys and young men, as full boarders, receive a superior education. It has been placed under the care of the Board by the Legislative Council of the Choctaw nation; and it gives us pleasure to state that the

Rev. James B. Ramsay has been appointed Superintendent, and will proceed without delay to this important station. Mr. Ramsay is a member of the Second Presbytery of New-York, and has resigned the charge of an affectionate people at West Farms, under a sense of duty, to enter upon this new post. We commend him to the confidence and the prayers of the people of God.

EUROPEAN PROTESTANT MISSIONS.

Instead of the tabular view of European Protestant Missions that we have sometimes given in the January number of the Chronicle, we insert the following statistics, collected chiefly from the Annual Reports of 1845. They may be useful for reference, and in connection with the Table on p. 5 of the present volume, they will furnish a general idea of what the Protestant Church is doing to spread the Gospel among pagan nations.

The WESLEYAN METHODIST MISSIONARY SOCIETY reports 19 missionaries,* 16 assistant missionaries, 17 catechists, 1137 church members, and 3891† scholars in South India and Ceylon: 28 missionaries, 4 assistant missionaries, 36 cathechists, 10,622 church members, and 5905‡ scholars, in New Zealand, the Friendly, and the Feejee Islands; 31 missionaries, 6 assistant missionaries, 32 catechists, 3010 church members, and 3751 scholars, in South Africa; 13 missionaries, 12 catechists, 4277 church members, and 2136 scholars in Western Africa; and 82 missionaries, 5 assistant missionaries, 4 catechists, 57,153 church members, and 3500 scholars in the West Indies, Bahamas, and Hayti.

The BAPTIST MISSIONARY SOCIETY reports 38 missionaries, 71 native preachers, 1944 church members, and 1758 scholars in Ceylon and North India; 5 missionaries, 3 assistant missionaries, 80 church members, and 60 scholars in West Africa; 39 missionaries, 36,627 church members, and 5560 scholars in the West Indies, Bahamas, and Honduras.

The CHURCH MISSIONARY SOCIETY reports 16 missionaries, 4 assistant missionaries, 7 native preachers, 1560 communicants, and 4932 scholars in West Africa; 5 missionaries, 2 assistant missionaries, and 831 scholars in countries near the Mediterranean; 67 missionaries, 10 assistant missionaries, 8 native preachers, 3203 communicants, 13,320 scholars in North, West, and South India and Ceylon; 2 missionaries in China; 17 missionaries, 14 assistant missionaries, 3833 communicants and 15,461 scholars in Switzerland; 5 missionaries, 2 assistant missionaries, 570 communicants, and 1151 scholars in the West Indies; and 4 missionaries, 2 assistant missionaries, 457 communicants, and 524 scholars amongst Indian tribes in the British American territories.

The GOSPEL PROPAGATION SOCIETY, (Episcopal,) has 38 missionaries in North, West and South India and Ceylon; one missionary in South Africa; and one in Kurdistan. The returns of communicants in connection with the India Missions of this Society, we have not met with, but the number is quite large—probably several thousands.

The LONDON MISSIONARY SOCIETY's report of last year has not been received. The returns of the year before last were as follows:—36 missionaries, 4 assistant missionaries, 2645 communicants, and 5673 scholars in the Georgian, Society, Harvey, and Samoa or Navigators' Islands; 54 missionaries, 3 assistant missionaries, 593 communicants, and 7942 scholars in North, West, and South India; 6 missionaries, and 3 assistant missionaries in China; 36 missionaries, 5 assistant missionaries, 3794 communicants, and 4199 scholars in South Africa; and 25 missionaries, 9 assistant missionaries, 2519 communicants, and 3646 scholars in the West Indies and Demarara. The returns of communicants in the South Sea Island Missions are very defective. We have seen a statement, making the number of communicants on the Samoan Islands alone to be 5000.

The FREE CHURCH OF SCOTLAND has 15 missionaries in North, West and South India, and about 4000 scholars; 5 missionaries, 1 assistant missionary, 5 native assistants, and 52 church members in South Africa; 9 missionaries and a number of converts and scholars among the Jews.

The IRISH PRESBYTERIAN CHURCH had 5 missionaries in western part of India by the returns of last year; we have not seen any later accounts of the mission.

The GLASGOW AFRICAN MISSIONARY SOCIETY has 3 missionaries, 6 native assistants, 57 communicants, and 90 scholars in South Africa.

The SCOTTISH MISSIONARY SOCIETY has 7 missionaries and 13 assistant missionaries, 2011 communicants, and 1134 scholars in the West Indies.

The LONDON SOCIETY (Episcopal) for promoting Christianity among the Jews, has 26 clergymen, and 41 laymen in its service, of whom 40 are converted Jews. The stations of these labourers are in England, on the Continent of Europe, and in the Mediterranean.

The GERMAN MISSION among the South India Mahrattas, connected with the Missionary Institution at Basle, in Switzerland, reports 22 missionaries, and nearly 2000 scholars.

The SOCIETY OF EVANGELICAL MISSIONS, at Paris, reports 11 missionaries, 3 assistant missionaries, 436 church members, and 686 scholars in South Africa.

The NETHERLANDS MISSIONARY SOCIETY has stations on several Islands of the Chinese Archipelago, but we have received no definite accounts of them. In Timor, Celebes, and other islands, 7157 scholars, in connection with the Missions of this Society, are reported in the Missionary Register of last year.

* By "Missionaries" is meant "Ministers of the Gospel."

† Returns defective. ‡ Ibid.

The UNITED BRETHREN, according to the Missionary Register of last year, has 29 'brethren' (we suppose that laymen are included in this title) in Greenland and Labrador, and 1121 communicants; 6 brethren among the North American Indians, and 104 communicants; 149 brethren in the West Indies and Surinam, and 33,058 communicants; and 23 brethren in South Africa, and 1229 communicants.

PROGRESS OF THE MISSIONARY WORK.

The number of Missionaries amongst the Heathen, Mohammedans and Jews, from the Protestant Churches, as appears from the statistics in the preceding article, and from the table on page 5 of the present volume, is 1179; and of communicants, about 205,000. The actual numbers of both are greater, as the returns are not complete.

In 1839, the number of Missionaries was stated at 886; of communicants, about 101,000. See Missionary Chronicle of April, 1839, p. 124.

After making every allowance for the defective character of the returns in both years, it is apparent that the number of Protestant Missionaries has been greatly increased in the last six years, and the number of communicants still more largely. These are very satisfactory proofs that the work of Christian Missions is making progress among the nations.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1846.

SYNOD OF ALBANY. *Pby. of Troy.*

1st United Presb. Cong, Cambridge, N — $10 00

Pby. of Albany.

Northampton ch. 7 00; Albany 2d ch. la. soc. to con. G C TREADWELL and J. WINN l. m's, 100 00 — 107 00

Pby. of Columbia.

Windham 2d ch, — 12 00

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath ch, sab. sch. miss. soc. — 5 00

Pby. of Wyoming.

Wyoming 1st ch, a few individs. for printing in China — 9 00

SYNOD OF NEW YORK. *Pby. of Hudson.*

Scotchtown ch, an. coll. 107 00; Cochocton ch, mo. con. 5 50 — 112 50

Pby. of Bedford.

Whiteplains ch. Mrs Earle's miss. box in sab. sch, 3 00: Bedford ch, fem. miss. soc. 26 00; mo. con. 8 43 — 37 43

Pby. of Long Island.

Hempstead ch, — 26 71

Pby. of New York.

N Y 1st ch, mo. con. 90 00; ch. on 42d st. mo. con. 5 02; Brooklyn 1st mo. con. 12 13; Brick ch, mo. con. 4 75; Duane st. ch, mo. con. 18 22; add'l. 'a member,' 20 00: Wallabout ch, mo. con. 4 75; Thompsonville ch, an. coll. 59 37; Tariffville ch. 14 56; Jersey City ch, mo con. 44 00; Madison av. ch, mo con. 4 31 — 277 11

2d Pby. of New York.

Canal st. ch, mo. con. 12 87; Scotch ch, Wm. Wallace, 25 00; R L & A Stewart, 500 00; Delhi ch, 13 00 — 550 87

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Rahway 1st ch, y. lad. for. miss. soc. 26 00; Liberty Corner ch, 25 00 — 51 00

Pby. of New Brunswick.

Shrewsbury ch, 5 00; N. Brunswick 1st ch mo. con. 31 56; Princeton ch, 100 00 — 136 56

Pby. of West Jersey.

Bridgetown ch, mo. con. — 165 00

Pby. of Newton.

Belvidere ch, — 100 00

Pby. of Susquehanna.

Athens ch, 3 88; Troy ch, 3 00; Wyalusing ch, 10 00; Warren ch, 1 81; Wysox ch, 4 00; Welsh ch, 2 00; Towanda ch, 5 43 — 30 12

SYNOD OF PHILA. *Pby. of Phila.*

Phila. Central ch. inf. sab. sch. to educate children, care of Mr Wray — 72 00

Pby. of Donegal.

Donegal ch, 3 50; do. 24 00 — 27 50

Pby. of Baltimore.

Frederick ch, 17 20; Alexandria, D. C. 1st ch, Mrs H Smith for the mission among the Indians, 5 00; Washington F. st. ch, youths' miss. soc. 26 63 — 48 83

Pby. of Carlisle.

Bloomfield, Landisburg, and Buffalo chs, — 39 00

Pby. of Northumberland.

Bloomsburg ch, bal. for 1845, 16 75; Miss M J Cathcart, 50 cts.; Warrior Run ch, 43 00; Williamsport ch, 13 00 — 73 25

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Union ch, 25 00; Salem ch, 22 00 — 47 00

Pby. of Redstone.

Rehoboth ch, 17 35; George cr. ch, 7 00; Round Hill ch, in part, 15 00; Uniontown ch, lad. sew. soc. to con. Rev. G. OWEN l. m, 30 00; Dunlap's cr. ch, 7 00; Fairmount ch, 5 00; Sewickley ch, 12 14 — 93 49

Pby. of Ohio.

Sharon ch, 14 00; Chartiers, 21 70; Bristol ch, 5 00; Pittsburg, 1st ch, sab. sch. for sup. of Rev A P Happer, 30 00; A Laughlin, 25 00; Valley ch, 10 37 — 106 07

Pby. of Allegheny.

Butler ch, 55 00; Slate Lick ch, 17 00 — 72 00

Pby. of Beaver.

Beaver Fall's ch, 19 00; fem. miss. soc. 14 23; Newcastle ch, 10 00; Beaver ch, 13 10 — 56 33

SYNOD OF WHEELING. *Pby. of Washington.*

West Liberty ch, 9 00; West Alexander ch, 62 00 — 71 00

Pby. of Steubenville.

Wellsville ch, — 30 06

Pby. of St Clairsville.

Morrison, Bellmont co. O. miss. sew. soc. — 10 00

Pby. of New Lisbon.

New Salem ch, 7 97; Long Run ch, 11 02 — 18 99

SYNOD OF OHIO. *Pby. of Coshocton.*

Coshocton co. O, 'J C,' proceeds of a tithe of his wheat — 11 00

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Pleasant Ridge ch, 5 00; Cincinnati 4th ch. 75 cts.; Walnut Hills, 3 75; Springfield, 21 50; Mill cr. fem. miss. soc. 10 00; Circinnati 1st ch, 172 48; Sab. sch. miss. soc. half y'rs coll.

40 10; proceeds of miss. sale, 80 30; Mount Carmel ch, 9 00 342 88

SYNOD OF INDIANA. *Pby. of Vincennes.*

Carlisle ch, 10 00

Pby. of Indianapolis.

Knightstown ch, 7 00; Hopewell ch, 21 00 28 00

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Petersburg, Ill, L. Allen, 10 00; Jacksonville ch, 105 19 115 19

Pby. of Iowa.

Bloomington ch, 5 00

SYNOD OF MISSOURI. *Pby. of Missouri.*

Saline benev. soc. 13 45; Rocheport ch, 2 85; Round Prairie ch, 50 cts. 16 80

Pby. of St. Louis.

Bonhomme ch, 5 22; St. Charles' ch, 10 00; St. Louis, 2d ch, 191 69; St. Louis 4th ch, 40 25 247 16

Pby. of Palmyra.

Waverley ch, 3 50; Hannibal ch, 'a friend to Missions,' 5 00 8 50

Pby. of Potosi.

Bellevue ch, 1 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch, 25 60; Louisville 3d ch, 9 80; Louisville 2d ch, S Forde, don. 6 00; Mulberry ch, 29 90; Plum Creek ch. 31 20; Newcastle ch, mo. coll. 27 10; Shiloh & Olivet chs, 35 25; Rev. W. W. Hill, Louisville, don. 10 00 174 85

Pby. of Transylvania.

Mansfordville ch, 10 00

Pby. of West Lexington.

Nicholasville ch, an. coll. 38 38; mo. coll. 11 62; Versailles ch, mo. coll. 8 80 58 80

Pby. of Ebenezer.

Sharon & Augusta chs, 17 00; Covington 1st ch, mo. coll. 16 45; ladies miss. sew. soc. 5 00; sab. sch 10 00 48 45

SYNOD OF VA. *Pby. of Winchester.*

Winchester ch, coll. for 1845, 139 20; mo. con. 13 05; little girls sup. of Rev. H. A. Brown, 1 00 153 25

Pby. of W. Hanover.

Hanover ch, 8 18

Pby. of E. Hanover.

Richmond 1st ch, addl. colls. 13 62; mo. con. 7 64; Nottoway ch, 103 00 124 26

SYNOD OF N. CAROLINA.

Pby. of Fayetteville.

Wilmington ch, mo. con. 64 49; Fayetteville ch, an. coll. 33 20; mo. con. 30 15 127 84

SYNOD OF W. TENN. *Pby. of N. Alabama.*

Florence ch, 123 50; sab. sch. to ed. *Joseph Bigger*, in addl. to 24 88 in July, 40 00 163 50

Pby. of Western District.

Memphis 1st ch, 100 00; Memphis 2d ch. quar. sub. to B. F. M. 20 00; chil. of sab. sch. to sup. miss. schs. among Creeks, 10 00 130 00

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Lincolntown, Ga. Rev. Jno. C Baldwin to ed. *Holasi*, 8 50; Macon ch, an. coll. 240 35 248 85

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Tuscaloosa ch, 51 09

Pby. of E. Alabama.

Montgomery ch, 39 40; 'a friend,' 5 00 44 40

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Jackson ch, 34 65; Vicksburg, Mr. Hawley's don. 1 00 35 65

Pby. of Louisiana.

Lafayette ch, 47 10; New Orleans 2d ch, 57 00 104 10

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

Phila. 1st Ref. Presb. ch. juv. for. miss. soc. for sup. of Orphan sch. at Saharunpur 325 00

LEGACIES.

Winnsboro', S. C. late Hon. David Reed Evans, 4200 00; Terre Haute, late Wm. S. Craft, 5 00; late Mrs. Margaret Brice, Pa. 300 00; Allegheny co. Pa. late Jno. Cowan, in part, 180 00 4685 00

MISCELLANEOUS.

N Y, 'a friend, to purchase books of Am. Bd. of of Pub. for Spencer Academy, 98 00; Seneca Falls, N Y, Stephen A. Easton, 10 00; Macomb, Mich, J. H. Butterfield, don. 2 50; Bradford Springs, S. C. Miss M. Hart, 1 50 112 00

Total, $9781 57

Note, 31 00 credited to Zanesville ch, in Nov. 1845, to con. J. C. BROWN l. m, should have been from Buffalo & Salt Creek chs. to con. Rev. MOSES M. BROWN l. m.

Donations in clothing, &c.

Pleasant Prairie ch, Ill. ladies, 1 box clothing for Iowa Mission, valued at 20 00

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

Honorary Directors for life may be constituted by the payment of $100 00; *Honorary Members* by the payment of $30 00.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. APRIL, 1846. No. 4.

Board of Domestic Missions.

Letters from Missionaries.

We venture to ask of our readers an attentive perusal of the following communication from a Missionary in Wisconsin. We think it can hardly be read by any one, who values the Gospel, and its ordinances, without deep and tender emotion. The writer is on the ground, —is an eye-witness of the spiritual wants of the people, and in view of the moral desolations, which he has himself seen,—makes a temperate, but strong and tender appeal to those who are placed in more favourable circumstances, and from their own rich, and sweet experience, know something of the priceless value of Gospel privileges. We trust the appeal will not be in vain. The communication is addressed by the writer to a particular church. But what is said, will apply equally to other churches, and is of equal interest and importance to all our churches.—ED.

ELKHORN, Walworth county, Wisconsin, Jan. 11th, 1846.

To the congregation of the Sixth Presbyterian Church of Philadelphia:

MY DEAR BRETHREN IN CHRIST—

I write to you at the suggestion of the Board of Domestic Missions of our church, under whose direction I have been labouring as an itinerant missionary, for more than five months.

I cannot, of course, give you a very particular account of what I have done in five months; I will only say I have been led, by a variety of circumstances, to spend a considerable portion of my time in back settlements, where the people are entirely destitute of a preached Gospel. I have visited a number of places where no minister of any denomination had ever been. As late as last Sabbath, I preached the first sermon in a neighbourhood strictly Presbyterian. In such places, it is a glorious privilege, a luxury to preach the Gospel, for the people receive the truth in the love of it.

My dear brethren, if you want to know the value of the Gospel, you must accompany me, in imagination at least, to those places where it is seldom, if ever, preached; where there is no public observance of the Sabbath, no regular use of the means of grace. You must witness the dreadful effects of the absence of religious influences upon the moral feelings of the community: you must notice these effects upon the youth, who, deprived of the means of religious instruction, emancipated from the restraints of religious influence, grow up in a state virtually and practically heathenish,—worse than heathenish, indeed, in its bearing upon their future interests. You must also observe the eagerness with which God's people gather together to partake of the Bread of Life, for which they have long hungered—the avidity with which they receive the smallest particles of divine truth. You must hear their anxious inquiries whether, and how soon they will have another opportunity of sitting down to the Gospel feast.

In view of all this, you will prize your privileges; and realize your obligations, on the one hand, to improve your privileges to the utmost, lest they prove the means of enhancing your guilt, and aggravating your final doom; and on the other hand, to do your utmost to extend these privileges to those who are destitute of them, and who are perishing for the want of them.

Again, if you want to know the importance of pastoral care, and pastoral labour, you must transport yourselves, in thought at least, to those Western wilds, in which many of our own people, forced by adverse circumstances to tear themselves away from the most endearing connexions, have sought a home and a livelihood. You must go around among the families of our back settlements—enter into their little log-cabins, in which you will frequently find people of intelligence and refinement, in the strictest sense of those words, who have evidently seen better days, whom nothing but adversity has driven to the woods; with the inmates of the log-cabins which are scattered over this immense

said, you must engage in familiar conversation—you must learn from their own lips the utter destitution of religious privileges—you must hear them express their fears of losing the little faith, and love, and zeal, and peace, and joy, they once had—you must hear parents bewail the condition of their children, cut off from the advantages of the sanctuary, the Sabbath-school, and the Bible-class;—you must see the anxiety of young people, not professors of religion, from pious families, just starting in life, lest their impressions of divine truth give place to indifference under the evil influences to which they are exposed, and they become heedless and hardened, like their neighbours. It is extremely distressing to converse with people in this latter situation—people who are conscious of their danger—who know the importance of the means of grace, in order to salvation, and who, for the want of these means, look upon themselves as virtually cast away.

An interview I had with a lady of this class, I shall never forget. I was spending a week in a part of the county thinly inhabited, and more than twenty miles from any settlement. After making the necessary arrangements for preaching, I occupied myself, as I usually do in such places, in riding round among the people, informing them personally, that at such a time, in such a place, I expected to hold forth, and inviting them formally to turn out and hear me. In this way, I introduced myself and the subject of religion with very little ceremony. I had discovered, indeed, that this was the only effectual means of giving the people notice; besides, it disposed them generally to attend, and prepared them to listen to what I had to say with proper feelings. Going about in this way, I came to a small, miserable house, without any door or windows—of the kind called shanties in this country—in which I found a lady teaching two little boys to read. She received me kindly and politely, and on hearing my business, expressed great satisfaction. She told me that she had been brought up in one of the New England villages, had a pious mother, had always attended upon the ordinances of God's house, and availed herself of the ordinary means of grace, and had hoped, ere long, to feel prepared to make a profession of religion. She had been torn, however, from all these advantages. She was now in the woods, left entirely to herself; for there was no church there, no prayer meeting, no Sabbath, no religious society, no school of any kind. She tried, she said, to do her duty—to teach her children, and keep them from bad company—to exert a good influence upon her husband—prevent him from going abroad upon the Sabbath—read the Bible with him. He was getting careless, however; her children, notwithstanding all she could do, were growing up rude and ignorant. Deprived as she was of the counsel and countenance of religious friends, she was beginning to despair of making any advances herself; she was even fearful of relapsing into indifference and worldliness.

I assure you, my friends, if you could have heard this lady, this New England lady, describe her feelings and her situation, and contrast her present privations with her former advantages—if you could have seen her unaffected anxiety for herself, her children, and her husband, you would not only set a higher value upon your privileges, but you would consider it one of the most precious of your privileges to have the power, and the opportunity of aiding in sending the Gospel to your famishing brethren.

It is an important consideration that those whom we have held up to your view, are in the most favourable state, in which we find the people of this Territory—in those places where there are no churches organized, no ministers settled, and such places are very numerous. Those who realize their situation, who see their danger, are in a much more hopeful condition than those who have given themselves up without thought, or care of higher interests, to the pursuit of wealth, or pleasure, or whatever else takes their attention. It is a painful and humbling fact, that the great majority of the people of this territory, even professing Christians in the places above mentioned, soon become neglectful of duty, and regardless of the means of grace to such an extent, that it is exceedingly difficult to bring them under the influence of the truth. In every aspect, therefore, in which the people of this territory can be viewed, they claim your sympathy—they need your prayers, and they need your assistance.

My dear brethren, I pray that God will bless you as a Church, that he will build you up, and strengthen you, and purify you. I pray that He will bless your own souls. And I hope, that being abundantly blessed by Him, you will be ready to communicate of your good things, temporal and spiritual, to those of your brethren that are destitute.

Yours, most respectfully and affectionately,

THOMAS FRASER, JR.

Since the foregoing was received, we have had a report from the same missionary, containing much valuable intelligence in regard to the moral and religious condition of that Territory. The call from that important section of the great missionary field for sound, evangelical, active ministers, is loud and pressing. The Board have the prospect of being able soon to send a reinforcement. May the Lord furnish men of the right stamp, and incline the churches to do their part in aiding and sustaining them in their work.

We have also a report from another Missionary in the same Territory, which furnishes pleasing evidence that God is owning the labours of his servants there. We give a short extract from his report.—Ed.

FROM A MISSIONARY IN JEFFERSON COUNTY.

. . . . I feel truly thankful in being able to say to you, that the Lord our God has been pleased to cause the light of his countenance to be lifted up upon us, refreshing the souls of some of his children, who have been humbling themselves before him. There is much more serious attention to the preaching of the word, and much more interest and delight in it. Other circumstances I might also detail, which would tend to impress your mind with the fact, that our prospect is brightening. . . . .

Iowa.

We publish here a letter from one of our missionaries in Iowa, in answer to a letter from the Church Extension Committee, promising the congregation aid in building a house of worship. We give this as a specimen of letters we are receiving on this subject. We venture to indulge the hope, that this important work is growing in favour with the churches. The encouragement, which even a small amount of aid gives to the people to exert fully their own strength, is of itself sufficient to recommend it to all who desire to see the Church extended.—Ed.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Church Extension.

Your letter, informing me that the Church Extension Committee had voted $100 to aid the Church in Washington, in this territory, in building a house of worship, has been received, and the donation is thankfully accepted, on the condition specified, viz: "*That this sum will enable that people to finish their building, and leave no debt.*" The assistance thus promised, has very much encouraged them. They had made an effort before your letter was received, and found they could not obtain the necessary pledges, but when your assurances of aid came to hand, they renewed their effort, by opening a new subscription, and succeeded in obtaining more than they had been able to get on their first effort, so that they have now made a contract upon the pledges here, and the aid promised by your Committee, to finish a neat and commodious house of worship; a frame building, with stone foundation. The work is now advancing, and will be finished early in the spring.

Certainly, the Committee for Church Extension, is a very important one, and will, doubtless, in many instances, be the instrument of removing one of the greatest difficulties in carrying forward the extension of the Church itself. This difficulty I have painfully felt for years past. It has been one of our most serious difficulties, in the way of spreading the Gospel, —the want of houses of worship. Our General Assembly has happily directed the appointment of a Committee for this very purpose, which, if suitably sustained, will certainly be a most efficient means of enlargement to our church, especially in the new regions of the West. The sum that would be needed to build a single church in your city, such as are usually built, and suited to accommodate, say one thousand people, would build *thirty* houses, and would accommodate from five to *six thousand* persons; and not only so, but would actually bring this number together, and under a Gospel influence from Sabbath to Sabbath. But it is not to be understood, that the amount required to build a single house in the city, would be exhausted in building *thirty* in our new settlements. It would probably aid in building *one hundred*, or more, few of which would otherwise be built.

I have read with care your communication to the churches in relation to this matter. The churches under my care, are among the newest and feeblest in connection with our General Assembly, and occupying the very outposts of our western settlements. Still, I think they can and will act on the plan you suggest, and I hereby pledge on their behalf, the sum of $15, and that it shall be forwarded to you (Providence permitting) when the next General Assembly meets.

FROM THE SAME MISSIONARY IN JEFFERSON COUNTY—REPORT.

"*Merciful visitations of the Spirit of Grace.*"

Our church at Fairfield, has for a number of months been evidently encouraged and strengthened, by *the merciful visitations of the spirit of grace.* Our last communion season, which commenced on Friday, the 16th inst., and closed on the Monday following, was one of peculiar interest, and very cheering to our hearts. *Seven* were received into the church on examination. *Six* of these were in the prime of life, of whom we may hope, with God's blessing, if spared, they may grow in grace and in usefulness. The seventh was the father of an interesting family of children, whose eldest daughter was one of the six above mentioned. He, on the same day of his own public espousals, gave his *household* (younger children) to the Lord in the ordinance of baptism. The mother had for years been a valued member. Many are serious, and inquiring, and generally there is more and much stronger religious impression, than I have at any time witnessed in this place. May the Lord

carry forward his own work. Five others were received on certificate, making *twelve* additions at that communion. He, in whose hands are the hearts of all, is giving our church favour in the eyes of the people. Our house of worship is always crowded, and frequently insufficient to hold the gathering assembly, so that some have to withdraw on this account. When efforts so feeble, and faith so weak, are so blessed, how should it humble us before God, lead us to confess our short comings, and acknowledge the freeness of his grace, saying, "Not unto us, O Lord, not unto us, but unto thy name be the glory." At the other places where I labour, the prospect of increasing good, is highly encouraging; of which, more hereafter.

Illinois.

FROM AN ITINERANT MISSIONARY IN MADISON COUNTY.

An interesting little Church.

. . . . There is something remarkable in the history of the little church of E——, which is at present a kind of central point in my itinerant operations. It was organized last summer, and brother E—— took charge of it as a part of his field of labour. In the mysterious providence of God, he was called home from his services in the vineyard, leaving this little band greatly afflicted and discouraged. And now it is truly affecting to witness the expressions of joy and gratitude, in view of my labours among them for a little portion of my time. The number of those who attend on the preaching of the word has gradually increased, and a few at least are found making the all-important inquiry, "What must we do to be saved?" Several are expected to unite with the Church at our contemplated communion. We do feel greatly encouraged, believing that the set time to favour Zion is at hand. . . . .

Tokens for good.

In a number of the small churches, to which I give portions of my time and labours, there seems to be a waking up on the part of Christians, and a tenderness of conscience amongst non-professors, such as we have not witnessed for more than two years. O that the Lord would soon send them pastors of his own choosing! Dark as the prospects have been, I now feel much encouraged, as the Missionary of Kaskaskia Presbytery. I am everywhere cordially received, and the crowded and solemn audiences evince a general desire, on the part of the people to hear the Gospel. . . . .

Indiana.

FROM AN ITINERANT MISSIONARY IN JOHNSON AND MARION COUNTIES.

"*Except the Lord build the house, they labour in vain who build.*"

To feel this text in its true import, is the ground of success in any church, and among any people, but this truth is particularly applicable to us, who labour as Missionaries, and who are destined in the providence of God to preach in small, and scattered congregations, where the good seed of the word can only be sown at intervals of once, or at most thrice a month, in the face of strong opposition from the infidel world. In my field of labour, I have often only time to deliver the message of salvation, and implore God's blessing on it, then depart for some other destitute point, and thus strive to spread the seed of grace, as widely as possible, in these wide and destitute fields. O that we felt more constantly and powerfully that the efficiency is all of God: then might we hope, that our wilderness would soon bud and blossom as the rose, and our parched desert be refreshed by the showers of divine grace—then would believers be quickened, and edified, and built up in the faith, and impenitent sinners would be awakened and converted. I have been encouraged to hope, that the people of God, to whom I have been permitted to preach the word, have been brought to feel this, that the success of all our efforts depends on God's blessing. When I go from cottage to cottage, as my manner is, to speak of the great things pertaining to salvation, striving to direct each individual to the Saviour, I have laboured to feel, that unless God should second these humble means, all would be vain; and this feeling I hope, to a good degree, pervades the simple hearted cottagers, while they ascribe all their hope of heaven to a Saviour's merits. When we come together in the social prayer meeting to implore blessings of God, this feeling that God must do the work, seems to predominate. And when we mingle with the group of children for catechetical instruction in the log school house, the only church we have as yet, to instruct them in the knowledge of Christ, telling them the simple story of the cross, and how Jesus Christ, when on earth loved little children, taking them in his arms, and blessing them; both parents and children, seem in some measure to realize this great truth, that unless God build the house, they labour in vain who build; unless God bless the means, our children will never be trained for usefulness in the church and the world, will never be prepared for the kingdom of heaven. "Paul may plant, and Apollos water, but God, and God alone, giveth the increase." Still it is both our duty and privilege to labour diligently

and faithfully. In the morning sow your seed, and in the evening withhold not your hand.—And it is equally our privilege, and our duty too, to have faith in God's word, and believe, that if we are diligent and faithful, his promised blessing will not fail.

My labours for the last three months, although amidst many difficulties, which is the common lot of the missionary, have not, I fondly hope, been fruitless. A few mercy drops have descended—some have professed a hope in Christ; others seem to have their faces Zionward, while many of God's people seem to take fresh courage. O that this may be a prelude to the copious shower. "The arm of the Lord is not shortened that it cannot save, nor his ear heavy that it cannot hear."

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FROM A MISSIONARY IN ADAMS COUNTY.

Call for Labourers.

Since my last, I have hardly had a week at home, and but seldom a day of cessation from constant toil; yet it is with pleasure, as I renew my labour from day to day, and pass from one neighbourhood to another, that I reflect on the assurance of him who says, Lo, I am with you alway. For the present I am almost alone in this region. There is not another ministerial brother, except the brother at Fort Wayne, within thirty-five, or forty miles of this place, East, West, and South.

In this extensive district, there are many thickly inhabited settlements, and the whole is filling up with a reasonable degree of rapidity; soon it will be entirely settled. But error of almost every kind is first among them, and there are not wanting many, who are industriously engaged to have it firmly planted in the unsuspecting mind, until it requires more than ordinary exertion to remove it. Yet there are some who desire, and love the truth, as it is in Jesus Christ, but they are as sheep, having no shepherd. They are scattered abroad, wandering from fold to fold, seeking the pastures of the Lord, until their light is almost gone out, and their souls are nearly famished. In the private retirement of their log cabin fireside, in the domestic circle alone, can they find a sweet fellowship, in their daily repeated praises to Him, who is always present, and loves to the end. But shall this land be always in darkness, and man, seeking Him, whom his soul loveth, mourn because he findeth him not? He who died for sinners, says still, as he said to Peter, "Feed my sheep, feed my lambs." Are there none among the servants of God, or among those preparing for his service, who can forego the luxuries of life, or the ease of temporal indulgence, to soothe the bleeding hearts of his people in the wilderness, and be the humble, and privileged instruments in the divine hand of causing the light of the knowledge of the glory of God to arise, and shine in the hearts of many, now in darkness in these solitary places? Time, to many, will soon be no longer: as they live without Christ, so they must die without hope; and go to their own place. Who will go forth, in the name, and under the protection of the King of kings, to make an effort to rescue their fellow sinners, and lead them to the redeeming blood of Jesus Christ? . . . .

FROM A MISSIONARY IN HENRY COUNTY.

House of worship completed—Growth of Churches in our new settlements, necessarily slow—Time, and persevering labour, necessary to give permanency to Gospel institutions.

. . . . Since my last, we have been enabled, by the blessing of God to complete our house of worship, and are now comfortably situated in this respect, and I feel happy to say, the congregation has been for some time gradually on the increase. We had a protracted meeting, and a communion season in connexion with the dedication of our church, and although but one person was added, the interest on the occasion was encouraging, and we have no doubt seed was sown, that will yet spring up, and bear fruit to the glory of God. It is not to be expected, that where Presbyterianism has never been known until very recently, the accessions to the church will be very numerous, or rapid. Indeed it is not to be desired, that our churches here should be suddenly built up of materials, that may hereafter prove a source of difficulty and vexation. I do not wish to be understood as opposed to revivals of religion, or a rapid progress of the cause of God, but I do know of churches in this country that have suffered much, from indiscreet haste, in the admission of persons who were unprepared for membership, and offices in God's house. May the Lord give a wise direction to us all in this important duty. Our Sabbath School is kept up with considerable interest. There is at present a most favourable indication in this part of the country, in reference to the better observance of the Sabbath. There is no place for the vending of ardent spirits in our county seat. This I believe is an exception to most places in this part of the country. Much, however, is yet to be accomplished, before there is permanency given to the church here. . . . .

Virginia.

FROM AN ITINERANT MISSIONARY IN BOTETOUT COUNTY.

Large field, requiring much hard labour—Good encouragement to labour—Two houses of worship erected—Demand for missionary labour.

* * * During the past three months, your missionary has travelled in the discharge of his ministerial duty more than *nine hundred* miles, has preached more than *seventy* times, has paid about *one hundred and sixty* visits, prayed in many families, and had conversation on the subject of religion with a large number of individuals. He has received into the church on profession *eight* persons, and *four* by certificate; in all *twelve*. Of these, *three* were added to one church, *five* to another, and *four* to a third. There are also at this time several seriously inquiring what they shall do to be saved; and there is probably now more feeling on the subject of religion than there has been for more than a year past.

The field is a very laborious one, but the prospects for doing good are encouraging. The congregations are generally good, and in most cases increasingly so. In many instances, prejudices which once existed are softened down, or removed, so that there is hope of future good. Your missionary attributes, under God, much of the good done to *visiting* and *private personal* conversation on the concerns of the soul. Several have dated their first permanent serious impressions from such conversation. Visiting and talking in this way does good in disarming prejudice and bringing people to the house of God, as well as indirectly leading them to the Saviour. Two new church edifices have been built the past year, which are now used for the worship of God; both are convenient and comfortable.

Your missionary has *fourteen* points, or places of preaching, and at only two of these would there probably be any preaching by a Presbyterian minister, were he to leave them. At four or five other points, there was no preaching until he went among them, and there would be none were he to leave; there are several places where they would seldom or never hear the Gospel of Jesus Christ. During the time he has been in this field, he has circulated (sold or given) a number of Bibles and Testaments, and hymn books; also other religious books.

Mission Rooms: Philadelphia, April, 1846.

TO THE CHURCHES.

The Board of Missions will close their accounts for the year on the *first day of May*, and it is very desirable, so far as it is practicable, that the churches which have not yet made their collections for *Domestic Missions*, should make these collections in season to transmit the same to the Treasurer of the Board before that time. A large number of the churches have their collections for this object yet to make; several of these, we know, make this collection in April, and will not fail in this matter; and in view of the great importance of this cause, its strong claims on every patriot, and every Christian, and the present interesting and prosperous state of the work, we would fondly hope, no church in our connection will be willing to have the year close, without doing something to aid in spreading the Gospel through our own land. We would therefore respectfully ask of all such, that they will not delay their collections, but wherever it can be done, make them in season, to be reported among the receipts of the year closing the first of May.

The Board have abundant cause for gratitude to God and the friends of this cause, for the support they have received in their arduous, and important work. Thus far during the year, it has been their privilege to be able to prosecute their work without pecuniary embarrassment. They have been able to meet promptly every claim. And the result, we think, will be found most encouraging and cheering to the churches. So far as we can now judge, the report of this year will show a very decided and important advance. The cause has eminently prospered.

At the close of the year, all accounts are to be settled and paid. This is

necessarily attended with large expenditures. The Board also have the prospect of being able, before the year closes, to send out into different parts of the country a valuable reinforcement of missionaries. Several young men, well qualified, it is believed, are now preparing to enter on the work in a few weeks, and there are important fields now open, and anxiously waiting for them. A considerable amount of funds will be required, to send out and locate, in their proper places, the men whom we hope to send forth. The churches will, therefore, readily perceive, that their prompt and liberal aid will be required to enable their Board to meet fully the responsibilities which the church has devolved upon them, and to close the year with advantage to the cause. And we have confidence in the churches, that they will not fail to furnish the aid required. "Hitherto hath the Lord helped us," and we dare not doubt he will continue to help. It is His own cause, the cause in which his Son laid down his life, and for which he now reigns; and surely, his Church, bought with blood, cannot be indifferent to the spread of that Gospel which is all their hope and salvation; a cause which God has so signally owned, under his smiles will continue to prosper.

Obituary.

Mr. Solomon Allen, long and extensively known for his talents and success as a Broker, and highly esteemed as an Elder in the Tenth Presbyterian Church of Philadelphia, of which he was one of the founders, and as an active and zealous member of the various Boards of the Presbyterian Church, departed this life on Thursday, the 5th of March, 1846, in the sixty-second year of his age.

Mr. Allen was a native of Northampton, Massachusetts, but for the last thirty years of his life, had been a resident of Philadelphia. He had the peculiar advantage of being the child of eminently pious parents, who early devoted him to God, and trained him up in the knowledge of divine truth. His early training was blessed of God to keep him in the firm belief of truth, even while he felt not its sanctifying influence on his heart. It was not until after he became the head of a family, that he became hopefully a Christian, and publicly professed himself on the Lord's side. He then became a member of the Sixth Presbyterian Church in Philadelphia, of which the Rev. Dr. Neil was at that time pastor.

Mr. Allen, in his temporal circumstances, experienced many vicissitudes. He commenced with little of this world's goods, but he had good principles, and an active, enterprising spirit, and with God's blessing on his efforts, soon rose even to affluence. In the season of his prosperity, he gave ample evidence that he did not forget that he was a steward of God's bounty, and must account to God for the use he made of what was intrusted to him. His benefactions were numerous and large. He was, in fact, while he had the means, one of the largest donors to benevolent objects in the Presbyterian Church. But in the providence of God, he was doomed, with many others, to experience a sad reverse in his temporal concerns. His wealth was swept away, and after he had passed the meridian of life, he was again thrown on his own energy, and God's providence. This was a time to test his character; and it is sweet now to recollect how he rose superior to the depressing influence of the change, and engaged with the vigour, and energy of youth to retrieve his losses.

Mr. Allen was ardently attached to the doctrines and discipline of the Presbyterian Church, and never shrunk from an avowal of his preference. In the hour of the Church's trial, he stood firm as a rock. His sound judgment, decision, and energy of character, and ardent zeal, admirably fitted him for usefulness. As a member of the several Boards of the Church, and of their Executive Committees, his worth was known and appreciated. He was connected with each and all—and how wisely and faithfully he laboured to promote their interests, his fellow-labourers will all testify. We speak the feelings of many, when we say, his place cannot be easily filled.

His last sickness was not long, but severe and trying. He early expressed the conviction that he should not recover. The effect of his disease on his mouth and tongue, prevented his saying much, but he was permitted to say enough to assure his friends that all was peace. His message to an absent brother was, "Tell him my faith is strong in Christ." On the morning of his death, when suffering much pain, he said, "How can I sink, with such a prop as my eternal God? It will soon be over with me, and then *rest*." Thus died our valued friend. His memory will be precious. May the Lord raise up many to take his place, and urge onward the good work in which he felt so deep an interest.

At a meeting of the Board of Missions, held at the Mission Rooms, Philadelphia, on Monday, March 9th, 1846, the following resolutions were unanimously adopted:

"Resolved, That this Board have heard with deep emotion of the death of Solomon Allen, one of their most devoted and valuable members. From the organization of this Board, in 1828, until the time of his lamented death, Mr. Allen has been a member, both of the Board, and of their Executive Committee, and in his removal from us, it is with no ordinary feelings we record our testimony to his great worth. Mr. Allen was eminently a sound, consistent, devoted Presbyterian, and as we firmly believe, a sincere, conscientious Christian. To the cause of Missions, he was a warm, unwavering friend, and to promote this cause, he gave cheerfully his time, and liberally of his funds. And as a member of this Board, and of their Committees; in his punctuality, his sound discretion, his whole-hearted zeal, and his active, devoted labours, he has left behind him an example worthy of imitation. While in this painful bereavement we would humbly acknowledge the hand of a wise and holy Providence, and would bow submissively to the divine will, we would at the same time mingle our tenderest sympathies with his afflicted family, with the Church, and with the community, in the loss sustained by the death of this excellent man.

"Resolved, That a copy of this resolution be sent to the family of our deceased friend, and that it be published in the Presbyterian, and the Missionary Chronicle."

Extract from the Minutes of the Board.

WILLIAM A. McDOWELL, Cor. Sec.

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN FEBRUARY, 1846.

SYNOD OF ALBANY. *Pby. of Troy.*

Cumbridge ch, N Y 24 00

Pby. of Albany.

Tribes' Hill ch, N Y, 30; 1st ch. Mayfield, N Y, 18; sab. sch. of the 2d Presb. ch, Albany, for the support of a missionary, 50; Albany, N Y, John Hancock, 1; Ballston Spa ch, 14 55 113 55

SYNOD OF BUFFALO. *Pby. of Steuben.*

Sparta ch, N Y 15 00

Pby. of Wyoming.

1st ch, Wyoming, N Y 3 00

Pby. of Buffalo City.

Presb. ch. of Portageville, N Y, 8 39; 1st ch, Buffalo, Dr Lord's, 49 66 58 05

SYNOD OF NEW YORK. *Pby. of Hudson.*

Monroe 1st ch, N Y 7 00

Pby. of Bedford.

Somers ch, N Y, mon. coll. 5; Yorktown ch, N Y, 25; Bedford ch, N Y, fem. miss. soc. 86, 116 00

Pby. of New-York.

Fem. miss. soc. of Rutger's st ch, N Y, addl. 1; "A Gentleman," per Rev Dr Krebs, 15; Jamaica ch, N Y, 6 19 · ch. on University Place, N Y city, W J Brown, 5; Rutger's st ch, N Y youth's miss. soc. 50; Duane st ch, N Y, a member, 20 97 19

SYNOD OF N. JERSEY. *Pby. of New Brunswick.*

Hopleton sab. sch, 6 37; 1st ch. of New Brunswick, N J, fem. miss. soc. 40 46 37

Pby. of Raritan.

Salesbury ch, Pa, 14 71

Pby. of Susquehanna.

Athens ch, 3 88; Troy ch, 3 50; Welch ch, 1 50; Rome ch, 4 57; Towanda ch, 5 43 18 88

Pby. of Luzerne.

Presb. ch. of Wilkesbarre, Pa, mon. con. 40; children of Miss Shaffer's S. school class, 1; Beaver Meadow ch, Pa, 27 50 68 50

SYNOD OF PHILA. *Pby. of Newcastle.*

White Clay Creek ch, Del, in part, 17; Newark ch, Del, in part, 4 50 21 50

Pby. of Baltimore.

Ellicott's Mills ch, Md, 6; 1st ch. Baltimore, Md, addl. 87; 2d ch. Baltimore, Md, in part, 106 199 00

Pby. of Carlisle.

Millerstown ch, Pa, 37 37; Presb. ch. of Hagerstown, Md. 15; Williamsport ch, Md, 13 65 37

Pby. of Northumberland.

Lewisburgh ch, Pa, 10 00

SYNOD OF WHEELING. *Pby. of Washington.*

Unity ch, Pa, 16 00

SYNOD OF VIRGINIA. *Pby. of W. Hanover.*

Through the Farmers' Bank of Virginia 60 00

SYNOD OF N. CAROLINA. *Pby. of Fayetteville.*

Wilmington ch, N C, aux. dom. miss. soc. 48 00

SYNOD OF W. TENNESSEE. *Pby. of Western District.*

2d ch, Memphis, Tenn, 17 92

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Tuscaloosa ch, Ala, 50 00

MISCELLANEOUS.

Legacy of Mrs Sally J Davis, dec'd, late consort of the Rev Thomas Davis, per Rev Thomas Davis' exec. and trustee, 125, less state tax, 3 13; legacy of Mrs Margaret Brice, dec'd, late of Montgomery co. Ohio, per J R Brice, exec'r, 160 281 87

Total, $1351 91

Clothing.

From the church of Madison Avenue, N Y, a box of clothing, valued at 93 65

FOR THE CHURCH EXTENSION FUND.

W Orbison, Huntingdon, Pa, 5; from a few individuals of the Presb. ch. of Wilkesbarre, per Rev John Dorrance, 6; in a letter from Elkton, Md, per Wm S Martien, 1; Sussex ch, Va, per Rev Jacob D Dudley, 5; North Presb. ch, Phila, per Rev A Tudehope, 6 87; Pennington ch. N J, per Rev Geo Hale, 5; 1st ch. Buffalo, N Y, (Dr Lord's) per J J Baldwin, 7 57; 6th Presb. ch. Phila, per Mr John McClure, 75; Ballston Spa ch. N Y, E W Lee, 5 116 44

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN FEBRUARY, 1845.

RECEIPTS IN THE TREASURY

AT PITTSBURG, PA., IN FEBRUARY, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Neshannock ch, 20; Sewickley ch, 3 85; Valley ch, 8 50; Bethany ch, 36 42; ditto fem. benev. assoc. 28 84; Little Beaver ch, young fem. miss. soc. 4 43; Pleasant Valley church young fem. miss. soc. 4 29; Fairmount ch, 9 77; Manchester ch, 28 50 — 144 60

Pby. of Redstone.

Fairmount ch, in part, 11 30; New Providence ch, 12; Dunlap's Creek ch, in part, 19 — 42 30

SYNOD OF WHEELING. *Pby. of Washington.*

Washington ch, in part, 26 88; ditto fem. miss. soc. in part, 26; Florence ch, 35 88; New Alexandria ch, 12 37 — 101 13

Pby. of New Lisbon.

Clarkson ch, 2; Champion ch. 1; Salem ch, 18 60 — 21 60

MISCELLANEOUS.

Sundry churches, per Rev John McCluaky, 100; bequest, *in part*, of John Cowan, dec'd, per executors, 90 — 190 00

Total, $490 63

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN FEBRUARY, 1845.

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Rev J K Burch — 3 00

Pby. of Oxford.

Rev C Fitch — 1 00

Pby. of Sidney.

West Liberty ch, Ohio, 9 50; Stony Creek ch, 10 50 — 20 00

Pby. of Miami.

Milton ch, Ohio, 75 cts; Beaver Creek church, 2 92; Bethel ch, 6 33 — 10 00

SYNOD OF INDIANA. *Pby. of Salem.*

Jeffersonville, Ind, 4; Corydon and vicinity, 10 53 — 14 3

Pby. of Vincennes.

Evansville, Ind, — 27 00

Pby. of Madison.

Pleasant Township ch, Ind, — 4 55

Pby. of Crawfordsville.

Jefferson, Ind, 1 85; Union, Ind, 2 10; Brownsburgh, Ind, 50 cts — 4 45

Pby. of Indianapolis.

Muncietown, Ind, 6 64; Yorktown, Ind, 3 — 9 64

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Petersburgh, Ill, — 10 00

Pby. of Palestine.

Rev J Platt — 5 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Elizabethtown, Ky, 7 85; Rev J Hawthorn and lady, 5; Mrs P Pope, Louisville, 5 — 17 85

Pby. of Transylvania.

New Providence, 20; Danville, Ky, 456 50; Isaac Sevier, Perryville, Ky, 2; Lancaster, Ky, 32; Hustonville, Ky, 20 45; Stanford, Ky, 9 50 — 540 45

Pby. of Ebenezer.

Washington, Ky, 20; Lebanon, Ky, 16 73; ditto, R H Fogle, 6 73 — 43 46

Pby. of Muhlenburg.

Henderson, Ky, — 18 30

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Hillsboro' and Dry Creek, Mo, — 20 00

MISCELLANEOUS.

Sales at miss. depot — 75 00

Total, $694 63

WM. GARVIN, Treasurer.

THE

FOREIGN MISSIONARY CHRONICLE.

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Board of Foreign Missions.

India: Lodiana Mission.

ELEVENTH ANNUAL REPORT.

Concluded from p. 53.

The Ninth Annual Report of the Station at Saharunpur, October, 1845.

The missionaries at Saharunpur are the Rev. J. R. Campbell and wife; John Coleman, catechist; and Francis Shaviel, scripture reader. At the date of this report, in October, 1845, Mrs. Craig was at the station, but she has since left it on her return to this country.

In writing the Ninth Annual Report of the mission at Saharunpur, we have to record the chastisements as well as the mercies of the Lord. It hath pleased Him, in whose hands our breath is, not only to afflict us, but to visit us by death. He has removed from the sphere of his earthly labours Mr. James Craig, for nearly seven years a missionary at this station; a man of sincere and enlightened piety,—of a truly catholic spirit,—of a strong mind and correct judgment; and, consequently, exceedingly useful in all matters requiring mature deliberation. After about a month's confinement to his couch, from what was at first considered to be nothing more than a slight derangement of his bilious system, the disease not giving way under the usual treatment, assumed a more serious form, and while the physician who attended him was employing the remedies which he supposed would effect a restoration to health, he sunk rapidly. His earthly course was run. His labours among the heathen were at an end, and no means that could be employed had any longer power to detain him in his passage to eternity. For some days before his dissolution, he had the sentence of death in himself, and spoke of his decease with perfect composure. His faith did not fail in the trying hour, but fully sustained him in the final struggle with the last enemy. Mrs. Craig has been wonderfully supported under this heavy trial, and she has borne her bereavement with much Christian resignation. She is now about to set out with her five small children, to the Christian land whence she came, where, no doubt, she will receive that sympathy and assistance, which one in her situation so much requires. Those now left at the station to prosecute their missionary labours alone, have also lately been called again to pass through the fire of affliction. Early in the last month J. R. Campbell was seized with a severe bilious fever. The means employed to check it proving ineffectual, and the disease gaining strength, the doctor ordered him to the hills, as the most likely means of restoration to health. The change of air and climate, under the Divine blessing, proved to be most beneficial. The fever was not only arrested on reaching the hills, but in the course of nine days, he was enabled to return to his home, almost in perfect health. On reaching Saharunpur, however, he was grieved to find Mrs. Campbell in a very low and dangerous state from fever and debility, a few days subsequent to her confinement. The doctor advised her immediate removal to the hills, as in her then weak state, she was unable to bear active treatment, and was at the same time in much danger, should the fever return with the same violence it had done for some days before. Though exceedingly weak, the removal was attempted, and it was attended with decided benefit. She is still suffering, however, from the effects of her illness, and is not likely, the doctor says, to recover perfectly, without a residence of a whole season on the hills. Thus our ranks are not only thinned by death, but enfeebled by disease. But, though sometimes cast down by trials like these, we must not be discouraged. We have still cause for much thankfulness to God, that while during the last two months thousands have been cut off in Saharunpur by the cholera, not a case of this

fearful disease made its appearance in the mission premises. We trust our broken ranks will soon be filled up by faithful and devoted men, who will come up to the help of the Lord against the mighty. Surely the late deaths in, and departures from our India missions, will be looked upon as a loud Macedonian call to many in the churches at home, to "come over and help us." The call is as pressing as it is imperative. What our friends mean to do, to strengthen our hands, they must do quickly, else the good work that has been commenced, will be both retarded and impaired.

A particular account of the operations at this station, during the past year, will, in the usual manner, be presented under the following heads.

Hindustani preaching, Itinerations, and Tract Distribution.

A regular service in Hindustani has been kept up in the mission church, every Sabbath morning at 10 o'clock. Few, besides the persons employed, the orphan boys, and the families of our assistants, &c. attend these services. On this account there is perfect stillness, and generally good attention paid to the discourses; and, we think, more hope of usefulness than where the assembly is larger, but of a mixed and disorderly character. Yet, we regret to say, there has been no manifestations of the Divine power and grace in the conversion of any of our hearers. The seed of the word seems to have fallen upon stony hearts, and where it made any impression at all, that impression speedily vanished. Still, we consider these services as among the most important of our missionary labours. They are designed to instruct and edify in the faith of the Gospel, our native Christians; as well as to awaken the attention of those who are still in unbelief, or halting between two opinions. We long for an outpouring of the divine Spirit's influences, which would bring the most stupid and careless heathen to cry out, "Men and brethren, what must we do to be saved?" The bazars have been visited as usual, with the design of making known the Gospel, twice a day by the Scripture reader, and daily by our catechist. J. R. Campbell also has gone four times a week, when not interrupted by other duties. We have still been unable to obtain an eligible situation for our Hindustani church in the city, though our own efforts have been kindly seconded by the magistrate at the station. The further sum of 319 rupees have been received from friends towards the building during the year; making in all, for this purpose, 1758 rupees. The only itinerations made during the year, were while on our way to and from the annual meeting, the mela at Hurdwar, &c. On these journeys tracts and books were distributed to a considerable extent, and the Gospel made known as far as possible. This is a kind of labour in which we would delight to engage much more extensively, but as long as our stations are so scantily supplied with labourers, but little can be done in this way without injury to the operations going on at the stations themselves.

English preaching.

A service in English has been held, as usual, on the afternoons of the Sabbath, as also a weekly lecture, at the mission houses, &c., in rotation. The attendance at these services has been as good as could have been expected. One member, the wife of a writer, was received to the communion of the church on examination; while another, J. Alexander, one of the orphan boys, was suspended, for immoral conduct. During the few months he remained afterwards, he gave no evidence of sincere repentance, and he has since left the institution. This being the first time that any in connection with the church has been found guilty of positive sin, or renounced the profession of the Gospel, we were much grieved by the event. In the conduct of this young man, whose profession of Christianity had been unusually warm and satisfactory to us, as well as from some other things discovered in the disposition of our native church members, we have learned something of the weakness and instability of their character. Like the children of Israel, when brought out of Egypt, they are often unstable and carnal in their ideas, and require to be borne with patiently, until, by more perfect instruction, and greater acquaintance with their own hearts, and larger measures of divine grace, their Christian character becomes better formed and more firmly established. The communion of the Lord's Supper has been observed every three months, on which occasion about sixteen members surround the table of the Redeemer; and these are usually among the most delightful seasons of refreshment enjoyed in this dry and parched land. The monthly concert for prayer has been held on the first Sabbath afternoon of the month, and at these meetings 134 rupees have been contributed for missionary purposes. A little class has been held a part of the year, and also a weekly meeting with the Christian boys for free conversation and advice on the relative duties of Christianity.

The Orphan Boys' Boarding School.

This institution, which in former years gave us so much satisfaction and encouragement, has been a source of much painful anxiety and discouragement during the year that is now past. Shortly after the close of the last report,

The three children belonging to the native Christian whom we had taken under our care, were removed in consequence of their father having to accompany the gentleman, in whose service he was, to a distant part of the country. Next, a boy who had been brought from Cabul as a slave, and who had fallen into our hands and been made free, began to manifest the utmost stubbornness and unwillingness to submit to the rules and discipline of the school. He ran away several times, but finding it difficult to endure the pinchings of hunger and exposure, he returned and begged to be received again under our protection. But the repugnance to control still existing, he finally joined the army as a drummer, and we have since had no accounts of him. It is indeed often true that "one sinner destroyeth much good." The example of this bad boy was afterwards followed by six others at different times, so the institution now numbers but ten pupils. The majority of these are, we are happy to say, promising young men, who might now be made useful at the different mission stations; and as but one missionary is now left at this station, and as it will not be in his power to conduct an English school with efficiency, until he obtains a coadjutor, the propriety of distributing the pupils of this school to the respective stations, is now suggested. They could continue to prosecute their studies under the direction of the missionaries where they might be located, and, at the same time, the Christian boys might be employed as teachers of schools, Scripture readers, &c. Their English studies, during the past year, will be noticed below. In the native languages, they have been prosecuting their studies in Urdu, Persian and Hindi. They have also been preparing theological essays, once a month, in Hindustani, and several of them have evinced not only talent and ability in the use of language, but sound information in the doctrines and history of Scripture. With regard to their diligence in study, and their conduct generally, we regret to say that we cannot speak in so favourable terms as in former years. Nothing positively immoral has come to our notice respecting any of those now with us, but some things have occurred which show a great want of gratitude on their part for kindness received, and the slender hold we seem still to have on their affections, even after all our efforts to do them good. But this, it appears, is a trait of Hindu character, which, to some extent, must be overlooked. Great allowances must be made for those who have had their birth in this land, where the standard of moral character is so low, and where indolence and selfishness so manifestly predominate. Time and patience will be necessary to mould their characters, and raise them to a level with those who enjoy from infancy the benefits of enlightened Christian society. On the whole, we hope that those of them who have made a profession of Christianity, are growing in grace, and in the knowledge of Christ Jesus.

English School.

During the past year the English school has been in a more prosperous condition than for several years previous. The number of pupils in attendance from the city has been on an average about eighteen, and the whole number, including the orphan boys, about thirty-two. This increase of numbers is partly to be ascribed to the orders of the new Governor General of India, which, in regard to situations under government, hold out a preference to those natives who have acquired a knowledge of the English language. Few, however, of those who make a commencement in our school, continue for any length of time; and of those who do remain until they are able to spell and read the language tolerably, fewer still have the zeal and ambition to prosecute their studies long enough to bring them to a consideration of those subjects calculated to enlighten their minds, and dispel their previously imbibed errors and superstitions. To overcome this imbecility of resolution on the part of the natives of this country, the scholarship plan, is adopted by our mission, by which the trifling allowance for support, of two or three rupees per month, is afforded, on the condition of remaining four years in the school, and refunding the whole by instalments as soon as they obtain employment on a salary of a certain amount. This plan was attempted during the year, and the gentlemen at the station patronized it liberally; but, strange to say, as yet only two boys have been found willing to accept of assistance on these terms. This shows something of the amount of prejudice and jealousy that still exist in the minds of the people for whose good we labour. The following is the course of study pursued during the year. 1 *Class.*—Alphabet and spelling. 2 *Class.*—Definitions in English and Hindustani, and reading. 3 *Class.*—Definitions, New Testament, Reader No. 3, Grammar, Geography, First Rules of Arithmetic. 4 *Class.*—Old Testament, General History, Grammar, Geography, Evidences of Christianity, Euclid, first three books, Algebra, and Astronomy, with the use of the Globes. The progress in these various branches of study has been respectable.

Attending Melas.

J. R. Campbell attended the Hurdwar fair for twelve days, in company with brothers Jamieson and Caldwell, and Babu Golok Nath, assisted by J. Coleman and John Gabriel. The same plan of preaching and distributing tracts in tents was pursued as had been adopted last

year, and it was found to answer well. Towards the end of the mela, the assemblies in attendance became large and interesting. Twenty-two regular discourses were delivered, accompanied with devotional exercises of singing and prayer. After these services, conversations and debates were held with the people for hours answering objections, and explaining more particularly the Christian system. The Rev. Mr. Thompson, of Delhi, took his turn, as usual, in preaching in our large tent, and seemed much pleased with this improved mode of labour. We cannot but hope that some impressions were made on the minds of our numerous hearers, and that some fruit will result from the large distribution of scriptures and tracts which was made on that occasion. The annual fairs at Sirsawa and Manakmow were also attended as usual.

From this brief survey of our labours during the year now brought to a close, we are led to regret that so little has been done, and that the results of our efforts to bring the benighted heathen to renounce their idols, and turn to the living God, have been, to human observation, so small. The want of more manifest success is the greatest of all our trials. Yet are we not discouraged; for we know that the power of converting the heathen is all in His hands, who has commanded us to preach the Gospel to every creature, and to teach all nations. We need more of the prayers of Christians, in answer to which those influences might be expected which would open the blind eyes of the heathen, and turn them from darkness to light, and from the power of Satan to the love and service of the true God.

The Ninth Annual Report of the Station at Sabathu.

The Rev. J. M. Jamieson and his wife were the missionaries at this station. Our readers have been informed of Mrs Jamieson's lamented death, of Mr. Jamieson's returning to this country with his children, and of the Rev. J. Newton and wife, from the station at Lodiana, having been transferred to Sabathu. The report which follows was drawn up by Mr. Jamieson before leaving that place.

Our last report informed the mission of our return to Sabathu. The commencement of the year now drawing to a close, opened with encouraging prospects, but the Lord in his mysterious providence saw fit, within the last few months, to set aside all our plans, and to send upon us severe afflictions.

Our operations during the year may be divided in the following order.

1. *Bazar Preaching.*

Shortly after our return to Sabathu, a small house was rented in the bazar, where preaching, or rather talking, was kept up, with a few exceptions, every afternoon. The attendance was generally encouraging, and the attention good. Considerable quantities of Scriptures and tracts have been distributed at this and other places in the native town. In the cold season and rains, several excursions were made among the neighbouring villages, and the Gospel preached to their benighted inhabitants. In some of these villages books were found carefully preserved, and apparently much used, which had been distributed by me six or seven years ago.

2. *Itinerating.*

Owing to my engagements at home, which will appear below, I was enabled to do but little in this desirable way of disseminating the Gospel. I, however, visited several melas and the Hurdwar fair. At the latter place I spent twelve days with some of our brethren from the other stations, in efforts to make known the Gospel to multitudes of pilgrims who attended the fair. Many resorted to our preaching tent daily, and listened with interest; but we do not know of a single individual upon whose mind a deep impression was made. Nor did one of all the multitudes who had heard me in former years, come forward to make further inquiries on the subject of religion. Many books were distributed, but we have reason to fear large numbers of these were destroyed before leaving the fair. Some Mussalmans were seen dragging a large parcel of books bound in a sheet from near our tent towards the Ganges, with the intention of casting them in; and many others were seen torn to pieces in the streets. This we have reason to believe is the fate of many of our books; but it is our duty to persevere in distributing the Word of Life with prudence, and if but one copy in a thousand should be read attentively, our labour will not be in vain.

3. *English School.*

About the first of January I collected from fifteen to twenty boys who were anxious to learn the English language, and commenced a school; but the former difficulty of procuring a suitable teacher, obliged me, after a few months, to discontinue it. I obtained a European soldier, who understood Hindustani well, to teach for me. The scholars, however, did not like him; and one day came to me in a body and said, if I would not teach them all the time myself they would leave the school. This request could not, on account of other duties, be complied with. They consequently went off, and the school was closed.

4. *Poor House.*

Early in the season I raised by subscription 274 rupees, and built a poor-house on one side

of the original mission compound, which is capable of accommodating forty persons.

It was no sooner finished than upwards of thirty paupers entered it, and about that number still remain. They are supported by a monthly subscription, collected from the European residents of Sabathu, and are allowed a pound of flour per day with vegetables sufficient for them, and a blanket each for the cold weather. As the poor are frequently visited by their friends, the poor-house affords good opportunities of preaching, not only to the inmates, but also to the occasional visitors. It has been my practice to preach to them three times a week, and to administer medicine to the sick in all cases which I understood. The plan thus far works well, and will make a good impression on the mind of the native community.

5. *The Native Church.*

About the first of March I circulated a subscription paper among a few friends for the purpose of erecting a small church in the bazar, for native preaching, and obtained 996 rupees.

Having procured a very eligible site, I commenced building about the first of May, and hoped to get the walls up and the roof on before the rains set in; but owing to a difficulty in procuring men to bring the beams from the forest, it was impossible to have the roof put on before the commencement of the rains. The walls consequently became saturated with rain before they could be covered, and much injured. The roof was however put on and finished, but the walls being still wet the weight caused them to sink and open in several places. In this state they remained until after the rains, when the roof was taken off and the walls examined. They were pronounced unsafe by several workmen, and I determined to take down the whole building and erect it anew. But this, owing to my late bereavement and consequent conclusion to take my children home the ensuing cold season, I have not been able to accomplish. The materials are all on the ground for rebuilding the church, and as the site is the best in Sabathu for a native church, and much sought after for other purposes, the work ought to be re-commenced as soon as possible.

The actual loss which the building has sustained may be estimated at about 300 rupees.

Conclusion.

Another year's experience has not changed my views as to the desirableness of continuing to occupy Sabathu as a mission station. With the exception of Almorah, it affords greater facilities for preaching the Gospel to a larger number of natives, than any place I have seen on the hills. . . . . As we may always have one or two families in our mission who cannot live on the plains, and who might labour many years in Sabathu, it seems very desirable that we sho uld retain this station. It is surrounded by many villages and bazars, some of which are large and flourishing. In all these places the Gospel has been frequently preached, and although not an individual has openly embraced Christ, several are known to me who have renounced the worship of idols publicly, and profess to believe on Jesus. For this two of them have lost caste. They have told me even weeping, that God knows they depend on Jesus alone for salvation, and that it is only the fear of man which keeps them from becoming Christians. In this I have, after years of experience, reason to believe they are sincere. Others have told me, before the missionary came to the hills and exposed the absurdity of their Shastres and wickedness of their gods, they were perfectly satisfied with the doctrines the Brahmans taught them, and what appeared inconsistent in either, they were told by their priests to attribute to the dullness of their comprehension, rather than to their deities or sacred books; but within a few years they say a spirit of inquiry has been excited, which will progress in spite of all opposition.

This I know is to some extent true. Many of those with whom I have conversed, and to whom I have given books, have gone to the pious soldiers and officers, when they can gain access, with their books in their hands, to inquire if those things which they read were really so. Thus a spirit of investigation is, like an under current, at work among the native population of this heathen land, which will doubtless in due time overthrow the whole system of error which, as a moral incubus, has rested so long on the minds of this people.

In closing this report, I will merely allude to the removal by death, of one who, for so long a time, laboured and prayed for the advancement of Christ's kingdom among the people of the Sabathu hills. We had just begun to feel settled, after our late wanderings, and to look forward once more with a good degree of hope to many years of missionary usefulness at our endeared station, when God, in his wise but mysterious providence removed, by that awful instrument of his *wrath—cholera*—the partner of my joys and sorrows, to his heavenly paradise.

She rested from her labours on the 2d September last, and is now wearing the crown of the redeemed. She died as she lived. Even in the last conflict of nature, when her faltering tongue could scarcely pronounce the name of him whom her soul loved, she continued to preach Christ to all within her chamber of death.

The Second Annual Report of the Station at Merath.

The Rev. J. Caldwell and wife occupy this station.

The missionary operations of this station during the past year have varied but little from those of the former year. In the present report therefore, there will necessarily be exhibited a sameness with that of last year. The labours of a single missionary, and at a new station, are necessarily limited, to some extent, and in giving an account of them no lengthened report is required.

A statement of what I have been enabled to accomplish may be arranged under the following particulars.

Itinerating.

A few days after the annual meeting last year, I set out with my assistant, John Gabriel, on a missionary tour through Delhi, Coel, Agra, &c. On this tour I considered it necessary, on account of my health, to travel as far as my time and means would admit. I visited therefore only the larger towns which lay immediately in my circuit of about 350 miles. The distribution of books in some places was considerable, but in others very limited indeed. I am thankful, however, to state that in most of the places visited, the preaching of the Gospel, and conversation on the doctrines of Christianity, were patiently listened to, and in some instances with apparent interest. I was not once, as far as I remember, openly insulted, nor indeed except in a single case, did I meet with any determined opposition during my tour of about four weeks. While I found on the part of the natives less curiosity exhibited than formerly respecting our books, it appeared to me that they were less disposed to oppose the preaching of the Gospel.

Attending Fairs.

At the Hurdwar fair this year the same plan was pursued as last, except that we had preaching twice, instead of once, each day. In this department of our labour at that place, I was better prepared to take an equal share with the other brethren than at the previous fairs. In general, my missionary labours are amongst those to whom the Urdu is the vernacular tongue, and hence my knowledge of Hindi is necessarily more limited than if labouring amongst natives who use that dialect only. I therefore felt that in order to labour to any purpose at Hurdwar, where the large majority of the pilgrims understand only the Hindi, I must become conversant, in some degree at least, with that language. The brethren, Campbell, Jamieson and I, with the two assistants, John Coleman and Golok Nath, preached in turn twice each day, as mentioned above, for about ten days. In this division of our labour we were joined this year also by Mr. Thompson, of Delhi. The pilgrims who attended our preaching were, as at the former fair, generally quite attentive, and some, as at that time, appeared to be almost persuaded of the truth of what was uttered. After each service we had daily the same kind of inquiries put by some of our hearers as on the former occasion. May the Lord enable a few of them at least to become pilgrims to the Celestial City, where flows the *true* river of life. It ought to be mentioned here that I was prevented, by the occurrence of our annual meeting, from attending the other great annual fair in this part of India, held in November, at a place called Gharmukteswar or Garhmukteswar, about 30 miles from Merath. This year I hope the meeting will be over in time to allow my attendance there.

Hindustani Preaching.

Being still without a Hindustani church at my station, I have been obliged during the past year also, to hold divine service in that language in my own dwelling. The small room I have rented in the native city, serves merely for the distribution of books, and delivering discourses in an informal way to the crowds that assemble there. As heretofore I have held two Hindustani services weekly, namely, on Sabbath and Wednesday afternoons. I feel more and more the necessity of having a small Hindustani church at my station, and shall, if spared, make some efforts during the coming year to erect one.

English Preaching.

During a few months in the former part of the year, I conducted a service each Sabbath in English; but owing to the departure of a number of individuals from the station who were in the habit of meeting with us, I relinquished the regular service, and merely read a sermon to the few who still preferred to attend with us.

Daily Occupations.

These have been, I may say, the same as last year, except that I was enabled to accomplish much more, both in the preparation of my portion of the Hindustani Dictionary undertaken by our mission, and in barar labours. In the former part of the year I commenced the study of Persian a second time, but finding that the dictionary writing would occupy all my spare time, I relinquished the former. As last year I spent a portion of each day in the study of Urdu and Hindi. I also daily spent an hour or so in hearing my assistant read a portion of Scripture, and in explaining whatever was not understood by him.

Inquirers.

The Afghan mentioned in my first report, as affording some promise of becoming an inquirer after the truths of Christianity, continued for almost eight months of the year to study the Scriptures as formerly, when I deemed it prudent to withdraw my support from him. He was therefore obliged to seek some other means of a livelihood, and for this purpose set off for Lucknow with a view, I believe, of obtaining Hindustani publications from the press there, expecting to make a little gain by disposing of them again in Merath and the neighbourhood. Since that time I have heard nothing of him. On the whole it is rather doubtful whether ever he may become a true convert to Christianity. For three months past a Hindi faquir has been attending daily at my house to read the Scriptures and learn the principles of Christianity; but until he affords some good evidences of sincerity, it is not necessary to state further particulars of his case, except to mention that he has put off the garb of the faquir and assumed the one commonly worn by natives.

In concluding this brief report, I may state that, while I have not been favoured by encouraging evidences of the Lord's work prospering in my hands, I have been enabled to some extent to discharge my duty to the heathen. In the former part of the hot season I enjoyed good health, and as already intimated, was enabled to accomplish much more in the same time than at any former period. After the commencement of the rain, however, I regret to state, that on account of ill health, I was quite incapacitated for active labour, nor indeed after the termination of the rainy season, for some weeks, was I able to sit to write or study for more than half an hour at one time. Notwithstanding, I desire to be thankful to the Lord that I have been permitted to accomplish any thing, however little, for the advancement of his own cause in this land of delusion and death, and humbly, yet earnestly, implore his blessing on my feeble efforts.

India: Furrukhabad Mission.

Sixth Annual Report—Station at Mynpoory; 1845.

Concluded from p. 66.

The report of the station at Mynpoory, connected with the Furrukhabad Mission, was prepared by the Rev. J. L. Scott. He and his wife were the only missionaries at that station. Since this paper was drawn up, as our readers have been informed, Mr. and Mrs. Scott have been transferred to the station at Futtehgurh, and have been succeeded at Mynpoory by Mr. and Mrs. Walsh. This report is dated October 1, 1845.

I have but little to report in regard to the station at Mynpoory. It may be truly said of our operations here, that "the kingdom of God cometh not with observation." We only know that *the seed*, a little of it, is sown, but *how*, or *when* it will spring up and bear fruit, we cannot tell. For this we wait the operations of nature; or rather, we depend upon the promises of God for the result. It is sown in weakness, but it will, we are sure, in due time, spring up unto glory.

In the way of *preaching* the Gospel to the heathen, a little more has been done than was during the last year, but still not near so much as I had hoped, and purposed. This is owing partly to my own indifference, and negligence, and partly to the circumstances in which I am placed. When I go to the city in the morning I feel that the school demands my care and time; and when I get through with that, it is frequently so late and hot that I am obliged to hasten home. Still something has been done in this department of labour, and a large number of books and tracts have been distributed. I have generally endeavoured to preach twice during the week in the city, and have sometimes gone out to the villages, which, in the neighbourhood of Mynpoory are small and insignificant. No perceptible change in the attention with which the people hear the Word is observable, except as the novelty has worn off, the crowd is not generally quite so great. Very little opposition has been experienced, and in general the people go away apparently unconcerned as to the truth or falsehood of what they have heard. The fact is, it is not so much *Hinduism* as *Infidelity*—the infidelity of the heart—an utter indifference in regard to future and spiritual things that we have to contend with: and it is for this reason that the Spirit of God is so necessary to our success. We are sure that his influence will be granted, and we are encouraged to believe that the time is *not far distant*, when many will inquire of us, "Men and brethren, what shall we do to be saved?"

The native catechist who was employed about the first of last October, remained with me eight months and a half, and during that time I had no fault to find with him. But it was then ascertained, by means of other native Christians, that he was an unbeliever in the truth of the Christian religion, and that he had on several occasions, spoken out his mind very freely. This charge was in the judgment of the Mission fully sustained by the evidence, and indeed he confessed nearly as much himself. He was accordingly dismissed, and has not been heard of since.

The *School* continues very much in the same state as when reported last year, and is, on the whole, encouraging. The average number of

attendants has been 100, or a fraction over that number. The boys are making gradual progress, but the frequent holidays and other causes render the attendance of many very irregular. It is hoped that the amount of subscriptions will still be sufficient to carry on the school, and that it will not be necessary to draw on the funds of the Board for its support.

The building of a mission house has been commenced, and will occupy a good deal of my time for some months to come. It is hoped that it may be so far completed as to be habitable by the setting in of the next hot winds.

In conclusion, I would say that I trust the Committee will not forget that this station needs strengthening, as soon as possible. It is now probable that brother Walsh will remain at Futtehgurh, and there is scarcely a prospect of my having a fellow-labourer until one arrives from America. In sending out the next reinforcement, therefore, it is earnestly desired that the Committee will remember *Mynpoory*.

India: Allahabad Mission.

Annual Report—Works Published in 1844-5.

An abstract was given on page 75 of the issues of the press connected with this mission. We now insert the particular statements contained in the following table:

NAMES OF WORKS.	No. of pages.	No. of copies	Total No. of pages.
In English.			
An Investigation of the True Religion, by the Rev. W. Smith.	332	500	166,000
English Preface to a Sanscrit Work, by J. Muir, Esq.	12	100	1,200
An Address to Students, by J. Muir, Esq.	8	200	1,600
Geneva and Oxford—D'Aubigne.	54	500	27,000
In Urdu—Roman Alphabet.			
Pilgrim's Progress, translated by Rev. W. Bowley, 2d ed.	136	2,000	278,000
English Instructor, No. I.	63	1,000	36,000
In Urdu—Persian Alphabet.			
Pilgrim's Progress, as above.	192	2,000	384,000
The Trinity, by Rev. J. Wilson, 3d edition.	56	5,000	180,000
Answer to Saulat uz Zaigam, by Rev. J. C. Rankin.	160	2,000	320,000
Lord's Supper, by Rev. J. Wilson, 2d edition.	48	3,000	144,000
A Short Comparison of the Bible and Koran, by Mr. Kalbeeer.	60	5,000	300,000
In Hindi—Kaithi Alphabet.			
The Sin of Idolatry, by Mr. Schorisch.	16	5,00	80,000
The Plan of Salvation, do.	20	5,000	100,000
The True Incarnation, do.	16	5,000	80,000
Ten Commandments, with Proofs, by Rev. J. E. Freeman.	52	5,000	260,000
Who is Righteous? by Mr. Schorisch.	32	5,000	160,000
Exposure of Hinduism, by Dr. Wilson.	52	5,000	260,000
Genesis, and 20 chapters of Exodus, (for the Calcutta Bible Society.)	276	5,000	1,380,000
In Hindi—Nagari Alphabet.			
Exposure of Hinduism, by Dr. Wilson.	48	5,000	240,000
Remedy for Guilt and Power of Sin.	12	5,000	60,000
	1690	66,606	4,485,400

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

Continued from p. 99.*

June 3, 1845. On Saturday, May 31st, Dr. M'Cartee was called to see a woman in the country, who had poisoned herself by taking opium, but she was dead before he arrived. It seems she was the concubine, or second wife, and had a quarrel with the first wife, which led to her destroying herself. This evening, another case of poisoning occurred but a few doors from our residence. In this case, he was in time, and some sulphate of zinc soon relieved the man's stomach. The cause was a quarrel with some of the neighbours.

Yesterday and to-day have been wet and cold. Thermometer down to 64 deg., which is eighteen degrees lower than it was the day before.

June 5. Reading in the Kea Paon, or "Family Jewels," I came across the following sentences, which are rather remarkable. "If your parents treat you with unkindness, or even do what is wrong, you must still, with the utmost quietness, submit. And if they will not hear your attempts to correct their errors, you must not become angry, and scold them; but bear it in silence. For, remember, that below the skies, there is not such a thing as a father or mother that does wrong. Your father is *heaven*, and your mother is *earth*, and where is the man that dares to contend with heaven and earth? Is it right to do so? Therefore, it was well said, by an ancient sage, 'Although a father should ill-treat his son, yet must not the son cease his filial obedience.'" The following sentence is equally remarkable. "Let not your love for your wife and children prevent your paying all due respect to your parents. Should your wife and children die, you may yet procure others; but if your father and mother depart, whence will you replace them?" Kea Paon, vol. i, p. 6. The sentiment of this last line must remind the student of history, of the saying ascribed to a Persian lady, whose whole family had been condemned to death. The monarch, permitting her to save the life of any one she chose, she

[* A part of this Journal has failed to reach us. The part now inserted is marked as a *third* communication. ED.]

selected a brother. On being asked why she had not rather chosen to save one of her children, she replied, "I may have other children, but another brother I cannot have."

To-day being the first of the Chinese month, several people have come to worship at the temple. Several travelling monks assist at the devotions. Among the worshippers were some respectably dressed females, one of whom took her little child, that knew not its right hand from its left, and making it kneel before the idol, taught it to lift its hands and worship.

June 7. Another case of opium poisoning to-day. It was a young man who could not collect money to pay his debts on the fifth of the month, (when, according to custom here, all debts must be settled.) The application for assistance was too late, as he was dying when Dr. M'Cartee reached the house.

June 16. A visit from sundry official persons, and some scholars, to-day. They were civil, very inquisitive, and not at all backward in asking for any thing they took a fancy to. One of them requested a few sheets of writing paper, as a curiosity, and when I took out half a quire, meaning to give him a sheet or two, he held out both hands, and took all, exclaiming, "Oh, thank you, thank you!" We gave them tracts, several of which were printed on our own press, with the Parisian type. They expressed much pleasure at the beauty and clearness of the type, as I have more than once or twice heard scholars do, when they opened one of our tracts.

June 18. An animated discussion with my teacher to-day on idolatry. He is the most zealous defender of their idolatrous rites that I have ever met among the Chinese, and does not, as most of them do, assent to every thing that we say on the subject. According to what he says, idols were not formerly worshipped in China, nor are they now, by the literati, who pay their adoration only to the souls of the deified persons, and not to the images. When pressed in argument, he admitted that it was of no use, except to show reverential feeling, for the souls of the idols being in heaven, could not hear or enjoy the worship paid to them. At last he confessed that it was only "long established custom." I rejoiced to be able to tell him distinctly, that it was only by renouncing all idols, believing on Christ, and worshipping him, that any man could be saved.

It is curious to see how they use the same arguments in favour of their worship, which the Roman Catholics urge for the adoration of the saints. Among other things, he said that it was better to worship heroes, and such like, because God is too great to be troubled with our prayers, and therefore, we must approach him by means of persons greater than ourselves. When asked if there were any good and sinless men on earth, he replied with emphasis, "There are few indeed!" When asked, "Did you ever see one?" he replied, "*Never.*" At this point he seemed to feel uncomfortable, and admitted that man's natural disposition is not good—though he was hardly willing to say this, without some qualification.

June 19. Another long conversation with my teacher, on religion, in which I could not but admire his independence. He freely admitted the difference between Christianity, and the religion of China; but unlike most Chinese teachers, he would not compliment me, by saying that ours was the best. He listened with interest, while I spoke of the way of salvation, through the sufferings and death of Christ. Oh, that he were himself a Christian! He is acute to detect the inconsistencies of professed Christians, and asked some questions to-day, respecting some, which were hard to answer.

The Sz' family are in a good deal of trouble, from the youngest brother having borrowed money, which he is now unable to repay. The creditor insists on immediate payment, and the young man, in despair, attempted to kill himself to-day, by swallowing opium. The timely application of remedies saved him; but the whole family are in great distress. By Chinese law, all the brothers are responsible for each other, and for the father's debts; but the father is not responsible for the debts of his grown-up sons.

June 21. Went into the main building of the temple to-night, and found all the monks busy at their devotions. Some person was making an offering, and his gifts were spread out in order before the idol. Fourteen candles were burning. The old abbot was beating the drum, and twelve monks, (more than half of whom were visitors,) were chanting from the *Shangteking*, or Classic of the Supreme Ruler. Each wore a long yellow, or orange coloured robe, fringed with black, and read from a copy of the book beautifully written with red ink. They chanted, beat their bells and blocks of wood, knelt, and rose again, and bowed their heads. Oh, how melancholy to see it! Some of the monks were old and grey-headed. One was young, with the ruddiness of boyhood still on his cheeks. I thought of the command, "Thou shalt not bow down unto them—" and my heart sank within me, as the question rose, "How long, oh Lord, how long?—" Will this kind go out except by prayer and fasting?

June 26. Several conversations with my teacher, of late, on religion, which seem to have made some impression on him. He was much struck with the idea of missionaries coming here, not to make money, but simply to teach religion, and after a pause, said seriously, "It requires great faith to do all this. I don't think our Chinese would do it." Giving him an account of my being shipwrecked some years ago, he

was much interested, and remarked, "Truly, you would not have escaped, if Jesus had not preserved you."

July 1, 1845. The warmest day we have yet had. Thermometer at 91 deg. for a while, and now, at nine o'clock, P. M. at 88 deg. Little wind, and weather very damp. It is what the Chinese call the *wang may teen* (or yellow plum season, because the plums are then ripe,) when the atmosphere is so overloaded with moisture, that even when the sun is shining, the stone and wooden floors are as damp as if they had but lately been scrubbed, and had not time to dry.

July 3. The first sentence of the *San tzz king*, (the first book read by children in the schools,) asserts that "man's disposition, originally good, becomes depraved by habit." The following sentence, however, from the *Kea Paon*, or Family Jewels, asserts a different doctrine. "In all the world where is there ever a good man born? All, by education alone, become perfect. Where is there ever a bad man born? All from want of education become bad. The gem uncut is but a useless gem. To what purpose can it be applied? The field unwatered and untilled, is but a weedy waste. How can it produce abundant and mature harvests?" Vol. I.

July 6. Sabbath. Greatly disturbed in our morning worship, by a number of Chinese carrying alum, the property of a *Christian* merchant, out of a neighbouring store-room, to load a ship, the property of a *Christian* owner. Verily, there is but little fear of God in the eyes of many who do business in this heathen land. Alas! for our work among this people, who know not how to distinguish among the professed and the real followers of Christ.

Very rainy, damp weather for some days, and so cold, (notwithstanding the heat a week ago) as to render thick clothes and woollen stockings comfortable. But it is the last, probably, of the cold weather for a while.

July 10. Warm weather now.

July 15. A visit from some inferior officer to-day, who had nothing to distinguish him, save a beautiful silk dress, and long nails. The nail of one of his thumbs was more than two inches long, and two of the fingers on the same hand, had nails nearly as long.

July 19. Being the 15th of the Chinese month, there was a great crowd of men and women in the temple, and the house was filled with the smoke of the burning incense.

July 21. The vanity of my teacher is not a little amusing. To-day he was speaking of the Chinese teachers, employed by the foreigners in Ningpo, and with much coolness, remarked, "Among them all, there are only two good ones. One is old Mr. Sz', and the other is myself."

July 24. Had a visit to-day from a Mr. Lefevre, a French Roman Catholic missionary, who has spent five years in Keangse, one in Nankin, and three in Macao. He seems to be about fifty-five years old, and is now on his way to Tartary, to take charge of their theological school at Siwan. He speaks Chinese, (the court dialect,) fluently, and tolerably well, but with rather a French accent. As he knew no English, and I but little French, we talked together in Chinese. He goes first to Shanghai, there changes his garments, and puts on a queue, with Chinese spectacles, to conceal his eyes. From Shanghai he goes by the grand canal, and expresses no fear of being detected on the way. Though he speaks fluently, he knows but little of the written language, not being able to write so common a character as *Kung*, (noble,) which he has occasion to use every day.

He speaks in the highest terms of Mr. Ramaux, Roman Catholic Bishop of Keangse, and says he speaks Chinese better than even his own language. (I have since heard that Mr. Ramaux was lately drowned in Macao. From some of his letters, I had formed a good opinion of him.) The Roman Catholics in China call their priests *Shin foo*, (spiritual fathers,) and the bishops *Choo Keaon*, (lords of the religion.)

July 25. Went into the temple with a bundle of thirty or forty gospels and tracts in my arm, and found many worshippers. Presently some came and asked what books I had. On giving one away, there was instantly a crowd of eager applicants, and in a few minutes all were disposed of. A hundred more would have been taken, if I had thought fit to give them; but it seemed better to stop while they were eager for more, than to give them to satiety.

July 28. This is the birth-day of the god of thunder, though, as my teacher laughing, said, "No one knows how old he is." A crowd of men and women were in the temple. My teacher says, "Most of the worshippers are women, who greatly fear the thunder, though there are some men. The women like these worshipping days, because it gives them an opportunity to see, and to be seen in their fine clothes,—and most of the men who come, come to amuse themselves, and look at the women." Among the crowd of the common folks, there were many men and women in silks and embroideries. Stalls were at every corner, where men were selling candles, incense sticks, and paper for offerings. The temple was full of smoke; and the crowd, together with the smoke and the burning paper, renders the place almost insupportably hot. I took some forty or fifty tracts, but the crowd was so great, and the eagerness to get them so excessive, that there was little satisfaction in distributing them.

Some were torn out of my hands, and I was in a profuse prespiration when it was over. The crowd that came to get them, was principally of the "baser sort," for the better dressed, (and probably better educated,) did not care to mingle in the crowd. Their eagerness for tracts, was not because they were Christian books, because they would have taken copies of the "Age of Reason" just as readily, or books in any other language. As a general thing, such indiscriminate distribution is not advisable. The people take them eagerly at first, because they are given by foreigners; but to circulate them too liberally only makes them cheap and worthless, in the eyes of the people. As an assistance—to give a tract where we have previously spoken a word of exhortation, or to send a few where we ourselves cannot go—tracts are invaluable; but every day's experience only deepens the conviction in my heart, that the personal *oral preaching* of the Gospel, is *the* means of God's appointment, and the best adapted to spread the truth abroad.

In the *Kea Paon*, vol. i, line 562, is this sentence. "Ancient men have well said, 'A relation afar off is not so good as a neighbour that is near.'" Almost word for word with Prov. xxvii. 10. "Better is a neighbour that is near, than a brother afar off."

My teacher was greatly shocked to-day, when I said that "Abraham was the friend of God." "How can it be?" he exclaimed;—"how can a man be the friend of God; for a friend implies equality. Such a thing ought not to be said." These poor heathen have little idea of the exceeding grace and condescension of God. The other day, talking with him, he advanced the sentiment, that the affairs of the world to come being beyond our personal observation, are of no importance to us; that if we attend to our own business in this life, the future may be safely left to take care of itself. In confirmation of his opinion, that the future world is entirely beyond our knowledge and concern, he quoted the saying of Confucius, "Not knowing even life, how can we know death?" How truly it was said of Christ, "He hath brought life and immortality to light through the Gospel;" for they were not known before, and are not known where the Gospel is not heard.

LETTER FROM DR. D. B. M'CARTEE: DATED AT NINGPO, NOVEMBER 1, 1845.

Health of mission families—Press—Schools—Religious Services—New Baptist Missionaries—French influence—Roman Priests—Chinese Mohammedans—Jews—Insurrection at Fungtoo.

By the blessing of God, during the past month we have all enjoyed good health, excepting Mrs. Cole, who has been quite ill, but has now regained, in a good measure, her usual health and strength. The weather, after a long continuance of unseasonable rains, has become very pleasant, and the mornings are frequently cool enough to render winter clothing agreeable, although in the daytime it is generally quite warm. At no time during the past summer, has the heat been so great as it was last year.

Mr. Cole has finished printing Milne's Sermons, and has within the past month also set up a tract, entitled "A respectful admonitory discourse on the true and the false, and on men and things," beside printing some circulars for some persons at Shanghai. He is now engaged in setting up Keying's "Memorial to the Emperor on the subject of Christianity;" to which is appended a summary of the doctrines of Christianity; and another tract or catechism, entitled "Easy instruction familiarly explained," to which is appended a collection of prayers and hymns. This last we use in the schools.

The school in this place is doing well; the scholars eighteen in number, of whom five or six are still on trial, and the rest are bound to us for four, six, and eight years, according to their ages and advancement in their studies when they came to us. Mr. Lowrie, who has just returned from Chusan, reports that Mr. Loomis is succeeding extremely well in his school there, and that the scholars, ten in number have made great progress for the time they have been under instruction. Preparations are making for the surrender of Chusan about the latter part of February next, but Mr. and Mrs. Loomis will remain, if permitted to do so.

A weekly service is kept up in Chinese, both at Chusan and in this place, and the number of attendants here on each Sabbath is about twenty, exclusive of Miss Aldersey's school of girls, and the boys' school connected with our Mission. We endeavour, as well as we can on these occasions, to show our auditors the folly and insufficiency of their worship of idols, and observances of rites, and to exhort them to true repentance and belief in Him who is exalted a Prince and a Saviour, who alone can grant remission of sins, and happiness in this world and in the world to come. It is true, that as yet we speak but "with stammering lips and another tongue," yet as the preaching of the word is the means which he has appointed, and we know that it is "not of the will of man, but of God," that souls are born again, we humbly hope for His blessing upon the means employed.

Dr. Macgowan [of the Baptist Mission,] has received intelligence that two missionaries with their wives, from the English Baptist Board, are now on their way to this place, and I believe two more will be sent soon to China, though

not to this station. The first two, I believe, are Armenian Baptists, and the two who are to follow are Calvinistic. From Mr. Milne, we have no recent intelligence, but his friends here think that he is now on his way to China, and will probably be stationed at Shanghai. The French ambassador, M. Lagrene, with his family and suite, paid a visit to this place during the past month. Through the influence of Mr. L., the ground on which was formerly a Roman Catholic chapel, has been restored to them, and the houses which had been built upon its site, have, by order of the Mandarins, been pulled down. There are now, I believe, three or four Roman Catholic priests in the city; some of them native Roman Catholics from the province of Sz'chuen, and the others Frenchmen. Of course they do not come near us, and as they all wear the native dress, and keep comparatively quiet, we know very little of their movements. From ———, I learned the fact of their being here, and that they (that is, those of them from abroad,) are Lazarists, who, he says, have all the intolerance of the Jesuits, and none of their science. It remains yet to be seen whether they or we will be more embarrassed by the operations of the other.

I had a long and interesting conversation, a few days since, with the Mohammedan Mufti in this place. He is a very intelligent man from the province of Shantung, and reads Arabic fluently, although, strange to say, he cannot read Chinese at all. I have been several times into the mosque, or Le pae tang, (Worship Hall) as the Mohammedans here call it. The walls inside are covered with inscriptions in Arabic characters, and in one corner, elevated on a platform with steps going up to it, is a *Wan Swy* tablet, as it is called, with the inscription—"The Emperor, myriad years (living, or ever living,) the ever, ever living." On a previous visit I asked him what was meant by the presence of that tablet; he said, "O, it's the infidel king," *i. e.* the Emperor, and explained that it was put there to avoid suspicion of disloyalty; since, all the temples here have one of these tablets placed before each of their principal idols, so that in worshipping the idol, the Emperor is also worshipped. The Mufti, however, observed, that they did not worship this tablet, neither did they place it in the sacred part of the building, where the Koran is kept, but in a corner of the mosque. As I knew that there were a number of Mohammedan mandarins, and that all the mandarins are at certain times compelled, as a part of their official duty, to worship idols, I asked the Mufti how they could do this without being guilty of idolatry; he said that it was true they were obliged to bow down before the idols, but that they turned their faces to one side, which he seemed to think was a justifiable deception, and sufficient to save them from the sin of idolatry. Having lately read a work on the Jews in China, I asked the Mufti if he knew anything of a sect called Zeaon kin keaou, or "the sect that cuts but the sinew." He at once replied in the affirmative; and remarked that they were very ake the Mohammedans, not worshipping idols, lielieving in one God, not eating swine's flesh, and in using a form of prayer before killing any animal for food. He said that there were still Jews in Kaefungfoo, in Honan province, and that the synagogue there erected many years ago, was still in existence. He asked if I was a Roman Catholic, to which I replied that I was not; that they worshipped saints and images, which I did not, but worshipped God alone. "Why," said he, "you and I then are almost exactly alike—we do not worship saints, not even Mohammed, but only Allah." He knew something of the history of Abraham, whom he called Iberahemi; and said that he was a greater saint than even Mohammed himself; but of Ishmael and Isaac, he knew little more than their names. He told me the Mohammedans in Ningpo numbered twenty-five families, but lamented their indifference and carelessness in matters of religion, and their neglect of the Sabbath, (which in their calendar comes on our Friday,) and praised our strictness. On my leaving, he promised to come and see me, and to bring with him one of his sons, a fine little fellow of 12 years old, who reads both Chinese and Arabic.

A subject of great interest in this city, and which forms a daily topic of conversation, is the insurrection at Funghwa, a town about twenty miles from Ningpo. The provinces of Fohkeen and Chekeang, are united under one Tsuntuh, or Governor, with a Fooquen, or Lieutenant Governor, for each province, who reside in the provincial city or metropolis of their respective provinces. This province, Chekeang, is divided into four circuits, over each of which a taoutai, or intendant of circuit, presides. The circuit in which Ningpo is situated, also includes Shaouhingfoo and Taichowfoo, over each of which is a chefoo, or prefect. The department of Ningpoofoo is subdivided into six heens or districts, with a cheheen or magistrate over each. These six districts are the Yinheen, in which the city of Ningpo is situated, including a tract of country 59 miles in length by 20 in breadth, to all parts of which we may go without any notice or permission being necessary; Tszkhe, including a walled town of that name about 12 miles from this city, on the north branch of the river; Funghwa, also including a walled city of that name, on the southern or eastern branch of the river; Chinhai, lying about the mouth of the river, including a strongly fortified town of the same name; Keangsan, lying to the south-east of Chinhai; and Tinghai-heen, including Chu-

san, Pootoo, and the neighbouring islands. It appears that very oppressive taxes have been levied for sometime past, and that the inhabitants of Funghwa, within a few months past, refused to bring in the tax; whereupon, by order of the chefoo, three literary men to whom the collecting of the rent was committed, or rather upon whom it was imposed, were seized and put into prison. This greatly enraged the people, and at the heen or district examination which took place on the 19th of September, the candidates, as soon as they were shut up with the cheheen in the Literary Hall of the district, refused to be examined by him, but rushed on him in a body and beat him severely. Another cheheen was appointed to supersede this one, who had proved himself incapable of governing the people, and a mandarin named Chang, an acquaintance of mine, who acted as deputy to the taoutai, was sent to pacify the people and bring them to terms. Mr. Chang, however, lacked prudence, and carrying himself very haughtily towards the people, he was seized and beaten, and was glad to make his escape with his life. Affairs having got to this pitch, a detachment of 1200 troops was sent to intimidate the rebels, but were decoyed into the city by the people, and a large number made prisoners—a colonel and about a dozen privates killed, and the rest made their escape to Ningpo—all of them without their fire-arms, and between two and three hundred severely beaten and wounded, so that Mr. Yoan, the French surgeon, doctor Macgowan, and myself were kept busy for several days in attending to them. Great consternation was excited in this city on hearing of the defeat of the soldiers, lest the rebels should march and attack this city in order to make prisoners the taoutai and the chefoo, against the latter of whom they uttered terrible threats and denunciations. The gates of the city were closed soon after sunset, and the south gate, which is in the direction of Funghwa, was not only closed, but barricaded with earth; guards were stationed upon the walls, and despatches were sent to the Lieutenant Governor to acquaint him with the state of things, and request assistance to defend the city. Troops from the neighbouring towns soon arrived to the number of 10 or 12,000, and our city for sometime presented rather a warlike appearance. The walls were covered with tents, and the soldiers were daily exercised on the various parade grounds in the city. The excitement however has in a great degree subsided, and the rebels seem heartily desirous of compromising the affair. The lieutenant governor, however, who arrived in town from Hangchowfoo on Monday last, would listen to no conditions, unless three persons, who were active in fomenting the rebellion, were given up; threatening, in case of non-compliance, utter extermination to the rebels and the destruction of their town. It is not known yet what is the nature of the despatches which his Excellency has received from the Emperor, but as the 9th of this month is the birth-day of the Emperor's mother, and great rejoicings are to be made on the occasion, it is hoped that clemency will be shown to the rebels upon their submission to government. So the affair remains at present. The chefoo Le ta laou yay and Chang laou yay, the mandarin mentioned above, have both been suspended from office for the time being, and probably will be degraded if not still more severely punished for their injudicious measures, which drove the people to rebellion. The inhabitants of this city and its neighbourhood are very quiet, well-disposed people. We have reason to thank God that the lines have fallen to us in such a pleasant place, for it is the unanimous opinion of all those who have visited the different ports, that in none of them are the people so peaceably disposed, or foreigners enjoy greater liberty or security than in Ningpo.

China: Amoy Mission.

JOURNAL OF DR. J. C. HEPBURN.

Chinese New-Year's day—Boats and boat races in the harbour—Reverence for Confucius and his writings—Emigration from China.

Amoy, June 5, 1845. This is the first day of the fifth month of the Chinese year; it answers to the first of our May; and what is a singular coincidence in a people who are our antipodes in almost every thing, they observe it also, though not just after our fashion. They stick a branch of an evergreen in the bows of every junk, and in their houses; this, they say, is in commemoration of the death of a virtuous officer, who was unjustly ordered by the Emperor to jump into the sea in proof of his innocence of a crime of which he was accused. The Emperor afterwards repented, and ordered this day to be thus observed.

June 12. For three days past our ears have been stunned by the noise of multitudes of people, who seem all of a sudden to have broken loose from the land, and taken to spending their afternoons on the water. The harbour in front of the city, has been crowded with boats of almost every size and description, full of men, women, and children, dressed in the best and cleanest clothes, amusing themselves by sailing, or rather being rowed, up and down the harbour. During this time, each afternoon, there have been boat races, called by the Chinese, "pe-leng-chun"—literally, "crawling of dragon boats." They are long narrow boats, the side,

of which are painted with dragons, each containing about thirty men, stripped to the waists having each a paddle. I believe there is no betting. According to Chinese custom, each boat has a gong, which they beat most energetically. The people have attached some superstitious notions to looking upon these races—they say it brings health to their families.

The Chinese attach something of the same kind of reverence to the books of Confucius, that the ancient Jews did to the Scriptures. If in any way an error has crept into the text, instead of correcting it, which they would not dare to do, they point it out in the commentary. They say that Confucius could not make a mistake; if such a thing occurs in his writings, it must be from the carelessness of succeeding transcribers—yet their reverence for the sage keeps them from making any alteration in the text. They regard Confucius as having arrived to perfect virtue—or in other words, to perfect holiness, in the Chinese sense of that term—which, indeed, is very defective, when compared with what the Scriptures include in it; for it leaves out almost entirely our duties to a Supreme Being—having reference only to the duties of man to man; or as they are called, of the second table. In our intercourse with the people, we are constantly compelled to put Confucius in his proper place, as a wise and patriotic philosopher, and to show wherein he differs from Jesus Christ, for the Chinese are ever jealous of his honour, and disposed to place them on the same level, if indeed they do not boldly assert his pre-eminence. We generally confound them by declaring, and when we can, proving, that Confucius, like all other men, was created by Jesus Christ, who was God manifest in the flesh, and that Confucius can no more be compared with Him, than the thing made can be compared with him that made it. And as the Chinese are by no means of a metaphysical turn, or given to disputation, this is sufficient to end the controversy; though they are no more convinced in the end than they were before. None but the Spirit of God can make this plain to their minds, and truly convince them. When the Chinese read the Scriptures, they are very fond of making quotations from their own classics, of parallel passages—to say that, "this verse is just as Confucius or Mencius says," &c. These quotations are often very much to the point, and, indeed, give us great advantages in illustrating the meaning of the Scriptures. Indeed, if a person wishes to be an acceptable teacher to the Chinese, he must study their standard books, and be able to use them with facility, as weapons of offence or defence—and often to meet them on their own ground.

There is a great emigration from this port to the various islands of the archipelago. Almost every ship which goes to Manilla and Singapore, carries from one to two hundred, and more, emigrants, besides the large numbers which go in their own junks, not only to the above mentioned places, but to many others. A French ship, a few days ago, sailed with a large number of Chinamen for the island of Bourbon, which is much farther from their homes than they generally go. She came here expressly for that purpose. It seems they need labourers on their sugar plantations, in which work these men are to be employed. They receive, I hear, two dollars a month wages, and their passage to and from that place, free of expense. The poverty of these people at home, and the difficulty in getting a subsistence, make them willing to go to any place, where they will have enough to eat, and something over to bring back with them, for they all look forward to returning home, when they have made something, though few of them ever do. The emigration is larger from this province than any other—and perhaps more sail from Amoy than any other port.

EXTRACTS FROM A LETTER OF THE REV. H. A. BROWN: AMOY, NOV. 25, 1845.

Notices of a visit to some places near Amoy.

The incidents mentioned in the accounts here given of a short excursion from Amoy, will serve, in part, to show the nature of the missionary field and work out of the large cities. When our brethren have acquired the language, these tours will prove highly useful in China, as in India, for the dissemination of divine truth.

Yesterday, in company with Mr. Pohlman, and two gentlemen connected with the French Embassy, I paid a visit, which we have had in view for some time, to one of the most elevated peaks in this neighbourhood, called the Lam thai bu, or Southern Great Warrior. This hill lies directly south of Amoy, on the mainland, distant about eight miles, across the bay. The height is over 1700 feet, and of steep ascent. We landed at the foot of the hill, at a small village, the people of which received us, of course, with great interest, but also with great kindness. After giving several tracts, or portions of the New Testament, to respectable looking old men who were readers, we took a guide, who led us by a circuitous route, in order to give us the advantages of a gradual ascent, up a wild and rocky valley, behind the mountain. The path, for some distance, was on a dyke, raised to gain from tide-water considerable tracts for rice fields, from which the second crop of rice had, for this season, been taken. Leaving the dyke, we entered the rocky valley, down which a torrent of considerable strength was tumbling and roaring. The appearance of the

rocks in the bed indicated, that in seasons of much rain a very large body of water finds egress, by this channel, to the bay, and a rougher water-course it would be hard to imagine.

About half way up we came upon a little village of a dozen families, in houses very closely clustered together, some with tile, and others with thatched roofs. Around were many ricks, or square stacks, very neatly built, of grass, and some of pine shrubs, cut from the hills, to be taken to market for fuel. We, of course, inquired here for readers. We saw one old man, of sixty or seventy, and several females, none of whom exhibited any fear. In answer to our inquiries, we received the strongest expression of the fact that not a single reader was found in the hamlet. It was a secluded spot, and we hoped to leave a little light there, to lead some one, by the blessing of God, to a knowledge of Christ, but we could not.

Above this village the valley was divided, receiving tributaries from various points, and affording considerable ground more or less favourable for cultivation, which is accordingly all terraced and used for rice and other productions.

From one of the villagers, whom we took as a guide a little beyond it, we received information that the number was about fifty, and that of the female children, some they saved, and some they destroyed. In answer to the question, as to what proportion were destroyed, he said if a man had eight he would destroy *four*. He told these things with an air of perfect indifference, though evidently with sincerity.

Beyond the hamlet, our path was more steep up the side of the mountain, away from the stream. Near the top was a level space, and here we found a small, but neat temple, of substantial workmanship. In the first apartment of this, immediately in front of the shrine, but lower by a few steps, was a wind-mill for cleaning rice, very much resembling the one in common use in the United States. It had just been in use, and of course that apartment resembled a barn, more than a temple, except that the "Three Precious, or Golden Buddahs," finely gilt, and as large as life, with the altar and all the accompaniments of the Buddhist worship, were in full view. We found but one priest, a young man, with whom we left a tract. A couple of houses for residence were connected with the temple. We had to climb but a short distance further to reach the Pagoda. This we found to be a granite structure, very solidly and neatly built, but with no ornament, except the curved projections at the corners, at the termination of each story. It was square at the base, and sixteen feet on each side, and having seven stories. In the interior was only sufficient space for a spiral ascent, by means of blocks of stone projecting from the wall, and by these we ascended to the top. The view gained from the site of the pagoda, well repaid us for the toil of the ascent, and gave us a very satisfactory knowledge of the geography of the neighbourhood. To the east we looked far out to sea, to the north beyond the island of Amoy, towards Tang ona; to the N. W. and W. up the bay towards Chiang Chew, and to the S. W. S. and S. E. down upon extensive, well cultivated, and densely populated valleys, among the hills. All these people speak the Chiang-Chew dialect, but readily understand one who speaks the Amoy.

At a short distance we found the site of an ancient monastery, or temple. The ground was strewed with whole and broken columns, and other parts of the building. On the face of a rock close by, was an inscription which we could not read, and on the top, the foot print of a god. A shallow cavity had been found there, bearing a rude resemblance to the print of the human foot, which, by a little amendment of shape, and the addition of toes, made a well shaped print of four feet in length, and twenty-three inches in width across the toes. The Chinese with us understood very well how much of it was artificial, and did not seem to regard it with any superstitious reverence. We descended on the side of the hill towards the bay, to a large village. Here we found some readers, to whom Mr. Pohlman gave some books, and to the company at a temple a few words of oral instruction. This temple was in an advanced state of repair, and exhibited the most elaborate ornament on the roof, and in the interior, which I have any where seen. The roof was profusely set with rampant dragons, and collections of warriors on horseback, and other representations. When new, these have a fine appearance, but must soon lose their beauty, as their composition appeared to be very unsubstantial. The sculpture about the building, and especially two granite columns in front, about ten feet high, excited especial attention. Each column had a dragon twisted about from top to bottom, in very bold relief, and of fine workmanship. A profusion of wood carving adorned the roof in the inside, the various supports being carved into dragons, or other representations. The shrine was not yet prepared; but if it and the idols be furnished in the same style, the whole must make something more than usually splendid, of the kind. It will be a great day when the idol gods shall be set up in their new abode, to receive the homage of the benighted crowds of that and the neighbouring towns.

. . . . It was gratifying to hear, by the late arrivals of papers, that the Foreign Mission and other Boards of our Church, were able to close the year with their treasuries in a state so favourable. But we have heard nothing of reinforcements to any of the missions, *i. e.*, of per-

sons accepted for any of the foreign stations, to sail in the course of the summer. Many, very many more, are certainly needed in the different accessible parts of this field. And before we, much less those yet to come, shall be able to go out freely, (I mean with a free command of this language,) wider fields will be open, without reasonable doubt. Our hopes of entire triumph must, of course, rest upon the qualification of native preachers, as the work progresses; but these will be raised up the more rapidly, and be the more efficiently superintended, the more we have of foreign workmen.

African Mission.

SINOE: EXTRACT FROM A LETTER OF THE REV. T. WILSON: JANUARY 28, 1846.

View of Missionary Labours—The People of Fishtown.

The Sinoe mission is at this time as prosperous as might reasonably be expected. My school for the children of colonists, is better attended than it ever before has been. My Sabbath-school is at this time very interesting. And my school at Fishtown begins to convince me, that I have not laboured in that field altogether in vain. I have recently had two very interesting interviews with the Fish people. In these interviews I did not attempt to preach to them any thing like a regular sermon, but I set before them important truths, and suffered them to make such answers as they thought proper. I tried to enforce the fact, that their inferiority to the colonists, and the white people that they had seen, was altogether owing to their not having the Bible, and that the truth of the Christian religion is amply proved by the advantages it gives its possessors over all who do not possess it. They seemed more willing to hear the truth than I had ever before seen them, and they said that they often wished to have fine things like the white people, but when they earned money their fathers take it away from them, and thereby forced their old heathen customs upon them. This, I believe, in some cases is true; it is evident that they are not looked upon as men acting for themselves, till they are about 40 years of age. The Fish people are the most troublesome to the colonists, and the most degraded of all the natives of this part of the coast of Africa. Their having no part of the coast that they can rightly claim as their own, and their being on the sea-beach by permission of the tribes who own the land, causes them to be very wicked; but when I am discouraged by this thought, I remember that when God's elect are called together some of all nations will be there. O that God would pour out his Spirit upon this people, and bring them to a knowledge of the truth.

Greek Mission.

EXTRACT FROM THE ANNUAL REPORT OF THE REV. E. M. LOUGHRIDGE: MARCH 16, 1846.

After referring with much feeling to the removal of Mrs. Loughridge by death, Mr. L. proceeds:

Although the Lord has thus tried us severely, yet we feel that we have encouraging tokens of his favour. Our hearts have been cheered, by having what we consider unequivocal evidence, that our work is not in vain in the Lord. The past year has witnessed the organization of a little church amongst us, which, besides the assistant missionaries, now numbers ten members: six Indians, two whites, and two blacks. Two of the Indians were entirely unacquainted with the Christian religion, having never heard a sermon preached before we came among them. One of the whites is an Irishman; and although brought up in the bosom of the Romish Church, and recognized as a member of that Church, he declares that he "*was just as ignorant of the way of salvation through Christ*, as the most untutored savage Indian!" The other white man seemed to run well for a season; but he is now under censure, and I presume we shall soon be under the painful necessity of excommunicating him.

We have also a class of catechumens, now containing eight members, all of whom express much anxiety about the salvation of their souls. Several in the congregation are also quite serious. Preaching is now tolerated throughout the nation, no one forbidding us; although formal permission has never been given, and it is uncertain how long it will be allowed.

About one hundred and ninety persons have signed the Temperance Pledge, and the cause is favoured by the chiefs; but the evils of intemperance rage here to a fearful extent. Hundreds and even thousands of them, seem intent upon their own destruction. Whiskey may be emphatically called the "Indian Destroyer"—destroyer not only of the body, but of the soul for ever. They know and acknowledge its ruinous tendency, but cling to it still: they press to their bosom the dagger which they know is entering their vitals. Oh, when will this people be wise? When will they consider? When will they awake to see their folly and be converted to God? Verily not until He shall come in his might and glory, whose right it is to reign. Doubtless he has a people who shall yet praise him, and whom he will bring into the folds of his Church, in his own time and way. To this end let us continue to labour and pray, for we "shall reap if we faint not."

Miscellaneous.

EASTERN AFRICA: THE WONICAS AND WAKAMBAS.

In the Missionary Chronicle of May, 1845, a notice was given of the Rev. Dr. Krapf, the only Protestant Missionary on the Eastern coast of Africa, within the Tropics, with extracts from his journals respecting th Gallas. Farther accounts of his proceedings will be read with interest. From Mombas, a town on the coast, at no great distance south of the Equator, Dr. K. had made excursions to places in the vicinity to select a permanent station. In his journals of these tours, inserted in the London Missionary Register of January last, we find notices of the Wonicas, and of another tribe living partly amongst them, the Wakambas. Mohammedans are are also found amongst these heathen tribes.

A Wonica Village and Customs.

Every Wonica village which lies in a forest has three gates, *i. e.* you pass, on one and the same path, through three successive gates, which are palisadoed. We were ordered to wait at the outermost gate until the Chiefs, with their men, should have arrived. They soon made their appearance, and displayed their heshima, by shouting, dancing, brandishing their swords and bows, and all the show of joy which they manifest on extraordinary occasions.

I followed after the joyful band of Chiefs and soldiers with a doleful mind; because their shoutings were not the songs of Zion, but of this world alone. When I arrived in the village, the noise and shouting still increased; and young and old, males and females, came forth to display their heshima before the M'soongo. Those who seemed to be mere spectators were driven by the Chief into the crowd, to join in shouting and dancing. When I went to the house of the Headman, the people—especially the young ones—respectfully cleared the way. The houses of the Wonicas are of a curious construction, and much resemble our haystacks in Europe. Poles are fixed in the ground, and are thatched with grass from top to bottom, so that the wind and light are entirely excluded. The door, or entrance, is so low and narrow, that you must stoop considerably. These rick-like houses are in some villages so close together, that the whole village must in a short time be consumed if one of the huts should take fire.

After I had entered the Chief's house, the crowds of people without dispersed, the young people only remaining. They behaved so properly and respectfully toward me, that they gained my affection. Some of them manifest an interesting sensibility of look, and are by no means so black and ugly as I conceived them to be, when I saw the Wonicas, for the first time, at Takongo.

The Chiefs were a little susprised when I told them that I was no merchant, coming to these countries for trade; but a Christian Teacher, wishing to instruct the Wonicas and Gallas in the true knowledge of God. The simple Chiefs sat on the ground all around me, and repeatedly expressed their feelings of friendship. Having finished my talk with them, I rambled through the village, which may contain 600 or 700 inhabitants. There are no Mohammedans living in Ribe, nor are they found in any of the larger villages of this range of mountains, though they resort thither occasionally for the purpose of trade. In Ribe I saw several tombs, erected close to the house in which the person had lived. I was afterward informed that these Wonicas bury their dead in a reclining posture, turning the face southward.

At the extremity of the village I observed an isolated building, which proved to be the Senate and drinking-house. The room was full of people, each having before him a drinking-vessel, manufactured from a pumpkin. Tembo, or intoxicating cocoa-nut liquor, was poured out in abundance. I learned that the meeting was to celebrate a wedding, on which occasion everybody offers to the bridegroom and bride a quantity of tembo, which the married persons, associated with their relatives and friends, gulp down in the public meeting-house. I saw afterward, in another village, a similar building, in which a large piece of pork, which the Mohammedans abhor, was hanging.

The bigotry, knavery, and haughty contempt which the Mohammedans manifest toward the Wonicas has hardened the hearts of the Wonicas, who seem to identify our holy religion with that of the Mohammedans; but an increasing acquaintance with us, and the foundation of our hope, will soon convince them of the gulf which lies between us and the Mussalmans.

The Wakambas.

From an Editorial note prefixed to Dr. Krapf's journal, we learn that—

The Wakamba Tribe are a people who dwell partly among the Wonicas, and partly at some distance inland. These people differ in language and customs from the other tribes near the coast, and many of them are employed as

merchants in bringing rice, cattle, ivory, and, alas! slaves, from the interior. They are tall and robust, and their complexion is fairer than that of the Wonicas, reminding Dr. Krapf of the Galla physiognomy. They are, however, deeply degraded, indulging to a fearful extent in the habits of intoxication so prevalent on that coast, and, in many instances, being entirely destitute of clothing.

Dr. K. himself says, in the course of his journal—

The Wakamba merchants, are the principal traders between the interior and this coast. It would be through them, chiefly, that the traveller might succeed in penetrating into the centre of Africa. This point of view, therefore, renders the Wakamba people important and interesting in our estimation; as, if they can be brought under the influence of the Gospel, they may, like the Gallas, carry the seed of life to a large portion of Africa. They travel in caravans of from 200 to 500 men. As in this quarter no beast of burden is used, the Wakambas convey all their commodities on their shoulders, and frequently require from four to six men to carry one single elephant's tusk of the largest size. They are often attacked on the road by the Gallas, who are the decided enemies of mankind in every part of Africa. The Wakambas practise circumcision, as do most of the East-African tribes. Their dead are thrown into the bushes, and left to the vultures or wild beasts; but I was informed that the Wakambas residing in the vicinity of the Wonicas do so very seldom. The Wonicas bury their dead: they do not, however, weep much; but give themselves up to eating and drinking, for the belly is their god and immortality. All that has no immediate reference to the present and visible world has no value, or at least little value, in their sight, and is either questioned or gainsaid. The language of the Wakambas seems to be similar to that of the Wonicas, and those Wakambas who have much intercourse with the Wonicas understand and speak the Wonica language perfectly well. The Wakambas live chiefly upon milk and meat, as they have an abundance of cattle, which is less the case with the Wonicas, who at many places have none at all. The Wonicas kill their sheep or bullocks, &c., with sticks, with which they beat the poor animal till it falls down dead. They eat anything they can obtain; especially do they relish pigs and monkeys. They are always out on hunting excursions, and with their arrows kill every animal they can.

Under date of February 14, 1845, Dr. Krapf states that he would probably take his station either at Rabbay or Kamba, villages on the mainland, not very distant from Mombas.

SOUTH SEAS, TAHITI.

[Our latest intelligence from Tahiti unhappily tends to confirm the fears so frequently expressed as to the injurious influence of French manners on the interests of public morality. Intemperance and its attendant evils are rapidly increasing, and it is difficult to resist the painful apprehension that the past sufferings of the people, who have yielded to temptation, have been but the beginning of sorrows. But the land has not yet lost the presence of the Most High, nor ceased to participate in his mercy. The band of patriotic men, constituting a majority of the population, who remain encamped in the valleys of their native mountains, maintain their integrity, and enjoy an increasing measure of spiritual blessing; while, even at Papeete, the most exposed of any part of the island to the seductions of French licentiousness, God is renewing the tokens of his favour, and a promise of better days encourages the hearts of his servants. In August last, Mr. Thompson, the missionary at that station, wrote thus:

All is peace and tranquillity now. The natives are still in the camps at Papenoo and Bunaania, but freely visit Papeete. I continue my visits to Papenoo, and am delighted by the warm welcome which greets me every visit. I administer the ordinance every two months. In the beginning of June last, I received into the communion of the church at Papenoo, about forty new members. As no missionary is residing there, I had some difficulty in deciding upon the propriety of receiving them without further knowledge of their character. I decided at last to propose them to the church at Papenoo, upon the recommendation of the deacons, but to leave it open for the missionaries of the districts to which they belong, to sanction the step, by receiving them as members of their respective churches; or place them on probation for a time, after they return to their respective districts. Most of them are young people, and have maintained a good character. At present they are members of the church at Papenoo. In a time of unparalleled dissipation, I know not of *one* case of intemperance at Papenoo among the church-members.

In Papeete all has been drunkenness and confusion. Most of the church-members have left, and are either in Papenoo or Bunaania. A number, joined by some from Papaoa, retired to Hautaua, up among the hills; and there, in a beautiful little hollow, where the shadow of the tricolour has not yet cursed the soil, built a neat little chapel, which Mr. J. Barff and I went to open on the first Sabbath of July. The scenery of that little spot is really sublime—stupendous mountains, towering on every hand, and covered with luxuriant vegetation. In the bottom of

the valley, a fine stream of water adds to the beauty of the scene. The circumstances and scenery vividly recalled the memory of our covenanting forefathers in Scotland. Many from Papeete attended that day, and the service was an interesting one.

At Papeete, I have succeeded in establishing a school: it was opened in the end of June last. The school-room is filled chiefly with young girls who have for some time been accustomed to other scenes, and other teachers. They are regular in attendance at school, and have resumed their long-deserted seats in the chapel; which has been re-roofed and made comfortable. In these movements I have been indebted to the zealous co-operation of those at Papeete whom I have gathered around me, and propose forming into a church: several of them assist me as teachers in the school. These few are active members: some others might be added, but, while nothing can be advanced against their Christian character, they have not shown that interest in the welfare of the church which the others have done, and my desire is not to associate them with us for the present, but to form a *working-church*, and, in the admission of others, endeavour to raise the standard of piety. The time, think, is very favourable for improving the character of the church, and elevating the tone of piety.

For some weeks past we have been busily at work, to avail ourselves of the reaction which we feel must soon set in. Even now, although the church is not yet formed, numerous applications for admission have been made; but I will be cautious in re-admitting, as the cold lifeless members of the former church were a dead weight upon vital piety. We do not consider it the formal breaking up of the old, and re-organization of a new, church; but we have availed ourselves of this opportunity of collecting the few in town, and hope to elevate the character of those who have gone to Papaoo before they again join us.

I consider it proper to mention, that none have yet joined the Papists. There is only one priest here: two or three left this a few months ago for Wallis's Island. From inquiries they were making, I fear they will soon visit Samoa.

Lond. Miss. Mag., Feb. 1846.

Mission House: New-York, May, 1846.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held in the Tenth Presbyterian Church, Philadelphia, on the Tuesday before the meeting of the General Assembly, being the 19th instant, at 4 o'clock, P. M.

The Rev. Wm. W. Phillips, D. D., has been appointed by the Board to preach the Annual Sermon during the session of the General Assembly; the Rev. James W. Alexander, D. D., is his alternate. Notice of the time and place of this service will be given hereafter.

At the request of the Executive Committee, the Rev. Nicholas Murray, D. D., will preach a sermon on behalf of the Board, in the First Presbyterian Church, in this city, on Sabbath evening, the 10th instant.

RECENT INTELLIGENCE.

AFRICAN MISSION.—A letter from the Rev. Thomas Wilson, dated at Sinoe, January 28th, mentions that he is more encouraged in his labours than at any former period,—his schools being better attended, and the Fishtown people more willing to receive his instructions.

CHINA MISSIONS.—Letters have been received from Ningpo, to the 1st of November last; from Chusan, to the 13th; and from Amoy, to the 20th, same month; and from Macao, to the 19th of January last. Two points of general interest are conveyed by them; that Chusan would be given up by the British to the Chinese, though it was considered probable that foreigners would be permitted to reside on that island; and that the French Embassy have been at pains to give publicity to the Edict of the Emperor of China tolerating Christianity, having it pasted

up in public places. That act of toleration was, formally, extended only to the Roman Catholics, and is so understood by the Chinese rulers. This was perceived from the first by the Protestant missionaries, different terms being used to designate Romanists and Protestants, and the Edict employing the language only that describes the former. It is hoped, that the Chinese authorities may extend toleration to Protestant converts, on the principles recognized in the Edict; but it is certain, that they are without any legal protection.

The health of the missionary families was generally good, and their engagements were prosecuted as usual. Dr. McCartee's letter, on a preceding page, gives a number of particulars respecting the northern stations. The Rev. J. Lloyd's letter contains the following paragraph:—

"A day or two ago, Mr. P. and I went some six miles into the interior of Amoy island. We met with nothing but kindness—some offering to prepare food for us. We visited five villages, and distributed tracts. We found one man who told us that he had killed *five* of his eight daughters. He said that others did the same, and seemed to think it was a small matter till Mr. P. told him otherwise, when he said he would do so no more. He said that his feelings would not let him kill the other three."

INDIA MISSIONS.—Letters have been received from Sabathu, dated the 18th of December; Saharunpur, 17th; Mynpoory, 20th; Agra, 20th; and Allahabad, 17th of the same month. Miss Vanderveer had left the last station about a fortnight before, on her return to this country, in company with Mrs. Craig and the Rev. Mr. Jamieson. The school at Mynpoory was in a flourishing condition. The Rev. Messrs. J. Wilson and J. C. Rankin had arrived at the new station of Agra; and a Bible Society for the north-western provinces, auxiliary to the British and Foreign Bible Society, had been afterwards formed; of which Mr. Wilson had been chosen Secretary. This station will probably prove one of great importance, for reasons some of which were briefly pointed out in the March number of the Chronicle—reasons confirmed by our later correspondence. We learn, with regret, that the health of Mrs. J. R. Campbell had become worse, so that her life was despaired of; and though she was better at the date of Mr. Campbell's letter, yet her medical advisers considered her recovery in that climate a doubtful matter. They hoped for much benefit from the cold season, then fully commenced.

CREEK MISSION.—By a reference to the Rev. R. M. Loughridge's letter on a preceding page, our readers will be thankful to learn, that, during the last year, a church of eight members has been formed at the station among the Creeks. Eight persons are receiving special religious instruction, and several others are serious.—In answer to the prayers of the churches, God may send the convincing and converting influences of his Holy Spirit in large measure upon the people connected with all our mission stations. In that case, how joyful would be the accounts communicated in these monthly notices!

The Duty of interesting Children in the Missionary Cause, and How this is to be done: By the Rev. Thomas Smyth, D.D. Charleston, S. C. Printed by B. Jenkins: 1846.

We are glad to see this Pamphlet. It treats of a subject second in importance to no other connected with the Missionary Cause. And it will be found to contain many valuable thoughts and suggestions concerning both the topics presented in its title; with an Appendix of miscellaneous matters pertaining to this general subject. We have room but for a short extract, on the duty and responsibility of parents.

HOW, THEN, IS THIS TO BE DONE? It is to be done, *first*, by their seeing that you, their parents, are truly and heartily interested in this work yourselves, and that you are really anxious that your children also should be interested in it. You are to your children, christian parents, while young, "in the place of God,"

so that as you are, they are, and as they should be, you are bound to be. Children are not so ready to do what their parents *say*, but they are very ready to do what their parents *do*. If you, then, who are parents, enter heartily into this work, so will your children; but if you are practically, really, and *at home*, indifferent to it, so will they be. LIKE PARENT, LIKE CHILDREN! On you, therefore, rests a most solemn responsibility. The missionary spirit of a family, and through it of the church, (which is composed of families,) is the great moral *agent*, under God, by which the gospel is to be diffused; and missionary funds are *the instrument* with which these agents work, in order to accomplish this holy end. This spirit, christian parents, you are, therefore, bound to cultivate, and these missionary funds you are bound to encourage and enable your children to secure. If a child be led to part with the smallest sum of money for the cause of missions, knowing to what end he sets apart his gift, he is performing the highest act of which a creature is capable—an act of well-doing to his fellow-men—an act of worship to his God. He is presenting "an incense of a sweet smell, a sacrifice acceptable, well-pleasing to God." You are, therefore, seeking the highest personal welfare of your children in training them daily to think, and feel, and speak about missions—to spare, and give, and beg, and pray for missions.

Is this view of the matter new to any parent? That parent should be entreated to ponder it. Surely his children have been entrusted to his care that he may train them up in the service of their God—that he may bend their minds toward heavenly objects when they are most easily bended, and that he may prompt them to those acts, by which christian feelings are exercised and strengthened. If there be not something good, there must be something evil to occupy the minds of children, to exercise their powers, to hold fast their affections. For their own sake, for their comfort and spiritual welfare, for your sake, for the sake of God's church and a dying world, give their affections a hold of some great cause that will employ their minds for good, and not for evil.

Children *even more than men*, must DO what is good as well as be TOLD it, in order to know it. Tell them about loving the souls of perishing men, and of giving and doing something for their salvation, and you leave them in the dark; let them *do* what they are taught, and they learn from their own experiment more than could be taught them in a hundred mere descriptions. Still, they must be told what they are bound to do for a perishing world. Their parents must furnish them with the means of acquiring and exercising the Missionary spirit. Their judgments and their hearts must be spoken to, and their hands and labours called into activity. Is it any wonder then that the children of our churches are so little interested in this work, when their parents have never led them to feel such an interest,—have never made them believe by observing the example, reading, conversation, prayers, and conduct of their parents, that they themselves were truly interested in the work;—have never put into their hands missionary reading, and never accompanied them to the missionary meeting, nor led them to regard it as of any importance whatever. Brethren, there is much guilt resting upon us on this account, and you may be very sure that if you allow your children to grow up indifferent to God and his cause, God will return evil into your own heart and make these very children a sword to pierce your own soul with many sorrows. Let parents then be aroused to a sense of their duty and their danger. Let those who are elders or officers in the church especially remember that they are "to be examples to the flock" by "ruling their children well;" and making them as far as possible patterns for the rest. And let *all* lay this matter to heart, seeing that God requires that we "*shall bring* up our children in the nurture and admonition of the Lord."

In the Appendix, Dr. Smyth has inserted copies of a card, printed on both sides, which has been found very useful in promoting a missionary spirit among the young. On one side, this card contains a Prospectus of a Juvenile Missionary Society; on the other, short select portions of Scripture, and brief extracts from several authors, bearing on this subject.

We annex the plan, believing that it will be useful as a guide in other congregations, as it has been in the church of which Dr. S. is the pastor. We delight to record the liberality of the children of our churches; and we learn from this Pamphlet that in the Second Presbyterian Church in Charleston, during the last thirteen years, this most interesting class has contributed at least two thousand dollars to the cause of missions. God will reward them for it! Their own character and happiness will be greatly benefited by the self-denial and the sacrifices which it has cost them. And who can doubt that their future usefulness, if God is pleased to spare their lives,—not to speak of the good already accomplished by their gifts,—will be all the more decided from their attention having been early directed to the wants of a dying world, the example of Christ, and the privilege of being engaged in his service?

Juvenile Missionary Society of the

This Society was organized in
All who contribute to it, are members. Its meetings are held quarterly, when all, and particularly Parents, and Sunday School Teachers, are invited to be present. Its object is, to promote the salvation of men, by assisting

those who "go forth into all the world to preach the Gospel to every creature."

NAME.				TOTAL.

Subscriptions are received weekly, monthly, quarterly, or yearly, as is most agreeable,—and in any amount, from one cent upwards.

Collectors are requested to be punctual in raising contributions, and in their attendance at the quarterly meeting,—and to be faithful in their efforts to gain Missionary information, and in prayer for the conversion of the world.

Collector's Name:———.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*

Albany 2d ch 131 60

Pby. of Troy.

Troy 2d st ch 391; Waterford ch of which 100 to con. SAML. R. HOUSE and STEPHEN MATOON, l. ms. 175; sab. sch. to ed. *S. R. House*, 25; 591 00

SYNOD OF BUFFALO. *Pby. of Buffalo City.*

Buffalo ch 63 66

SYNOD OF NEW YORK. *Pby. of Hudson.*

Goshen ch mo. con, 30 70; sab sch to ed. *Daniel Wells* and *Cath. Jessie M. Cortez*, in India, 50; Deerpark ch, 6 25; 86 95

Pby. of Bedford.

Sing Sing ch mo. con. 22 25; S. Salem ch. ann. coll. 84; fem. benev. soc, 86; 192 25

Pby. of Long Island.

Smithtown ch ann. coll. 13 44, mo. con. 8 66 22 00

Pby. of New York.

N. Y. ch. on 42d st. mo. con. 5 21; Madison av. ch, mo. con. 4 50; Brick ch. mo con. 5; an. col. 329,38; Hammond st ch, 24 69; Duane st ch mo con. 18 85; ch. on University Place ann. con. 756 05; Chelsea ch. mo. con. 25; Brooklyn 1st ch mo. con. 14 25; a. sch. to ed as before, 10; Rutgers st ch, 179 50; N Y 1st ch. bal. ann. coll. 60; mo. con, 93; Brooklyn 2d ch. ann. coll, 111 15; 1629 58

2d Pby. of New York.

Canal st ch. a member, 20; mo, con. 18 06; Scotch ch mo. con. January, 100, March, 82; John Johnston, 250; Andrew Foster, 20; Jno. Morrison, 10; 500 06

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Rahway 1st ch. to con. GEO. F. WEBB and WM. CROWELL, l. ms. including also con. of Dr. Silas Wright, jr. to con. REV. C. K. IMBRIE, l. m. 100 00

Pby. of New Brunswick.

Trenton City ch, 111 50; Bound Brook ch, 30; Allentown ch, sew. circle, 20; Nottingham ch, 10; 171 50

Pby. of Newton.

Harmony ch, in behalf of Seminoles, 50 00

Pby. of Susquehana.

Tunkhannock ch 9 00

Pby. of Raritan.

Amwell 1st and 2d united chs. 31; Amwell 1st ch, 30; 61 00

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 2d ch. ann. coll. 146 25; mo. cons. from Feb. 1845 to March 1846, 146 25; a member, 10; 4th ch, 100; 6th ch, 55 50; Scots ch. ann. coll. 121 96; mo. con. colls. 84 81; juv. miss. soc. 26 50; con. of Daniel McIntyre and Archibald Robinson, to con. REV. ALEXANDER MACKLIN, pastor l. director, 100; 791 27

2d Pby. of Phila.

Neshaminy ch. Rev. H. R. Wilson, D.D. don. 10 50; Bridesburg ch. 20; 30 50

Pby. of Newcastle.

Kirkwood ch. Md. 75 00

Pby. of Baltimore.

Georgetown, D.C., sab. sch. juv. mis. soc. to ed native boy at Settra Kroo, 15; Monokin ch, 25; Wycomico ch, 7 50; New Windsor ch. 58; 105 50

Pby. of Carlisle.

Mercersburg ch. ann. coll. 106; mo. con. colls. 44; lad. sew. soc. for the sup. of *David Elliot* at Futtehgurh, 30; Silver Spring ch. J. Clendennin, sen. 10; Miss McCue, 20; Miss M'Cormick, 10; Mrs M Bryson, 5; the Misses Porter, 3; J Clendennin, jr. 3; Rebecca Orr, 5; Miss Anderson, 3; Dr Rob. Young, 5; Isaac Snowden, 5; Saml. A Coyle, 5; Jno. Sprout, 5; Rev. Geo. Morris, 10; Jno. Mateer, 3; Jno. Coyle, 3; Frs. Eccles, 3; Mrs. Young, 5; Mrs Rodgers, 3; Miss Clendennin, 5; and other subscriptions, 55 05; 346 05

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Armagh ch 6 75

Pby. of Redstone.

Laurel Hill ch 6 25

Pby. of Ohio.

Lawrenceville ch, 14; Pittsburgh 1st ch, young ladies mis. soc. for sup. Rev A P Happer, 30; Hopewell ch, 5 16; 49 16

Pby. of Erie.

Mercer ch 16 58

Pby. of Clarion.

Licking ch, Piney mis. soc. 7 00

SYNOD OF WHEELING. *Pby. of Washington.*

Washington ch. sab. sch. for sup. of child in Rev A P Happer's sch. 30 00

Pby. of Steubenville.

Annapolis ch, 6; Steubenville 2d ch, 35 60; 41 60

Pby. of St. Clairsville.

Cadiz ch 99 25

Pby. of New Lisbon.

Newton ch. Jas. Russel don. 4 50; Deerfield ch 29 00; 33 50

SYNOD OF CINCINNATI. *Pby. of Miami.*

Harmony ch, 33 35; Dicks cr. ch. Mrs. Wm. S Wilson, 3; Dr E Kemball, 1; 37 35

Pby. of Cincinnati.

Walnut Hills ch. mo. con. 5; Cincinnati 1st ch sab. sch juv. mis. soc. 3 mos. colls. 18 76; Central ch. ann. coll. 128; 151 76

Pby. of Oxford.

Rising Sun ch. mo. con. 2; Ralph Tuffier, 10 12 00

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany ch. 10 00

Pby. of Vincennes.

Princeton ch, 8; John Lagow to con. his daughter ANNA MARIA ELIZABETH LAGOW, l. m. 30, 38 00

Pby. of Crawfordsville.

Waveland ch 5 00

SYNOD OF N. INDIANA. *Pby. of Lake.*

Valparaiso ch. sup. of Rev H A Brown, 10; Crown Point ch. 5; 15 00

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Union ch, 5 33; West Union ch, 5 43; 10 76

SYNOD OF MISSOURI. *Pby. of St. Louis.*

St. Louis 2d ch. add. 79 00

SYNOD OF KENTUCKY. *Pby. of Muhlenburg.*

Elkton ch 8 00

Pby. of Transylvania.

Paint Lick ch. bals 38; Lancaster ch. fem. mis. soc. 25 95; Danville ch. in part, 500 62; 564 57

SYNOD OF VIRGINIA.

Clarksville ch. 'a female member,' 5 00

Pby. of Greenbrier.

Lewisburg ch 14 50

Pby. of Lexington.

Lexington ch 70 91

Pby. of Winchester.

Springfield ch, 17 27; Romney ch, 14; Rev. W. H. Foot, don. 8 28; 39 55

Pby. of E. Hanover.

Petersburg ch. A G McIlwaine, 100; D Dunlop, 50; Jno. Stevenson, 25; Rev J Leyburn, 10; Mrs Leyburn, 5; Jno. McNeece, 5; Robert Dunn, 5; R R Collier, 5; Mrs Neill, 5; sundry collections, 257 60; 1st Sab. Sch. to ed. *Jno. Leyburn*, in India, 25; Richmond 1st ch. add. Mrs R A Major, 3; 495 60

Pby. of Montgomery.

High Bridge ch 13 00

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch. bals. ann. coll. 3; mo. con. 13 56; 16 56

SYNOD OF S. C. AND GA.

Wm Shear, Augusta, Ga., Tr. for For. Mis. Syd. of Ga, 437 71; a Lady of Syd. of Ga. 2 50; Roswell, Cobb Co. Ga. juv mis soc. to ed. *Nathaniel A. Pratt*, 20; Miss Helen Magill 5; 'a widow lady in Ga,' 50; 515 21

Pby. of Flint River.

Ephesus ch 5 00

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

Geo H Stewart, Treas. Syd. Bd. on account of salaries of Rev Messrs Campbell and Caldwell, 300 00

COLLEGES AND SEMINARIES.

Princeton Theo. Sem., Miss. and B & Tr Soc 115 60

LEGACIES.

Laurel Hill, Pa. ex'tors of Jno W Allen, dec. 20; Allen township, Pa. on act. of annuity of Jas Graham, dec 48 95; 68 95

MISCELLANEOUS.

Flatbush, L. I., Mrs J T M Davie, for India, 5; Phila. Dr Robt Newton, 1 45; E F Backus, for French mis. 50; gen. purps. 100; Beaver Meadow, Pa. Welch cong. ch, 20; N Y, L De Forest, 15; Allegheny City, Pa. Miss Mary J Brown. 5; Huntersville, Va. Geo. E Craig 4; Hamilton, Canada West, Dr Calvin Mc Queston, 100; Mrs. Calvin McQueston, 36 50; ——, Jno. Simpson, 4; Holt's Store, N.C. Wm A Carrigan, 2; Miscellaneous, for Texas 450, 792 95

Total, 8560 68

Donations in clothing, &c.

Beaver Falls ch, Pa. fem. miss. soc. one box clothing valued at 32 51

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

Honorary Directors for life may be constituted by the payment of $100 00; *Honorary Members* by the payment of $30 00.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. MAY, 1846. No. 5.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Indiana.

FROM A MISSIONARY IN DELAWARE COUNTY.

Encouraging.

. . . . While we have but little of special interest to communicate, we have much that is very encouraging. In two of the churches our congregations are large. In one of these, the house of worship, although large for a new country, is often too small for the congregation, even upon a common occasion. The people seem to be anxious to hear the Gospel. Many erroneous opinions and practices are giving place to those, more in accordance with the word of God. Many who were once strongly prejudiced against us, are now heard to say, "We prefer going to the Presbyterian Church to worship, for there we receive instruction, and our eyes and ears are not offended by the confusion and disorder, which we are pained to witness in some other places of worship.

A Temperance Revival.

We have had in our town, and in the surrounding country, including the various places where I preach, what we may very properly term *a Temperance revival.* This good cause had, for some time past, almost lost its influence on the people, until early in the present year, the moral portion of the community becoming alarmed, called the people together. Frequent meetings have been held, and addresses delivered. The effect produced upon the people, drunkards, grocery-keepers, and all other classes, is truly astonishing. The principles of temperance are so self-evident, and so universally approved, that if men will vend and drink intoxicating liquors, they do it without daring to advance an argument in vindication. . . : .

FROM A MISSIONARY IN HENRY COUNTY.

"*The Lord is giving some evidence of his presence, and readiness to bless.*"

. : . . Since my last, we have had an interesting communion season. During the last two months I have attended three communion occasions. One thirty miles distant at C——, at which time *twelve* were added to the church. It was a precious season to that congregation, after a long period of spiritual declension. Christians were refreshed, and sinners deeply impressed with the importance of religion. At B——, sixteen miles distant, I administered the Lord's Supper. *Two* were added on examination, and on Monday an additional *ruling* Elder was elected, and ordained. The prospect is good for that little Church. The *Lord is thus giving us some evidence of his presence and readiness to bless.* There can be no doubt, but in future, the Presbyterian Church is destined under the divine blessing to exert an extensive influence in this part of the State. May the Lord pour out his Spirit more extensively upon us. In this county the cause of Temperance is advancing. Recently a County Convention was held in this place, and *much* good was effected. There is no place for the retail of ardent spirits in our town, and with but few exceptions, we have an entirely sober population. We have, however, much to mourn over in regard to Sabbath desecration, and the prevalence of soul-destroying error, and infidelity. Nothing but divine power can overcome the strong opposition that *everywhere* presents itself against the Gospel of the Son of God. But the Lord has promised, that no weapon formed against Zion shall *prosper*, and on this we rest our hopes. Within the last year, some have been added to our number, who give pleasing evidence of vital piety, and who formerly, humanly speaking, were farthest from the influence of truth. We rejoice in these instances of God's special favour; and they furnish precious encouragement for us to persevere in our work. Our Sabbath School is kept up with interest and success, and its salutary effect on the youth of this community is very evident. Even its opposers at first, are now the warmest advocates for its continuance.

In brief, the prospects for the advancement of the good cause of Christ, are more and more encouraging, and we are led to rejoice in view of the certain, final triumph of the Redeemer.

FROM A MISSIONARY IN ORANGE COUNTY.

Labouring with good success—The people much revived.

Since my last report, I have been labouring with some good success in both my congregations. Near the close of February, at a protracted meeting at P——, our people were much revived, a spirit of inquiry spread abroad among the hitherto careless, and their attendance on preaching, was continued and solemn. Many seemed to be "not far from the Kingdom;" and their silence and solemnity, in the great congregation indicated their deep interest for their eternal state. Our meetings continued over two Sabbaths. On the first Sabbath, Father M——, an aged minister, who is almost universally loved in this land, was present, assisting by his preaching and prayers. On the second Sabbath, Dr. W—— came to my assistance, and his strong appeals to the unconverted, were blessed of God to the spiritual good of his hearers. Three young persons united with the people of God upon profession of their faith in Christ. Many are now seriously impressed, and we trust the good work will progress, and a goodly number be brought to Christ.

On the last Sabbath, the Lord's Supper was administered at C——. On that occasion I was alone. The Spirit of the Lord rested upon the people. After sermon on Saturday morning, six young persons came forward to ask advice, in their search after salvation. On Sabbath morning the interest increased; *seven* persons united with the Church, several were found inquiring after the way of life. There is among that people, at this time much interest. Oh! that the Lord would revive his work in all our Churches.

Just now we are reviving our Sabbath Schools, Bible classes, and Prayer meetings for the summer; and the work seems to be commenced with a new and living spirit. The cause of vital piety is advancing among us; Pure religion, and undefiled, is more and more appreciated. . . . .

FROM A MISSIONARY IN DE KALB COUNTY.

Revival of Religion.

Since my last, the Lord has appeared to bless his people, in a portion of my field. The church has been revived, and the hitherto careless have been led to attend to the one thing needful. Ten have already united with the church, and as many more are considered as hopefully converted, and will probably unite with the church at our next communion season. The good work, we hope, is still progressing; no extra efforts have been made, but the Gospel has been preached with plainness and faithfulness. At our last communion season, we continued our meetings until Wednesday of the following week, preaching at night, and visiting through the day. The weather was extremely cold and boisterous. We were obliged to meet in private houses that were so open, as hardly to keep the blood from freezing, when not immediately in front of the fire, yet these houses were crowded, and every eye was fixed on the speaker in mute, and solemn attention. We greatly need a house of worship here, and at another of my stations. We hope that something will be done soon, towards accomplishing this object. In reviewing the year, I am greatly encouraged in my labour. The Lord has seen fit to lay his hand upon me, so that for six months I have not been able to do as much as I could have wished; but the cause of truth is evidently gaining ground, and God's work is advancing. . . :

Illinois.

FROM A MISSIONARY IN HENRY COUNTY.

Interesting Missionary Field—Church organized—House of Worship erected.

. . . . C—— where I occasionally supply, needs a faithful and experienced minister, and might support one half his time, if he could be located there; although it is only three years since the first building was erected there, it now contains more than twenty houses, and several mills. One man, without any aid from others, has built a neat and commodious meeting house, which in the summer season is well filled. Last April a Presbyterian church was organized, and a session constituted.

The kind of Ministers wanted—Solemn appeal to such.

. . . . The three places I have mentioned, should have ministers of some experience, and decided talents, as well as other qualifications, to secure an interest among the people. Why will not some of our brethren, who can have a *choice* among the first places of the East, be willing to come West? endure greater hardships, perform more labour, with less pay, and do more good for ages to come? *These* are the men we *most especially need*. Other denominations understand this policy, and are reaping accordingly. One of your missionaries made this appropriate remark. I came West, that I might grow up with the people, but to my dis-

appointment, I find the people have grown up before I got here.

The Fields are already white to the harvest.

During the past year, I have spent a large portion of my time from home, to the loss of my congregation, and much against my own inclination, but the public good seemed to demand it. I have travelled in my preaching excursions nearly three thousand miles. Although I frequently preach fifty miles from home, and sometimes a hundred, I also embrace the opportunity to hold meetings by the way, and find there would be no difficulty to collect new congregations, if we had the men to perform the labour. "The fields are already white to the harvest," and because good men cannot be found to reap the harvest, Universalists, and others who preach false doctrines, are making havoc among the people. Must this great and fertile valley, the fairest portion of our globe, be left to moral desolation? Must its immense wealth, as it shall accumulate by the hand of cultivation, be devoted to the God of this world? And must its increasing millions perish, age after age, because the *men* and the *means* are not to be had to bring the Gospel to them, and change the current of all this influence towards the salvation of our country, and contribute to the conversion of the world? . . . .

Box of Clothing and Books.

The box of clothing and books, from the ladies of Goshen, N. Y., has not yet arrived, but as navigation has now opened on the Mississippi river, we hope it may soon be here. We take pleasure in acknowledging our obligations to God, and his people for such *important aid*, in our work. We cannot see how we could remain in this field of labour, with our scanty support, and with debts accumulated in the *missionary service*, if God had not inclined our sisters to think of us in our needy condition. May the Lord reward them a thousand fold, the consolations of that Gospel, which by these means they are extending to others. . . . .

FROM A MISSIONARY IN MERCER COUNTY.

. . . . My field of labour is large, nearly, or quite, thirty-five miles square; my calls for preaching are numerous, and I have a long distance of prairie to traverse to meet them. The Lord has given me health, and cheerfulness to do it; it has been attended with its unavoidable hardships. The severely cold weather has prevented the fulfilment of *no appointment for preaching*. A log-cabin, or school-house, filled with those who seemed "to receive the word into good, and honest hearts," has been the results. Would that the Lord had filled these humble worshipping places with those who were anxiously concerned about salvation, and possibly, *there may have been more such* than are known to us.

Good Tracts an important help to the Domestic Missionary.

These labours have not been without their delights; at one place, on Sabbath evening, in cold December, after the benediction had been pronounced, the audience were disinclined to leave. I produced several tracts. I read. They interested the hearer. An elderly man in particular, who had been a member of the Presbyterian church in Canada, but had since become a Mormon, was much affected. He asked for the tract, "Poor Joseph." I breathed a silent prayer that the feelings of "Poor Joseph" might be his. He seemed to awake. God grant he may be reclaimed from his apostacy. And then there came other voices, "Will you give me a tract, sir?" I distributed my meager supply to the famishing few, hoping and praying that the solemn pages might become messengers of truth to the inquiring mind. A Mormon preacher afterward complained that he was passed by in the distribution, while his son received. What important helps to the home missionary are these tracts? When the mind will be unaffected by the language of the preacher, the little tract, as the companion of the individual's solitude, may find its way to the heart. Who, then, will supply the missionary with tracts?

"New Comers."

On a bitterly cold day, in December, I left home on a visit to what we call "*New Comers.*" I entered a very small and uncomfortable cabin; It was the abode of a widow, who had a son and daughter. "This is a sore place, sir," exclaimed the old lady as I entered, "too sore for you, sir." "Oh no," I replied, "it is quite comfortable." The cheeks of the daughter were soon bathed in tears. And what was the source of grief? The absence of religious advantages, like those recently enjoyed in Columbia County, Pa. Scarcely a twelvementh had passed, since her youthful heart was given publicly to the Redeemer; she was sighing for the house of worship, the prayer-meeting, and Bible-class. I told her what she might enjoy here of outward means; I gave her a tract; she became cheerful. She is at present the best scholar in my Bible-class. She loves Christ in Illinois; she finds Christ precious here. . . . .

Iowa.

FROM A MISSIONARY IN VAN BUREN COUNTY.

"The work of the Lord is prospering."

. . . . At times, we have unusually solemn and interesting assemblies, and have no doubt that God is in the midst of us by his Spirit. We have had a number of cases of inquirers, and some are indulging hopes. We have had some accessions to the church, and expect a number more, when the regular season for our spring communion shall arrive. There appears to exist among us, to some extent, a spirit of prayer, and as the result, we enjoy in some measure the Spirit's presence in our assemblies. The church is growing in numbers, and the people of God appear to be advancing in grace. There is an improvement as it regards the observance of the Sabbath. I am now engaged in a course of pastoral visitation, and find persons, wherever I go, not only willing, but anxious for conversation on the great subject of the soul's salvation. I have been preaching during the winter in the outskirts of the congregation on Sabbath evenings, to crowded assemblies of unusually attentive hearers. I think we have good ground for the conclusion, that the work of the Lord is prospering among us. May these indications of the favour of our God be greatly increased. I trust we have among us those who wrestle with God, and will prevail. We ask an interest in the prayers of God's people. . . . .

Missouri.

FROM A MISSIONARY IN PLATTE COUNTY.

Some things worthy of notice.

In making my report for the last quarter, there are several things worthy of notice. The 1st is—The change which public sentiment seems to be undergoing in relation to the great doctrines of the Bible, as believed and taught by our own Church. The bitter opposition which is frequently manifested against the doctrines of the Presbyterian Church, in this newly settled country, is mainly owing to the exceedingly superficial views which the people have of the Bible, who read but little, do not enjoy the stated means of grace, and with whom the Bible is very much a neglected book. It is not strange that such people fall victims to almost every wind of doctrine that may happen to blow.

Another important fact is, The great downfall of Campbellism. This swept over the whole purchase, and for a time seemed destined to break down all opposition, and carry everything before it; but it has fallen into a slumber, from which we think it will be difficult to rouse it. The common sense of mankind has tested its claims by the Bible, and are returning in search of a more scriptural and substantial good. A

3d interesting fact is—The people in general are more eager after the Gospel, and listen with more attention and interest to the great doctrines of the Cross, than I have ever before witnessed. My congregations are larger, and much more attentive and solemn than formerly. And in one of my churches, some are presenting themselves for membership, while others are inquiring after the way of life. The harvest is indeed plenteous, and seems ripening, but the labourers are few. There are five large counties here, all densely populated, and but one missionary to occupy them. Well may I exclaim, What am I in the midst of so great a multitude? We have *seven* churches in the Platte purchase, and as many more might be organized if we had the men to attend to them. But instead of these feeble churches being strengthened, and others added to their numbers, it is to be feared some of them will pass away from us, or will dwindle and die, unless something is speedily done for their relief.

There is another missionary field, some distance from this field, which I must not pass unnoticed. It is upon Grand River. I have been once in that field, and expect to visit them again. We have one church organized, and there are some four or five points where churches might be organized, if the field were cultivated. They seem willing to make almost any sacrifice for a good minister. Some faithful, self-denying ambassador of Christ might do much for the upbuilding of the Redeemer's kingdom among this people. They are about ninety miles north-east of this place. The last time I heard from them, they inquired with deep anxiety, what they could do to obtain a Missionary, and whether the Board would not help them in this matter. They also asked with deep interest, whether they could not obtain some of the books of the Board of Publication to bind them together, and protect them from foreign influences, until some one would come and break to them the bread of life. I told them to write, and perhaps the Lord would prosper them.

FROM A MISSIONARY IN HINDS COUNTY.

A seed-time, rather than a harvest season.

. . . . I wish I could send you a record of facts and results calculated to stimulate and encourage the friends of Domestic Missions, in their efforts in behalf of a cause so deeply involving the best interests of the Saviour's kingdom. It has been a "*seed-time*, rather than a *harvest season*," in this portion of the missionary field; and although the seed of divine truth may long lie buried, and *seem* to be *lifeless*, yet

it is not so. It is *living* in its *nature*, and we continue to sow in hope of a *spring-time*, when this living seed, under the vivifying influence of the Sun of Righteousness, shall *germinate*, and produce in due time a rich harvest of the fruits of righteousness to the praise of divine grace.

I have resumed the public catechetical instruction of the children and youth. In this service I spend an hour on the Sabbath morning, before the hour of public worship, and endeavour to explain from *one* to *four* of the answers in the shorter catechism. I often find this one of our most interesting meetings. There is in this congregation some evidence of seriousness and feeling on the subject of religion. During the past week I conversed with an individual under deep conviction of sin, and I have some reason to think that there are others in a similar state. . . . .

Unexplored, destitute field.

. . . . There is, south, and south-west of this place, an extensive district of country which has never been explored by us, and of the moral and religious condition of which we know nothing, except by report from others, and but little by this means, except that its state is very bad. It embraces a number of counties, containing several towns, or villages of some importance, and many populous neighbourhoods, or settlements, through the country. Other portions are more sparsely peopled. We greatly need the labours of an itinerant missionary for the purpose of exploring the ground, ascertaining the actual amount of spiritual destitution, and contributing to some extent in supplying the lack. . . . .

Kentucky.

FROM A MISSIONARY IN BRACKEN COUNTY.

The interests of Religion advancing.

The past year has been one of considerable religious improvement in this region. There is an increasing desire for truth. We have enjoyed several precious seasons. There are still some in our congregations whose minds are deeply impressed about the welfare of their souls. I notice an individual instance, a person who has been inclined to scepticism, and who expects shortly to take his stand publicly on the Lord's side. He is a man of talents and influence, and I trust will make a valuable member of the Church. The great mass of our community are poor, and we cannot do as much as we would like to do for the cause of Christ in other places. The past winter has been one of great exposure and self-denial to Western missionaries. It has been a long, cold winter. There have been but few Sabbaths during the winter, that I have not preached in the morning, and then rode from three to seven miles, irrespective of weather, to preach in the afternoon. I have had my overcoat so covered with snow, and stiffened with ice, that when taken off, it would almost stand upright. Our brethren in the cities know but little of the trials of Western missionaries. Mine is as nothing compared with those who occupy new and frontier counties. We would not complain, but we do wish our city brethren could know more of our condition. They would have more sympathy, and pray more for us. . . . .

Ohio.

FROM A MISSIONARY IN JEFFERSON COUNTY.

An Interesting Fact.

. . . . There is a fact, connected with my missionary labours, which may be of interest. It may encourage the people of God to pray for the conversion of sinners under the means of grace, and especially to pray for the conversion of their impenitent relatives. In October last, during a series of meetings, there was a young man who sat near the pulpit during an evening service. He was a man, who for several years had been ardently engaged in pursuit of the world. Only a few days before that evening, he had returned from the North, whither he had been to purchase lands. The subject of that evening was, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? After returning from the Church, I spent the remainder of the evening in company with a lady, a relative of his, who was then visiting her friends in that community. In the course of conversation she remarked to me, I could not but lift up my heart in prayer to God that your sermon to-night, might prove a blessing to my dear friend A——; it suited him so well, I think you preached much of it for his special benefit. The next day, that young man, in deep distress of mind remained to converse on the subject of his soul's salvation. The sermon of the preceding evening had made a deep impression on his mind. He has since connected himself with the Church, and gives good evidence of real piety. He intends during the summer, to enter upon a course of study, and may enter the ministry. May the Lord awaken, in the hearts of all his children, a deeper interest in behalf of impenitent sinners, and lead them to offer more frequent, and more importunate prayer for their conversion to God.

Pennsylvania.

FROM A MISSIONARY IN THE MOUNTAINS IN CLEARFIELD COUNTY.

In labours abundant—What hath God wrought?

We submit to our readers the following simple narrative of Missionary labours and results. We think it will be read with interest, and we hope with profit. Our only remark is, we greatly need a host of missionaries, with the spirit manifested in this letter, to supply with Gospel privileges, our almost boundless wastes. May the Lord raise up many such, and accompany their labours with the same power from on high!—ED.

I have long been waiting for a spare moment to inform you, that a few precious drops of divine grace have fallen, during the past winter, on several portions of my field of labour. The past season has furnished abundant materials for several reports, could time have been spared for committing them to writing. But it could not be spared, without neglecting anxious and inquiring souls, or some other important imperative duty. The religious interest, which has existed for the last six months in different portions of my widely extended field, has hardly left me a moment for correspondence. The call for unusual efforts, in preaching the Gospel, in visiting from house to house, praying with, and instructing immortal souls, anxiously asking the way of salvation, has drawn on both my time and strength to the very utmost. I am often gone from home, six or eight days at a time, riding, preaching, and visiting, almost day and night, preaching twice, and riding from twenty to thirty miles a day over rocky mountainous roads, through muddy swamps, or deep snows, having often to dismount to make my way, until exhausted and almost frozen. Sometimes, after preaching on Saturday evening, I am up until twelve o'clock at night, conversing and praying with some anxious family. After trying to sleep a few hours on a bed, drawn up close to a huge log fire, when one side is roasting and the other freezing, with all the garments in reach thrown on the bed, the whole family of seven or eight huddled together on the floor, the wind whistling, and the cold snow drifting through every part of the house, the bed not excepted, I must be up the next morning long before day, oftimes with severe cold and sore throat, to meet my first and nearest appointment for the day, ten or twelve miles off. Such labours, together with cutting and hauling my own fire-wood, hauling boards, and then making my own household furniture, tables, stands, benches for chairs, &c., leave little time, I assure you, for correspondence. But I must turn from this to a more interesting theme.

It will doubtless afford you much pleasure to know that the Lord is prospering his work in the bounds of the Mount-Pleasant church. During the last few months, *twenty-five* persons have been added to the church, on profession of their faith. I would love to dwell at length on the interesting work connected with this church; but I must pass it over, and hasten to tell you what the Lord has been doing in another portion of my widely extended field, where a work still more interesting has been in progress for some time.

Soon after I commenced my labours in this field, I found out and visited a settlement on the west branch of the Susquehanna river, about forty miles from my home. I preached to them the first sermon they ever heard from a Presbyterian, although a settlement of twenty-five or thirty years' standing. I had then made engagements, and commenced labours in so many different places, that I did not think of making a second appointment at that place, but their great destitution, and their serious attention to the word spoken, constrained me to make a second appointment. For the same reasons I have continued preaching to them for nearly two years, as often as I could, generally once in four or eight weeks, but only *on week-days*, as my Sabbaths were all engaged in other places. The serious attention to the Gospel continued, and increased until the last spring, when they organized, and conducted through the summer and autumn, one of the largest and most interesting Sabbath-schools in my whole field, although I believe there was not a single professor of religion regularly connected with the school. During the summer and fall, some began to manifest considerable concern for the salvation of their souls; this interest seemed to deepen and spread, until almost every family in the settlement were more or less affected with serious religious impressions. I determined to spend a few days among them, so soon as I could find the time, as I had never been able to visit much among them, nor to preach more than one sermon, and make one or two calls, and pass on to fill other engagements. Accordingly, in January, I made arrangements for administering the Lord's Supper in that place, and for preaching a few days in connexion with the communion services. The communion was held in their log school-house, on a week day. It was the first ever held in the settlement, and a more solemn and interesting time, has rarely been witnessed. There were few dry eyes in the house. Long, *very long*, will that delightful occasion be remembered by the poor, grateful people of that secluded region. *Twelve persons* took the vows of God upon them. The communion was held in connexion with the Bradford church, eight or ten miles distant, and on the opposite side of the river. A few weeks previous, *four* others had been added to this little church, so that its number has been more than doubled during the winter. Of the *six-*

been who professed the religion of Christ, by uniting with this little church, two are interesting young men, the remaining fourteen are all heads of families, and compose the most intelligent and influential part of the community. A few others in the settlement have united with other religious societies, in other settlements, and some are yet inquiring the way to Zion.

The inhabitants themselves acknowledge, that not long since, their settlement was notorious for wickedness. Now the moral aspect of the whole settlement is entirely changed. The exclamation, "What a change has taken place!" is on every tongue. They from other settlements, who heard that I intended to hold a communion in that place, either ridiculed the idea, or considered it a wild and useless undertaking. They knew what the settlement *had been*, but they *knew not*, or *believed not*, what God had wrought there. They were as incredulous as those who exclaimed, "Can there any good things come out of Nazareth?" But the voice of prayer, and the song of redeeming love have superseded the song of revelry, and the bacchanalian dance. O, how delightful to behold the parents of ten or twelve children, collect their interesting family together, and for the first time, around the family altar, in sobs and broken sentences, commend them to God! What a scene for angels to look upon! How mysterious, and yet how delightful the ways of Jehovah, who, passing by the wise and the great of this world, condescends to spread a table in the wilderness for poor and destitute souls. Who would not adore and serve this Jehovah?

Mission Rooms: Philadelphia, April, 1846.

TO OUR READERS.

The present number of the Domestic Chronicle is occupied, exclusively, with intelligence from our missionaries. This, we suppose, will be most acceptable to our readers. We have but a small space, and as a general rule, prefer, so far as we have good materials, filling it with intelligence from the missionary field. Most of our readers, we presume, are more interested with facts, and incidents, and specific intelligence, than they are with abstract reasoning, or arguments in the didactic form. They wish to be informed of the moral condition of the country—the wants of the people—what the church is doing to supply these wants—and what success attends the labours of missionaries. Facts on these, and kindred points, are always interesting; and these facts the missionary, who is on the ground, is best able to supply, and can state them with most effect. From the few reports and extracts published in our present number, selected from several of our States, our readers may learn something of what the Church is doing in this great work, and of the success which attends the labours of their missionaries. These few reports tell us of great desolations, and of the want of good ministers to preach to the thousands who have no Gospel privileges. They speak of labours—arduous, self-denying labours—and, thanks be unto God, they speak of encouraging success. We have cheering evidence, even in these few extracts, taken from reports of missionaries in different sections of our land, that they do not labour in vain. They are doing a great and good work, and God is setting his seal to their labours. They tell us of "interesting seasons," of "God's special presence in their assemblies," of "revivals of religion." How cheering such intelligence to the friends of Christ and his cause? How encouraging to the friends of Domestic Missions, to persevere, and increase their efforts in this cause?

We are now drawing near to the close of another year of our labours in this work. The time approaches for the meeting of the General Assembly of our Church, when the Boards will report in full the labours of the year,

with their results. These, in due time, will be laid before the Churches. So far as we can now judge, the report, at the close of the year, will show an encouraging advance in the work. But we will not anticipate; we would rather occupy our brief space in urging on our ministers and churches, to come up unitedly to the work, and with *new vigour*. The field is *large, very large;* and it is *widening* and *extending* on all sides. The work is *great, very great;* and every year it is growing *greater*. Great as the work now is, it is daily increasing on our hands, and it must continue to increase, while population continues to roll in upon us, and our boundaries continue to be enlarged. What a work, Christian brethren, is committed to the Church in this land? Thank God, while the country is extending, and its population increasing by thousands, and hundreds of thousands, the *Church* is also *growing* and *extending;* that her *borders* are *widening*, and her *strength* is *increasing*.

As the work grows, the ability of the Church to meet it increases. And what is most cheering, and for which we desire to be devoutly thankful. *The interest in this work is increasing*. We cannot doubt this. The interest in the cause of Domestic Missions is increasing in our churches; and we hail this fact as one of the most cheering tokens of good to our land and to the world. We hope yet to see the day—and we trust it is not far distant, when *the united strength of our entire Church* shall be employed in sending the Gospel to *all sections of our land*. That will be a blessed day to our *churches*, to our *whole land*, and to the *world*.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MARCH, 1846.

SYNOD OF BUFFALO. *Pby. of Wyoming.*

Scottsville ch, N Y Rev H Doolittle and wife, 2 00

SYNOD OF NEW YORK. *Pby. of Bedford.*

W. fem. ben. soc. S. Salem, N Y, 32; S. Greensburg ch, N Y, 13 14; S. Salem ch N Y sab sch. 3 63 48 17

Pby. of New-York.

Canal st ch N Y City, Wm Steele, 30; Wallabout ch N Y, 17 93; ch on 42d st, N Y City, 20 38; Brooklyn 1st ch, in part 113 40 181 71

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Woodbridge ch N J 50 00

Pby. of New Brunswick.

A lady of the 1st Presb. ch, Freehold, N J, 20; mis. Bible and tract soc. of Princetown theo. sem. 35; Dutch Neck ch, N J, 7 50, and Nottingham Square con. ladies' cent soc. 28 50; bal. to con. Rev Geo Ely an hon. mem. village ch, Freehold, N J, 30 121 00

Pby. of Raritan.

Flemington ch, N J 25 00

Pby. of Susquehanna.

Kirkland ch, Penn 2 50

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Tenth ch, Phila. a member, 2 50; do. F G Cretcher, 5; do. John McArthur, 25; fourth Presb. ch Phila. 60 92 50

Pby. of Phila. 2d do.

Bridesburg cong. Penn. 20 00

Pby. of New Castle.

New Castle ch, Del. 100, less amount previously ackn. 5 95 50

Pby. of Baltimore.

Taneytown ch, Md. 75; Monokin Presb. ch, Md. 25; Wycomico Presb. ch. Md. 7 50 107 50

Pby. of Carlisle.

Lower Marsh Creek ch, Penn. 15; Presb. ch. Schellsburgh, Penn. 13 75 28 75

Pby. of Huntingdon.

Mrs. Elizabeth Moore of Spruce Creek Presb. ch. Pa. 50 50 00

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Union ch. Ill. 5 33; W. Union ch. Ill. 5 43 10 76

SYNOD OF S. C. AND GA. *Pby. of Georgia.*

1st Presb. ch, Savannah, Ga. 30 86; Presb. ch. St. Mary's, Ga. 3 25 34 11

Pby. of Cherokee.

Roswell ch. Ga. Miss H Magill 5 00

MISCELLANEOUS.

A lady in the synod of Ga. 10; do. to purchase a sab. sch. lib. for the west, 10; another lady in the same synod, 9; do. to purchase a sab. sch. library for the west, 10; do. for sab. sch. books, 1 30; don. of E F Backus, Phila. 50; First Presb. ch, Newburyport, Mass. to con. Rev Jona. Greenleaf, Brooklyn, NY, and Mr. Sam'l Noyes, Newbury, Mass. hon. mem, 100 190 30

Total, $1064 80

Clothing, &c.

From the Juv. Mite Soc. of Allentown ch, N J, a bed quilt valued at 3 00

From the sew. soc. of the 1st Presb. ch. Alexandria, D. C. a box of clothing valued at 60 00

Total, 63 00

[RECEIVED FOR THE CHURCH EXTENSION FUND.

Cheque returned from Montrose, Miss. 75; John Simpson per Wm S Martien, 1; Salem ch. N. J. per Rev Jas J Helm, for a cong. in Indiana, 20; May's Landing ch. N. J. 6 07; Millville ch. N. J. 5; Aughwick ch. Penn. 5; Bath Presb. cong. N Y, 6; sessions of Salem and Blairsville chs. Penn. 10; Brandywine Manor ch. Penn. 8; New Castle ch. Del. a member 16; Lewisburg ch. Va. 5; Germantown ch. Penn. 5; Newark 3d ch, NJ "a few ladies," 5; New Brunswick 1st ch NJ, teachers ms. sch. 5; 1st ch. Cincinnati, thro' Wm Garvin, Louisville, 69 50; Walnut Hill ch. Ohio, per do. 5 Total, 240 57

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN MARCH, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

2nd ch. Pittsburg, Sligo S.S. 76 cts; Lawrenceville ch. addl. 3; 1st ch. Pittsburgh, young ladies mis. soc. 40; Bethel ch. 35; Mt. Pisgah ch. 2 56 81 32

Pby. of Blairsville.

Plumb Creek ch. 7 50; Cross Roads ch. 10 17 50

Pby. of Clarion.

Licking ch. piney mis. soc. 7 00

MISCELLANEOUS.

M G Knight] 1 00

106 82

FOR CHURCH EXTENSION FUND.

Bethel ch. per Rev George Marshall 5 00

J. D. WILLIAMS, Treasurer.

NOTE.—In report for January the contribution of $12 37, by New Alexandria church, should be to the credit of Pby. of Blairsville, synod of Pittsburgh.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MARCH, 1846.

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

1st ch. Cincinnati 5 00

SYNOD OF INDIANA. *Pby. of Salem.*

Paoli ch. Ind. 5; Bloomington ch. Ind. 4 75; Bedford ch. Ind. 4; Washington ch. Ind. 8 21 75

SYNOD OF ILLINOIS. *Pby. of Iowa.*

Bloomington ch. Iowa 4 00

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Des Peres ch. Mo. 8 00

Pby. of Potosi.

Pleasant Hill ch. Mo. 12 60

SYNOD OF KENTUCKY. *Pby. of Louisville.*

New Castle ch. 17 62; 2nd ch. Louisville, 262 50; J M Preston, Ky. 20; Wm. Butler, 5; Mulberry ch. 29; J Baldwin, 4th ch. Louisville, 5; 2nd ch. Louisville, 8; 347 12

Pby. of Transylvania.

Richmond ch. Ky. 62; Danville ch. Ky. 22 84 00

Pby. of W. Lexington.

Versailles ch. 13 50; Pisgah ch. 37 29; Walnut Hill ch. 25; McChord ch. Lexington, 250 60; Union ch. 6; Winchester ch. 50 50; Nicholasville, Ky., 30; 1st ch, Lexington, 40 452 89

Pby. of Ebenezer.

Springfield ch 2 00

SYNOD OF W. TENN. *Pby. of W. District.*

Trenton ch, 5 00

MISCELLANEOUS.

Sales at depot 109 00

Total, 1042 35

WM. GARVIN, Treasurer.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. JUNE, 1846. No. 6.

Board of Foreign Missions.

China: Canton Mission.

Extracts from the Annual Report for the year ending October 1, 1846.

This Report is made by the Rev. A. P. Happer, M.D., the only missionary at present connected with the Canton Mission; though we hope that before long another missionary will proceed to his assistance.

As most of those who constituted this mission at the date of the last annual report, are now at Ningpo, and will embrace the notice of their operations here in the report of the Ningpo mission, it is only necessary for me to give a statement in regard to myself, and of this mission, since I was left alone. And in thus presenting my first annual communication to the Committee, I cannot refrain from expressing my feelings of thanksgiving and praise, that after many long years of preparation and expectation, in the good providence of God, I am at length permitted to stand on heathen shores, and to recount the dealings of God with me, and of my poor efforts to serve him.

I would desire to acknowledge, with devout feelings of praise, the goodness of God in continuing me in my usual health during all the year, so that I have been able to attend to duties devolving upon me, without a day's interruption almost. The Committee are already in possession of most of the incidents of my personal history during the year, and of the motives and reasons that led to such action; and though it has been marked with changes and the interruption of plans, yet the feeling of my heart is, "He hath done all things well; blessed be his holy name."

It is necessary, however, briefly to recapitulate some of these occurrences. The vessel in which our little company journeyed across the waters, cast anchor in Macao Roads on the 22d of October, 1844. Brother Lloyd and myself came on shore that evening, and were welcomed to China by Brother Lowrie and Mr. Cole. The next day we all disembarked, and found temporary homes in the mission houses. At a general meeting of members of the mission in Macao, Oct. 25, after a season of prayer for guidance and direction to the Father of lights, I was assigned, in accordance with the suggestions of the Committee, in our Instructions, to the Canton Province, the location of the mission being left undetermined. . . .

Account of the Boarding School.

After noticing his residence for a season at Hong Kong, Mr. H. proceeds:

As all the brethren had left Macao, it was considered necessary that I should return to Macao to be with Mr. Cole. Before the matter was finally settled upon, I visited Macao to meet with Mr. Cole and Brother Brown. It was by us considered necessary for me to return to Macao, with the expectation of remaining there as long as the press was in Macao, and it was also deemed expedient to commence a boarding school in Macao under my charge. Before removing to Macao, where I arrived on the 1st of April, I had given notice to the boys in the Rev. S. R. Brown's school [under the Morrison Education Society,] that I was about to commence a school in Macao, and requested them to send word to the different villages from which they came, and in a very short time the man who had been my teacher for a short time, came to me, and gave me the names of eighteen boys, in a village, where he had been the village teacher, to whose parents he was going to write, in order to have them bring their boys to the school. . . .

I brought one orphan boy, whose whole care and education was committed to me, with me to Macao, and very soon numerous applications were made from the villages to which word had been sent, and about the middle of the month, the eighteen boys, whose names had been given to me, were brought by their parents. The applications amounted to nearly or quite fifty; of these I received twenty-seven boys, whom I thought most promising. I felt justified in receiving that number, from these considerations.

1st. That number could be very well accommodated in the house. 2nd. The expense of twenty-seven would be comparatively little more than that of twenty. 3rd. The labour of teaching them would be very little more for the first two years; and, 4thly, I supposed that during the first two years, the class would undergo a sifting, for various reasons, by some wanting to go home, not coming back, and being dismissed as unpromising, so that the close of the two years, would not find a class of more than fifteen, and I have seen nothing yet to change my views of the propriety of the matter; but much to confirm and strengthen it.

In the reception of these boys, the parents signed a paper, in Chinese, in which they agreed to let the boys remain in the school eight years, and to supply them during this time with clothes, and their common Chinese books, and in case of withdrawing their sons, they promise to refund at the rate of two dollars and fifty cents for each month they have been in the school, whilst I am at liberty to dismiss the boy at any time, if he should appear unworthy of continued support. So long as Mr. Cole remained in Macao, and I had no care of the business of the mission or of the house, I was enabled to give my mornings to the uninterrupted study of the language, and spend the afternoon with the boys, and we were enabled to arrange our hours with the two teachers, as to have them instruct the boys in Chinese in addition to their instructions to ourselves.

My method of instructing them in English is something as follows. I commence by teaching them to enunciate the sounds of the Roman letters and words. It was not the prominent object to teach them the meaning of words, but from the first to give special efforts to train their organs of speech to speak our language correctly, and to overcome, as far as possible, the difficulty the Chinese have in uttering the sound of some of the letters, as well as some of their combinations. But that they also might learn the meaning of words, before speaking the English words to them for their imitation, I gave them the corresponding Chinese phrase so they would understand it. In this way they have committed to memory a good part of the colloquial phrases, in an elementary book compiled by Rev. S. R. Brown, and some forty pages of a phrase book, by the Rev. Dr Legge, together with many of the objects of every day life around them. Though this system of training has been exceedingly laborious to the teacher yet I have been gratified with the progress of the boys, and encouraged from the degree of correctness, with which they speak what words they are able to use. They also committed the sentences in the First Reader of the A. S. S. Union, which, with the aid of my teacher, I explained to them. To enable you to judge in some measure of the facility with which they commit the English of what is thus explained to them in their own language, I may state that they learned the Lord's prayer in one afternoon, so as to repeat all together with very little prompting, and some of them could repeat it very well individually, and some of them manifest a good degree of aptness in the acquisition of the language.

Their Chinese studies are continued under the instruction of a native teacher, with very little variation from the common method, except the introduction of the Testament in Chinese, as a school-book, and a part of which is committed to memory every day, as they do their own classics. The teacher is required to explain particularly the meaning of the characters in his lesson, and in the others so far as the ideas are at all suited to the comprehension of the boys. Some of the boys have finished Luke's Gospel, and are now committing John's.

The boys are assembled each morning and evening for family worship, when a portion of the sacred Scriptures is read and explained to them by the teacher, they all having a copy of the Testament in their hands. And I have been gratified in seeing their exemplary propriety of behaviour, during the exercise. At their first attendance, of course, they felt at a perfect loss what to do; but when I gave them particular directions as to their conduct, there was a ready and implicit compliance with each particular, and after two weeks time if any one could have come in during the time of prayer, and seen twenty-seven boys kneeling with their eyes carefully covered, and not a movement of the foot, or a whisper of the tongue during the whole time, he could not help feeling gratified; and often, when I have marked in addition to this quietness, the manifest attention with which they listened when any of my missionary brethren were present, and prayed in Chinese, I could not refrain from exclaiming, O that I could only speak freely to them in their own language, of the precious salvation revealed in the Gospel.

They spend the Sabbath in committing a specified number of verses of the Testament, and are assembled in the morning, when a chapter from Genesis is read and explained, and also a portion from Dr. Medhurst's explanation of the Ten Commandments, and in the afternoon, when they repeat the lesson they have committed, and a part of Dr. Milne's "Two Friends" is read and explained. Thus I seek to imbue their minds with the sacred truths of the word of God, and that they may be instructed in the sacred Scriptures, which are able to make them wise unto salvation. And whilst we all feel that these means of themselves, are inadequate to effect the conversion of their souls, I feel well assured, that your daily prayers ascend with mine, that the spirit of the Lord would "open their hearts to understand his word," and

"incline their hearts, to walk in the way of his commandments."

I am trying to find some copies of the "Shorter Catechism," which was translated by Dr. Morrison, and if I succeed I will have this as part of their Sabbath employment, and thus seek to give them a *system* of truth in Chinese, which will be hereafter more fully developed to their minds in English; and I expect soon to place the First Reader of the A. S. S. Union in their hands, and as they know the sounds of these words by writing the words on the blackboard, try to have them learn to call the words from seeing the letters in the combination, instead of going through the process of calling over each letter before pronouncing the word. I think that their habit of learning their own character as a whole, will enable them to learn the sounds of our letters in combination with great ease.

The boys went home on the 20th of September to enjoy a few days' vacation, and to return about the 10th of October.

Religious Service—Study of the Language.

Public service in English, has been regularly maintained on the Sabbath in the mission house. But as, after December, every American family will have left Macao but one, it may be found expedient to interrupt it during the winter, and resume it again in the spring, when many families return from Canton.

My progress in the language has not been so great as I could have wished, owing to the frequent interruptions by the calls of the general business of the mission, and to the multifarious duties that fall upon me when thus alone in this mission. But as these duties devolve upon me, and are necessary for the efficiency of the whole, while I feel that I could have preferred a designation, where I might have devoted my time more uninterruptedly to the special objects of labour, yet as I have been assigned to this location, it is for me to endeavour to discharge all the duties devolving upon me with diligence and faithfulness, as God may enable me, cherishing feelings of thankfulness, that I may perform any part in this labour, however laborious, and not according to my own preference.

But I cannot cease to express my conviction of the great importance, not to say necessity of the Committee's sending an associate to this mission, as soon as a suitable labourer can be found. I will never complain so far as personal considerations are concerned, though I feel most deeply the privation of being here without Christian society, and sympathy and fellowship, but I cannot fail to express my full convictions, that the efficiency of this mission will be essentially hindered, by the want of an associate. . : . .

China: Amoy Mission.

Annual Report for the year ending October 1, 1845.

The Rev. John Lloyd and the Rev. Hugh A. Brown are the brethren connected with the Amoy mission. Dr. James C. Hepburn and wife, of this mission, are now in this country on account of Mrs. Hepburn's health.

During the year past, the history of the mission in this place has been one of mingled mercy and affliction, but mercy has superabounded. In the providence of God, two missionaries have been permitted to enter this field, while the only family remaining at the close of last year has been compelled by sickness to abandon it. When the reinforcement which left New York in June, 1844, reached Macao, they found that the Amoy mission was suffering a temporary suspension, owing to the absence of Dr. Hepburn and family at Macao in search of health. In a meeting of the brethren held in that city, shortly after the arrival of this reinforcement, the Rev. J. Lloyd was appointed to accompany Dr. Hepburn on his return to this place. As there was nothing to detain these missionaries in Macao, they left on the 5th of November, for Hong Kong, and thence came to this city where they arrived on the 6th of December, 1844. After making suitable arrangements for dwellings, they immediately entered upon the discharge of the appropriate duties of the mission. On the 6th May, 1845, your missionaries enjoyed the delightful privilege of welcoming the Rev. H. A. Brown as a co-labourer in this great harvest field. But in the midst of our joy, our bright sky was overclouded with gloom. The health of Mrs. Hepburn began to fail as the warm season advanced, and it soon became evident to all that to preserve her life, a change of scene was absolutely necessary. This was a severe trial sent upon your missionaries. After a prayerful consideration of the case, it was thought that Dr. Hepburn's path of duty was plainly marked out; and accordingly, on the 26th of June, he embarked with his family for Macao, intending, if Mrs. Hepburn's health improved, to go to Ningpo. After the departure of these dear friends, your remaining missionaries devoted themselves to the acquisition of this hard language, and have pursued this object with little interruption till the present time.

After Dr. Hepburn's return to this place, he resumed his labours in the dispensary in connexion with Dr. Cumming, spending one or two hours daily in healing the bodily maladies of the sick. What amount of labour he performed in this department, we cannot state with precision, and we do not think it necessary to expend any time in collecting, and enumerating the different diseases treated and recorded in the books of the establishment. Suffice it to say, that Dr.

Hepburn continued his labours in this department, up to the time of his departure. Of the tendencies and results of this kind of missionary labour, we have too few facts upon which to found any assertion.

Of direct labours for the spiritual benefit of this people during the year, there is but little to report. Neither of us now here, is sufficiently acquainted with this strange language to be able to communicate intelligibly with the people. During Dr. Hepburn's stay, he frequently took a handful of tracts, and went out into the lanes of the city to proclaim the unsearchable riches of Christ. He seldom, if ever, failed of getting an audience to whom to deliver his message, and upon whom he urged the acceptance of salvation. Of the result of these labours no estimate can be made, till the books are opened, and the dead, small and great, are called to judgment. It was a source of great grief to Dr. Hepburn and to us, that just as he was beginning to address the people intelligibly, he was called away. But God's thoughts are not as ours.

In the way of distributing tracts, not a great deal has been done by your missionaries. Dr. Hepburn, indeed, did not neglect this means of doing good; but since his departure, little has been done, and for two reasons, 1st. Your missionaries now here, are not sufficiently acquainted with the written language, to be judicious and intelligent tract distributors, and this reason assumes additional force in the fact, that the ignorant Chinaman is as importunate for tracts as his educated neighbour. Besides, most Chinamen know some characters, and just those same simple ones which missionaries first acquire; but, while this is true, it is also very probably true, that but a small minority can read fluently and understandingly. Now, in distributing tracts, we are exposed to being deceived in respect of the abilities of those who ask for books, to understand them, and consequently we may scatter them very injudiciously. 2d. The summer season is unfavourable to labours which expose one to the burning rays of the sun. We are even prevented from taking the necessary amount of wholesome exercise in the open air, for the same reason. The winter is our harvest season. When it returns, with its refreshing and invigorating breezes, we expect to devote a suitable portion of our time to distributing tracts. At present we embrace every opportunity of scattering them abroad, and we enjoy not a few o such opportunities in the case of persons who visit us. These persons are generally from different parts of the province, and belong to the reading class of the people. Consequently, our tracts are given to the best advantage; for those who receive are capable of reading them, and will carry them to places where we may not be permitted to go in person for years. Those who receive our books, thank us for them with seeming cordiality; but how far they are read and understood, our very limited knowledge of facts will not allow us to say. We have, however, reason to believe that they are not wantonly destroyed. The Chinese have a superstitious veneration for their written language, and this will prevent them from abusing the tracts which they obtain of the missionary. We have a very good supply of tracts on hand at present, say, 1000 copies of Luke, 1000 copies of Acts, and 2500 copies of the two friends, besides a number of others which we have received from other quarters than from your own printing press.

In the department of education, we have done nothing during the past year, simply because we have but lately entered the field. Indeed, we can do nothing of this kind, so far as a Chinese education is concerned. We are but pupils ourselves in this language. We might open day schools in different parts of the city, but we think it useless to do so, for two reasons, 1st. The Chinese, at least the better classes, are sufficiently interested in the education of their children, to support schools themselves. 2d. If we should open such schools, we could not exert any beneficial influences upon them, on account of our inability to communicate with either the teachers or pupils. As to opening a boarding school in which to teach the English language, we have serious doubts of its propriety at present. Mercantile men, both Chinese and foreigners, would perhaps be pleased if we should do so, in order to prepare efficient clerks for their counting-houses; but whether any other advantage would be derived from such a school at present, is a question that admits of discussion. When we become better acquainted with this language, and able to act upon the Chinese mind through the medium of their own tongue, then all doubts may be removed out of the way, and we prepared to educate some of these heathen youth. At present, our appropriate labour seems to be to devote our time and energies to the acquisition of the language, so as to be able as soon as possible to enter upon the great means appointed by God for saving men, the foolishness of preaching.

Since we came here, our time has been fully engaged with the language. Our progress has not been rapid, and yet not such as to discourage us. We are full of hopes in regard to our final success in obtaining a knowledge of it; but years will have passed away before we shall be able to tell this people with a satisfactory degree of fluency, of the wonderful works of God. If our lives and health are spared, we hope to be able to say in our next report that we can convey truth to the minds of this peo-

ple. True, it will be done with a stammering tongue; but even this will be better than having our mouths entirely closed, as at present. This is a hard language, and we expect to encounter many difficulties before our final triumph, but withal, the study of it is pleasant. We have enjoyed it much.

God has been very kind to us in many things, and especially in the blessings of health. While others have fallen around us, and very near us, we have been spared. Our confidence in the healthfulness of this place is as yet unshaken. Though two of our missionary friends have been called to receive their crowns, yet we think that the climate of Amoy had little, if any, influence in bringing about the result in either case. We wish to say more on this subject, but our report is dilating so rapidly, that we must reserve our thoughts for another time.

In conclusion, we wish to say that God has been very kind to us. Our health has been excellent, and our enjoyments numerous. Hence we have reason for unfeigned gratitude; but at the same time we ought to be greatly humbled because we have possessed so little of the spirit of our Master; though if we know our own hearts, we wish to be useful in his vineyard here. We have our work, and have no inclination, no, not the least, to abandon it. We expect to meet with difficulties, but we hope to be able, through the prayers of the churches, and yours, as well as our own, to successfully combat them all. Pray for us. We pray God to bless you, and to make you a blessing to China.

China: Ningpo Mission.

Annual Report for the year ending, October 1, 1845.

Members of the Mission—Climate—Reception by the People.

The members of the Ningpo Mission, in presenting to the Executive Committee their first report of a whole year's operations, do so with heartfelt gratitude to Him who has watched over and cared for them so long, and who has shown his favour so signally during the year whose history they now record. It has been to most of us a year of changes and novelty; occasionally trials and perplexities have disquieted us; but in general, it has passed pleasantly and profitably away.

This mission consists now of the two stations—Ningpo and Chusan, at which our members are thus distributed:—

At Ningpo,
Rev. M. S. Culbertson and wife.
Rev. R. Q. Way and wife.
Rev. W. M. Lowrie.
D. B. M'Cartee, M.D.
R. Cole, printer, and wife—in all, 8

At Chusan,
Rev. A. W. Loomis and wife. 2

In all, 10

When the Report was sent from this mission a year ago, the Rev. R. Q. Way and wife, and Dr. M'Cartee were the only persons on the ground, and both of them were residing in Chusan. On the 6th of November, they removed to Ningpo, leaving Chusan for a time unoccupied. In April, 1845, Messrs. Loomis, Culbertson and Lowrie arrived from Macao, the first of whom, for reasons previously given, remained in Chusan, while the others settled in Ningpo. In July, Mr. and Mrs. Cole arrived, bringing the printing-press from Macao, and also settled in Ningpo. The reasons of all these movements, and the facts of interest connected with them having been already laid before the Executive Committee, it is not necessary to repeat them here.

In the important points of climate and health, our expectations and hopes have been more than realized. The heat during one or two of the summer months of 1844, was so excessive, that we looked forward with some apprehensions to its recurrence the present year. But the summer has been, on the whole, cooler than usual, thus affording us an unusually favourable opportunity for acclimation; and though we felt somewhat weaker and languid during the months of July and August, we have escaped with little sickness, and find ourselves now, on the return of cooler weather, in the enjoyment of nearly the same health and strength that we possessed in our native land. The shortness of the hot season, and the coldness of the winter, are important considerations in estimating the effects of this climate; and though it is, perhaps, too soon to form a decided opinion, we are disposed to think it nearly, if not quite, as good as that of many of the States in our own country.

Our reception by the people of this place has also been as favourable as we could anticipate. That they should understand or appreciate our motives and objects in coming, we did not expect; nor are we disappointed, therefore, in finding that they entertain strange notions respecting us. Some think we have come as spies; some, that having so much money in our own country as not to know what to do with it at home, we have come here to spend it; some, that we are mere seekers of pleasure, though in a way in which they see little prospect of gaining it; and some, that we are a kind of amiable enthusiasts, actuated by some strange benevolence; while the majority see us, and wonder and gaze at us as foreigners, without

knowing, and scarcely desiring to know, why we have come, or what we believe. All this we had reason to expect before we came, but we had also reason to expect worse things, which we are happy to say have not been fully realized. We have come to a place which, only a few years ago, was the scene of war and bloodshed, of needless excesses, and in some cases of uncalled-for severity, and where, consequently, the feelings of the people would naturally be embittered against foreigners, and little disposed to put confidence in their professions. That these feelings should not occasionally appear, was not to be anticipated; and as will be seen in the sequel, they form an obstacle in our way. Yet we are generally treated with respect and politeness. As we make acquaintances among the people, we find many that are kind and obliging—many that appreciate our actions, though they understand not our motives; and occasionally we have been gratified as well as amused, to hear the common people who know us, quieting the fears of some who for the first time unexpectedly met a foreigner. Attempts to overreach us in what business affairs we have with them, we expected, and have experienced, but certainly not to the extent that was practised in Canton. There was, when we first came, an unwillingness to rent houses to foreigners; but it has always been less than at the other ports, and is gradually wearing away. This is the first of the five ports in which foreigners succeeded in renting houses within the city walls. The officers of the place, who are, to some extent, informed of our objects, have hitherto thrown no obstacles in our way; we have, therefore, been as much favoured in our reception among the people, as in reference to the climate of the place.

Study of the Language—Native Converts—Church formed.

As to our occupations, we can report little beyond preparatory work. It is but little more than a year since the first of our number set foot in Ningpo. It is less than a year since some of us arrived in China, and in this time little could be done except in acquiring the language. This has therefore been, and will continue to be, our principal occupation. In this is to be found one of our greatest difficulties; for of all languages, the Chinese is doubtless one of the hardest; and both faith and patience are required before it can be mastered. Of our acquirements, we can say but little; but that little is encouraging. On ordinary subjects, we can make ourselves understood by those around us; and we look forward to the time as not very far distant when our mouths shall be opened to speak freely to the people.

Along with the language, a part of our studies of equal importance is the character of the people. He who would be useful in China, must be well acquainted with the people among whom he labours; their superstitions, customs, modes of thought, and social intercourse; and must to some extent conform to them. Without some knowledge, and disposition to meet them on their own grounds, we can expect little favour among them. The state of society in Macao rendered it difficult to acquire such knowledge, or meet the people on any agreeable terms; but we do not find such difficulties here, and we anticipate speedily learning so much of their character and manners, as is necessary to pave the way for access to them. It is true we have not succeeded in gaining access to families as such; and the nature of Chinese society is so peculiar, that it may be long before their houses are freely opened to us. Much may be expected of the wives of missionaries in this respect, though not so much as if the language were less difficult of acquisition, or the cares of a family did not here, even more than in our own country, require a close adherence to the apostolic precept, to be "keepers at home." But though the difficulties are great, we do not despair of overcoming them.

The most interesting circumstances we have to report, are the baptism of a Chinese servant of Mr. Way's, who accompanied him from Singapore, and the formation of a church in this place. This young man, now about 23 years of age, received his first religious impressions among the missionaries in Siam. They have become much deeper since his connection with Mr. Way's family, (principally through Mrs. Way's influence,) and as he gave satisfactory evidence of piety, he was received into the church during the last winter. He uniformly bears himself well; and that he has a good character from those that are without, is evident from a remark made of him by a native of this place, who had frequent opportunities of seeing him—"Of all the Canton men I ever saw, Apoo is the only honest one, and he *is* an honest one." Several other persons connected with us, have at one time or other appeared impressed with the truths of our religion, and some have freely expressed their convictions of the vanity of idol worship, but none of them have given us evidence of a change of heart.

On the arrival of the brethren from Macao in April, it was deemed best to organize a church. This was accordingly done in May. The infant church numbered eight members, (three of whom are of Chinese extraction, and now consists of ten, without including the clergymen connected with the mission. It is the first Christian church on what is properly called Chinese soil; for though Chinese churches have been formed elsewhere, they are all on ground that does not belong to the Chi-

nese empire. In this, however, little credit is due to us, for of most of the members of this church, it is true that "other men laboured, and we are entered into their labours." Of the church thus formed, Mr. Culbertson has been chosen pastor, and Dr. M'Cartee ruling elder; the other clerical members of the mission assisting for the present in its government. Services on the Sabbath have been constantly maintained, and occasionally on week days. Although these services are in the English language, yet our regular attendance on them has excited no little curiosity among the Chinese, and has had at least this good effect—it has taught them that the foreigners have a religion, and a mode of worship, facts of which many were ignorant before.

In Chinese preaching, of course but little has been done, for want of ability to speak the language. By means of books, conversation, and occasional discourses, many have attained some knowledge of the facts and the doctrines of Christianity. The seed has at least been scattered by the wayside.

Schools—The Press.

The subject of education has occupied many of our thoughts. Supposing it to be the wish of the Board that some part of our energies should be devoted to this object, and finding in our numbers and situation among the people inducements to enter on this sphere of labour, we have made a beginning in which we trust we shall be sustained by the Committee and the churches at home. Arrangements have been made for a boarding-school of boys, to contain thirty or more scholars. This number would have been nearly filled up already had we received all who applied. Among the present scholars are some who are promising boys, and as soon as our arrangements are complete, we trust to have it filled up. Mr. Loomis has also commenced a smaller school at Chusan, which for the present we have felt constrained to limit to ten scholars. Mrs. Cole has also expressed an anxiety to commence a female boarding-school; but under the uncertainties of her health, accommodations for them, and the funds for their support, we have not been able to do more than authorize her to receive four or five for a commencement. May we not hope that the simple announcement of these facts will induce the friends of our cause at home to enable us to carry forward our plans? . . . .

The printing office, during most of the year, has been at Macao; but as it is now here, and will probably remain here, an account of its operations should find a place in this report. In giving an account of what has been done, it must be borne in mind that this is the first year in which the press has been in full operation, and that even in this time, there has been no small amount of labour to perfect its arrangements. It is also to be remembered, that for nearly three months, during the time of removing it from Macao to this place, and getting it in operation again, no work was performed: This on the one side. On the other, there were several months in Macao when the press of work was such that double sets of workmen were employed, and an unusual amount of work done. This is not likely to occur again for several years; and at present we deem it desirable to give more time to perfecting the font, and completing the arrangements of the press, than to urging work forward so rapidly. It is not likely, therefore, that next year's report will offer so large a result as the one we now present.

Works printed during the year:—

Titles.	Size	No of pages	No. of copies.	Total pages.
List of Chinese characters	4to	110	400	44,000
Gospel of Luke	8vo	68	14,500	986,000
Book of Acts	8vo	68	15,000	1,020,000
Two Friends	12mo	72	10,000	720,000
Milne's Sermons	12mo	100	7000	700,000
Miscellaneous				10,000
To which add those of last year, from June to September.				3,480,000
Specimen Book	8vo	44	500	22,000
Epistle to the Ephesians	16mo	21	5000	105,000
Tract on the 10 Com'nd'ts.	16mo	7	5000	35,000
Total since the first.		490	57,400	3,842,000

This table gives a total of 3,642,000 pages, printed by one press in nineteen months after it arrived in China. When it is considered that in this time the greater part of the type used in printing had to be cast, and prepared for use, the whole arrangement of the type in cases to be made, all the fixtures for the printing-office to be made, and all the workmen, with a single exception, to be taught the very first principles of the art, it will be seen that there is much cause for gratitude to God, who has enabled us to succeed so well. What has been done is in many respects a first experiment in a new art; it has been prosecuted amidst many disadvantages, arising from inexperience and a want of the proper facilities, in a country where such a thing is almost unknown, and in the face of strong and discouraging prepossessions against its success. Notwithstanding all these difficulties, work has been executed at rates nearly, if not quite, as cheap as the cheapest ever done by or for missionaries in China; and we see no reason why additional experience, and the completion of some arrangements already in progress, or contemplated, should not enable us to throw off work both better and cheaper than we have heretofore done.

It may be asked, "Can we print as cheaply as the Chinese do?" To this we may reply,

that the Chinese have several styles of printing, and, of course, varying prices. If the lowest kinds be taken, or even the majority of what they print, the answer must be, we cannot print so cheaply as they. But one who examines the Chinese works referred to, the miserable paper employed, the characters badly cut, and worn almost illegible by frequent use, and the difficulty with which works thus printed are read, will not wonder that we cannot compete with them in price. But we conceive that this is not a fair standard by which to judge the productions of our press. Since coming to Ningpo, we have frequently heard literary men, when they opened some of our books, exclaim, "How beautifully they are printed!" and therefore we feel justified in taking the good and best productions of the Chinese printing-office to compare with ours. We do not fear comparison with them in any respect, (save in some characters badly prepared at first, and susceptible of improvement,) and we are sure that in the long run, printing by metallic type will be found the cheapest and the most expeditious. It is true that the outlay of capital at first is vastly greater than is required by the Chinese mode; but this may be found to be a small consideration when account is taken of the amount of work which the churches expect to perform in this way for China. . . : . .

Medical Practice.

A good deal of attention was paid by Dr. M'Cartee, in the first part of the year, to medical practice, both in the dispensary and in private families. Several thousands of patients were thus prescribed for; and in addition to the relief of suffering thus imparted, a favourable impression has been made in the community respecting the character of the foreigners, who laboured for their good without expecting any return. Were there no other advantage, this alone would repay the expenditure of time and money in medical practice. Of late, the time of the physician has been occupied with arrangements necessary to the settlement of the mission on a solid basis; and the arrival of a physician connected with another Board, has rendered his attention to Hospital practice less necessary. Hereafter, it is his purpose, (with the advice of the mission,) to give the time spent in medical practice chiefly to the villages and country around Ningpo, itinerating among the people, and gaining their good will in their own neighbourhoods.

Distribution of Religious Tracts.

In the circulation of religious tracts, we have as yet done nothing systematically. Indeed, the want of suitable tracts has prevented us from doing much in any way, as our supply was limited, and the variety on hand not extensive. Nor are we prepared, as yet, to recommend or approve of the indiscriminate circulation of tracts, nor even of giving them to all who ask for them. Experience has shown that multitudes apply who cannot read, and that many read who cannot understand. The system of Chinese education is such that several years are spent in simply learning the names of the characters, without any instruction in their meaning; and as many never prosecute their education beyond this point, their reading is of little advantage. Our practice, therefore, has been to be sparing of our books, except where, by speaking with the people, we had excited a curiosity to read the books, or where we had good reason to know that the books would be carefully read. In this way, we have given away several thousands of tracts; and as our knowledge of the language, and our intercourse with the people increase, additional facilities will be found for this exercise of benevolence. We cannot, however, conceal our belief, that it is not by books, but by the oral preaching of the word, that our work is to be accomplished here. Books are valuable as an assistance, but they will seldom, if ever, take the place of the living preacher. We conceive it to be nearly as true in China now, as it was in Judea and Greece in ancient times, that "Faith cometh by hearing." Certainly it will be so if the church here, as elsewhere, is to be composed of the poor and despised of this world; for they can seldom even read, much less understand, the printed page.

General Views.

Here we might close our report of the year. But the mind is so constituted, that nature as well as wisdom, teach us to look forward, and survey the ground over which we must travel. We are but commencing a course of labour here, which is to be continued until the purposes of the Lord of the harvest are fulfilled. We deem it well, therefore, to glance at some of the leading sources of encouragement and discouragement, that have presented themselves to us since we came to this station; and we trust that the spreading of them before the churches of our native land will induce many to cry mightily to God on our behalf, as well as to render praises for his past mercies.

In the field of our labours, we find facilities and encouragements, and access to the people, such as few would have hoped for, when, less than four years ago, the first of our number landed in China. Then the voice of war was in the land; and, excepting Macao and Hongkong, and one or two places protected by the guns of the invading forces, there was no place of rest for the soles of our feet. Few anticipated the speedy termination of the war; and when five ports in China were thrown open to

us, "we were like them that dreamed." Confining, for the present, our attention to the port of Ningpo, among its advantages are the following:—

1. *Position and Climate.* It is in latitude 30° north, on a coast colder than that of North America. Although, therefore, it is not far removed from the torrid zone, it possesses a climate much like that of North Carolina. The heat, for two months in summer, is indeed oppressive, more so, perhaps, than that of some countries farther south, but it is of short continuance, and the pleasant and cool weather lasts throughout the year. There are occasional damp seasons, with much rain at times; but withal, we hope for much for ourselves and those who may come after us, from the climate.

The position of Ningpo is eminently favourable, (though perhaps not so much so as that of Shanghai.) In one of the central, richest, and most populous provinces of the empire, having easy access to Hangchow and Soochow, and to the heart of the country throughout Keangsi, it affords us a wide field already, and one that, when the country is opened, (for it will be opened, and probably before we are ready,) will stretch off in every direction, affording almost unlimited spheres of missionary labour.

2. The population of the country to which we have access already, is very large. The officers of Ningpo say that there are 100,000 taxable houses in the city and the suburbs. This, at the lowest calculation, would give a population of 400,000 souls. We have not been induced, by our own surveys of the city, to estimate it at so large a number—the sum of 250,000 being the highest that we had fixed upon. This, however, is not all. The "limits" in which we are allowed to roam about as we please, extend through the "Ning heen," or district, of which Ningpo is the capital. In this way, though we are confined to five or six miles on one side, yet in another we can go thirty, and in another nearly sixty miles. We have, therefore, a surface of nearly 600 square miles, over which we may freely roam; and, if we choose, spend days and even weeks in any part of it, and perhaps even form an out-station if we deem it desirable. Doubtless an attempt to do so would be opposed by the Chinese officers, but we are inclined to think that if prudently managed, it would prove successful. The population of this district, including Ningpo, must be more than half a million of souls; while in the immediate vicinity of Ningheen are the cities and districts of Tsz'-ke, Chinhai, and Fungwha, with others, to which, though we are not allowed to go, yet our influence must gradually extend. Such is the immediate field of our labours, such are the avenues extending from it, by which we hope in time to spread the Gospel to other parts.

3. The language spoken here is a corruption of the Mandarin or court dialect. The principal difficulty in its acquisition is, that no elementary books have yet been prepared in it, but, from our experience thus far, we think it easier than either the Canton or Fuhkeen dialects. The character of the people, while it combines the vices of heathenism, is yet such as to give us much satisfaction in our intercourse with them. Such is our field of labour, and such are some of its prominent advantages. The harvest truly is plenteous.

4. Our fellow-labourers in this field are, Miss Aldersey, an English lady, who supports herself and a promising school of girls which, with great labour, she has gathered here. She is at present a member of the church we have organized, but should the London Missionary Society establish a station here, she will probably join the church they may form. It is as yet uncertain whether that society will form a station here or not. Mr. Milne, who was formerly here, has not yet returned from England, and when he comes, it is possible he may go to Shanghai; in that case there will be no station of that society in Ningpo.

Dr. D. J. Macgowan, of the American Baptist Board, and wife, are also here. It will be some time probably before he receives any reinforcement.

The Rev. George Smith, of the English Church Missionary Society, is also here, but a failure of health has induced him to abandon the hope of remaining in China, and he purposes leaving this place in a few days for his native land. That Society will probably establish a station here, but it may be some years before any of them arrive. *The labourers therefore are few.*

5. The leadings of Providence in reference to this country are also such that one who is wise, and will observe them, can scarcely avoid the belief that good is yet in store for China. Even when the country was closed to the access of all, save daring smugglers, there was sufficient in the promises of God to encourage hope, and lead to believing prayer for this ancient people. One who reads of God's purpose to "take out of the Gentiles a people for his name," and who believes that "the everlasting Gospel shall be preached to every nation, and kindred, and tongue, and people," would scarcely need any other assurance that a great and effectual door should be opened in China. But when to this is added the special promise to "the land of Sinim," Isa. xlix. 12, it will be seen that faith, as it regards China, is built upon "immutable things." True, the purposes of God have long seemed to slumber; mercy for China, if mercy was in store for her, seemed to

have tarried by the way. A wall, harder to be surmounted than her ancient northern barrier, rose in the face of every effort to enter the land, and China was a world by itself, shut out from communication with other nations, and the light of the Gospel. Such *seemed* to be the case. But all this while the providence of God was working unseen in its "mysterious way." A solitary adventurer of the Gospel came out. By slow degrees, and at long intervals, others joined him. Their numbers gradually increased,—the churches gradually began to awake to the claims of China, and at length a band of twenty or more were anxiously waiting, but not expecting so soon to behold, what God would do. And what has he done? He has made the wrath of man to praise him. He has brought the forces of a distant western land to the heart of China. He has opened, not one door, but five; and behold! while the doors are opening, the number of labourers is already doubled, and every one who now comes finds that, through the labours of his predecessors, years of influence are added to his efforts: We stand on the shoulders of those who went before. We are entered into the field of their labours, and though very much work remains to be done, yet we trust to gather with joy some of the seed which they sowed in tears.

But this is not all. A revolution has commenced in China, and the Great Ruler of all, who controls it, alone knows where it will stop. They greatly mistake who suppose that China will longer remain stationary, or that the doors which have begun to unclose will not be thrown wide open. It may be like the Alpine glacier, long frozen to its rocky bed; loosed at last, it commences its mighty course. It moves with progress well nigh imperceptible at first, but faster by degrees: gentle rills trickle down its frozen sides: onward and yet onward it goes, till it rushes in ruin down the precipice, or melts in the valleys. Which of these shall be the fate of China in this revolution, it is not for us to say. It is not for us to measure the mighty march of God's providence, or limit the wondrous workings of his power; but it is for us to follow in his footsteps as his grace enables us, and to go forward when he commands, and in all cases to remember that he will be glorified in the nations, and exalted in the earth.

With such encouragements, and they are very great, we have also difficulties to meet that must not be lightly esteemed. Among these we may mention,

1. The evil example and influence of many of our own countrymen, and others who bear the Christian name. It is with pain that we speak of these things, for many of those of whose example we complain are honourable and upright men, and personally have shown us no little kindness. But the truth must yet be said, and when it is said, it is, that the mass of foreigners know no Sabbath-day, and that many make no scruple of things of which it is a shame even to speak. These things are not done in a corner—the one we see, and the evidences of the other we meet on every side. Furthermore, we know that there are foreigners who go into their temples and bow down before their idols. This is done doubtless in jest, but the priests of their temples report it to the people, as an evidence that the Christians are also worshippers of idols. The general conduct of foreigners towards the Chinese, (with some honourable exceptions) is that of superciliousness and contempt. : . . . Is it strange therefore that the Chinaman looks upon us with suspicion, and that in places where the unavoidable horrors of war, and the needless excesses of camp followers have been experienced, as at Canton and Ningpo, and elsewhere, we should have to make our way through ill-feeling and prejudice, and perhaps to struggle long before we can meet them on terms of equality and kindness? The women use the name of "foreigner" to frighten their children; and we have seen respectable men turn aside in evident alarm as we passed them, because they had experienced from men whose outward appearance is as good as our own, treatment that justifies such apprehensions. . : . .

2. An obstacle, of which we have hitherto had but little experience at Ningpo, but which will doubtless soon show itself, is the *spread of Popery*. Few are aware of the deep hold the Roman Catholic religion took in China in the latter half of the seventeenth century, and of the persevering efforts to maintain and extend it, during the persecutions that followed. If it did not increase, neither did it decrease. In late years, and especially since the beginning of the present century, it has rapidly extended. Three hundred thousand converts (improperly so called, however, for most of them are descendants of those who embraced this faith long ago,) are scattered through the empire, and for one Protestant missionary there are three foreign and five native Roman Catholic priests in China. And now since the French ships of war bring Roman Catholic missionaries here, and the French government has espoused their cause, and insisted upon toleration for them, they may be expected to advance with a bolder front. That they will prevail more extensively than we, at least for a time, is what some of us expect; for their religion suits the Chinese mind, even more than those that are native to the soil; nor are those who propagate it at all adverse to use every means to extend it here. We are not disposed to prophesy of evil without cause, but unless we greatly mistake, the man of sin will prevail mightily here, before the time when the Lord shall consume him with the spirit of his

mouth, and shall destroy him with the brightness of his coming. With characteristic wisdom, they have adopted a name for the Supreme Being, (*Tien chee*, God of heaven,) which is perhaps the best that the Chinese language is capable of expressing. This is a point of no small importance, and it is one in which it is thought by some that the Protestant missionaries have failed; for the word *Shangte*, or Supreme Ruler, commonly adopted to them, is often confounded by the Chinese with the name of one of their own idols; nor can we well adopt the name *Tien chee*, without exciting the impression that we are Roman Catholics ourselves.

3. The most cursory enumeration of our difficulties would be incomplete, if we gave not a prominent place to the *traffic in opium*. Much misapprehension prevails in reference to this traffic, which is greatly to be regretted, for it gives those who maintain it a fair cause for saying that the Christian community of England and America are ignorant of what they complain, and are wasting their indignation on monsters of straw. To represent the opium dealers as a set of desperate ruffians, and the trade as similar in horror and cruelty to the African slave trade, may indeed for a while excite a strong feeling against it, but it must in the end retard the efforts of those who would put it down. From personal acquaintance, we can say that many of those engaged in this traffic are upright, honourable, and gentlemenly men, and that very few of them believe it to be half so injurious as it really is. As to its effects on the smoker, some of us (for on this point there is a diversity of opinion) doubt whether it is worse than, or even so bad as the habitual use of ardent spirits. That it imparts no benefit whatever to the smoker; that it impairs the bodily energies, and thus shortens life; that it beclouds the mind, and thus renders the man unfit for his station in society; that the appetite once formed grows upon its victim, and he is miserable without the means of gratifying it; and that an habitual smoker of opium is most likely to squander his property, and to become steeled against the warnings of the Gospel—these are facts which we presume none will deny. But whether these effects are more common, more certain, or more deplorable, than those produced by the same intemperance in ardent spirits, is a question perhaps not yet settled. Yet when all this is said, only a small part of the truth and of the evil is told; and the judicious reasoner will easily conclude that opium, in its effects on national character and prosperity is far worse than ardent spirits.

Where ardent spirits are freely used, as in the United States, it is to be remembered that they are manufactured in the country, and that their manufacture, and the production of the materials of which they are manufactured, affords employment and profit to many thousands of persons. . . . . But it is not so with the use of opium in China. The drug is used here, but all the profits of its production, manufacture, and transportation, accrue to the English government and the foreign merchant. It is brought to China in foreign vessels, and sold to the Chinese, not for the productions of his country, but for *solid silver*. Every year more than twenty millions of dollars, in hard silver,* is paid for this article by the Chinese, who receive not a dollar in exchange, excepting the profit from the clandestine manufacture of opium pipes by a few potters. Since the commencement of the opium trade, some fifty years ago, nearly four hundred thousand chests of opium have been imported into China, which at the average cost of five hundred dollars a chest, amount to the sum of two hundred millions of hard dollars paid away—for what? True the amount of specie once in China was immense, and the balance of trade (opium not included) being in her favour, she received several millions of dollars annually. But when the opium is included, the tables are turned, the balance of trade is against her; and to make it even, she now pays away not far from ten millions of specie every year, which is carried to other parts of the world. In all this there is no profit to her. Neither her husbandmen, manufacturers, nor sailors derive any profit from the traffic, for it is exclusively in the hands of foreigners. But what nation can long endure an annual drain of ten million dollars in specie? That China has borne it so long is the only matter of wonder. At the present moment the amount of specie in the country must be one hundred millions of dollars less than it was fifty years ago. What must be the consequence of all this? Capital is taken away, and not only is absolutely nothing left in its place, but positive evil and loss to the estates, bodies and souls of the people. The consequence is that China is daily growing *poor*. Already multitudes live from hand to mouth, on what a beggar would hardly accept as a gift in our own land. . . . .

Let any one look at the public buildings, the private houses, and the tombs in and about Ningpo, and he will see sad evidences of poverty and decay. Extensive repairs of the city wall are now going on, but in many places the repairs consist solely of masons chiselling off the stones of the wall to make them look new, while the effect of their labours is only to make the

* A leading opium merchant from China, not many years ago, boasted to a Committee of the British Parliament, that more specie passed through the hands of his 'compradore' in a year than ever came into the coffers of the East India Company's factory, in the same time.—*See* the investigations of a Committee of the British Parliament respecting the delivery of opium by Capt. Elliot's orders.

stones by so much lighter, and therefore less useful. This is because orders have come to repair the wall, but the people or the country are really too poor to bear the expense: yet a report must be made that the walls are repaired, and therefore the officers resort to an expedient, which requires less money, and may blind the eyes of their superiors at a distance, but which a child on the spot must detect. The public offices destroyed by the English during the occupation of the city in 1841 and 1842 are now being rebuilt; and to save expense, the walls are built of materials, such as no mason or bricklayer in the United States would use to build a stable with—broken bricks dug out of the rubbish, broken tiles, fragments of earthen jars, and small stones, all put together without mortar. Such are three-fourths of the materials of which walls ten and fifteen feet high are built. And to give them a decent appearance, they are plastered over, washed, and marked as if they were large whole brick. Private houses are built in the same way. Few temples are built now like those built fifty years ago; and of those already erected, more than half stand needing repairs, but unrepaired. The tombs of the last dynasty, and of the present dynasty down to about thirty years ago, are often large, handsome and expensive structures, but you seldom see any like them now built; and even those already made are going to decay unrepaired, because the people are too poor to keep them in *good* condition. How low must be the condition of the country when a Chinaman's devotion to his ancestors, (the chief point in his religion,) will let him look upon and visit the family tomb without repairing it!

We could give many other facts in proof of the truth of our opinion, that the opium trade is secretly and surely impoverishing the people, and sapping the vitals of the country. In addition therefore to its evils to the opium consumers, we have those to the country; and when these are combined, how fearful they are! Few of the Chinese are aware of their real extent, but many of them have dim notions and gloomy forebodings, and when we come they regard us as concerned alike in the traffic, and partakers of its guilt. When we tell them not to use it, they ask why we bring it? And when we say, "*Our* people do not use it," they ask, "Then why sell it to us?" And what shall we say? Our hands are weakened by the effects of the traffic, and our hearts are made faint by the evils which we fear our countrymen, and those of the same professed faith as ourselves, are bringing on this land.

4. As China and Japan are the last of the great nations of the world to which the light of the Gospel must penetrate, they may be regarded as the last of the strongholds of Satan, the god of this world; and with infernal wisdom, he has prepared for their defence. On every important point he has placed a fortress; or, to change the figure, he has prepared a counterfeit to take the place of truth—a counterfeit which has truth enough to satisfy the half enlightened conscience, and error enough to satisfy the sinful heart; and these counterfeits are so skilfully disposed, that, come where we will, we find the ground already occupied. In the writings of the Chinese sages we find a morality that is good, and many precepts that are excellent. In their chief sage, Confucius, whom they reverence with unbounded veneration, there was so much that was excellent that the Christian cannot withhold admiration from it. Then, too, many of their precepts, such as reverence for parents, and fidelity to friends, lay hold on the best feelings of our hearts. They are instilled into their earliest infancy, and cannot and ought not to be eradicated. And yet, they are all skilfully turned against us. Yet with all that is good, and worthy of approbation, their system is radically wrong. They begin at the top and build downwards, just as in their houses, they first set up a skeleton frame, and then, laying first the tiles on the ridge pole, and coming gradually down, they build the walls of the house last, while its foundation is on the sand. Thus, while there is much that we admire, we must yet set ourselves in opposition to their whole system, and show that even the truth they possess is grafted on a wrong stock. How much wisdom, even the wisdom that cometh from above, joined with prudence, and knowledge of the heart, do we need in our work among this people!—that so, while we tell them faithfully of the truth, we may not needlessly rouse their prejudices, and shock their feelings, so as to close their hearts against the message we bear.

Perhaps some will ask, are these all the discouragements and obstacles you meet, and are you discouraged, and ready to give up in despair? Our answer is, "No, Christian friends, these are not all our difficulties, though we would not weary your patience with more at present; and as we deem these among the chief, it is not necessary to speak of others. But we are not discouraged. We well know how inefficient is our own strength. Often as we confer together over our work, we exclaim: "Were we labouring alone, we would quit, and go home!" But in our hours of labour, or of lonely reflection, we are still cheered and upheld by the words of the prophet to his servant: "Fear not, for they that be with us, are more than they that be with them."

JOURNAL OF THE REV. A. W. LOOMIS:

Notices of Excursions for distributing Tracts.

Chusan, Dec. 15th, 1845. My teacher having been unwell for some days, I have given myself a partial relaxation from study, and devoted more time than usual to the distribution of tracts. While distributing tracts in the city, I have called into some of the schools and left books for the teacher, and for each of the scholars. These will be taken home by the boys, and may fall into the hands of some who have a curiosity to learn their contents.

In a Chinese city there are almost innumerable lanes branching off from the main streets, and on either side of these lanes doors open into habitations, some of which are wretched in the extreme. Most Chinese houses have only earth floors, and these must be damp and cold. No Chinese house, in this latitude, has conveniencies for warming the room, even in the coldest weather. The "ho chung" is common, which is a portable brass or earthen vessel, used for warming the feet and hands. The only expedients for keeping warmth in the body are, by great quantities of clothing, and benefiting by the heat of the sun, when it shines, and by brisk exercise. Many who are unable, from sickness or infirmity, to keep the blood in active circulation, by labour or moving about, are forced to remain covered up in bed. Therefore, as you may suppose, we see in the course of our walks many pitiable objects.

Dec. 16th. It being pleasant, though cool, I started for a walk in a circuit of about ten miles. With my pockets filled with tracts, I took the road up the north branch of the Tinghae valley, which extends from the city about three miles to Tea valley pass. There are good roads leading to all the principal valleys, thrown up above the level of the paddy fields, and paved, and wide enough, most of the way, for two persons to walk abreast. Every large valley has its stream of water, constantly increased by mountain rivulets as it winds its way onward towards the sea.

This valley is very beautiful, and though I have walked through it many times, I never fail of observing something unnoticed before, and worthy of admiration. As one approaches the pass, the aspect of the scenery changes as the valley narrows, bringing closer to view the wild and ragged face of the mountain, and in other places the more grateful prospect of successful cultivation on the steep hill-side.

Having gained the top of the pass by a steep and winding ascent, the traveller, who has any sense of the beautiful, may delight his eye with the landscapes spread out on either side. On one side, the large and richly-cultivated valley, in the centre of which is the city of Tinghae, with its 25,000 inhabitants; it presents, however, not the lively appearance of a European town, with wide streets and gaily painted buildings, with domes and spires reflecting back the rays of the sun, but an unbroken monotony of low, black-tiled roofs, except that here and there is seen a roof rising a few feet above the others, which you recognise as a temple; and near the east gate, on a gentle eminence, is a pagoda—a hexagonal building, three stories high. Beyond the city you see the British flag waving on a hill, on which is a fort commanding the harbour; by the beach are the barracks of the English troops, and the shipping, native and foreign, lying at anchor.

From this you turn again towards the north, and Tea valley lies below: so called from the tea cultivated here. This valley is not so beautiful nor so large as many on the island. It is about two miles broad, and four long. It has one village of three hundred families, and two or three smaller hamlets, and is noted among the islanders as being the residence of many literary men.

By the aid of a Chinaman whom I had overtaken on the way, I soon found some of the reading men, and the school-houses of the village, and disposed of most of my books, reserving some for the remainder of my walk. To this place I have since sent a quantity of tracts by a person who promised to distribute them.

Leaving this village, my road lay to the west along the course of a large stream, along the banks of which were marks of the mischief done to the fields and bridges, by sudden freshets caused by the heavy rains.

Turning aside occasionally to inquire for readers, and leave a book, I soon came where the mountains almost meet again, and divide Tea valley from a larger one called Strong Bridge Valley. Through this second valley I continued my walk on to another—the most delightful of all, which is known among foreigner's as Anstruther's Valley, so called from being the place where a gentleman of this name, a major in her Majesty's service, was captured in the time of the war. He had ventured out with no attendant but his lascar servant, when he was suddenly attacked by a company of Chinamen, his servant cruelly put to death, and he, bound hand and foot, was carried to the main land, and thence in a wooden cage to Ningpo, where he was kept until the suspension of hostilities, and exchange of prisoners.

In my walk I passed several temples; most of them have no priest, and are used for storing grain, farming utensils, &c.; the people of the neighbourhood coming occasionally to light the incense sticks, and place them before the idols.

Dec. 17. I walked again in another direction, taking more books than the previous day. I had not walked far before I overtook a man, a seller of medicines in the city, with his account books

under his arm, going into the country to collect his bills. I gave him a book, and endeavoured to tell him something of the subject respecting which it treated; and when we parted, our course, lying in different directions, I left him reading as he walked, and thus he continued reading and walking, till out of sight. I thought of the Ethiopian whom Philip found reading in his chariot; whether the result will be similar, may be more than most persons would expect; but it is not too much to pray for. The scenery and the incidents to-day were different from those of the day previous; but I fear the reader might not have time for the recital of them.

As to the amount of good which may result from the distribution of these tracts, we, of course, are not able to form an estimate. But if one out of very many is read and understood, it certainly seems to be a part of our work to distribute the books, for the word of God is the "sword of the Spirit," whether it be read or received by the hearing of the ear.

That the tracts which are distributed are not all read, we know very well: for we have called upon some who have previously received tracts, and inquired respecting their knowledge of them, but in many cases the book has been laid away, or given to a friend. Some gave as an excuse that they have too much business—no time to read. But the true reasons, in many instances, are, want of interest in the subject of the book, indolence, aversion to whatever would disturb their ancient customs or faith, want of curiosity in regard to new things; and with some, I learn, there is yet a fear of punishment from the Mandarins, should they be known to read the books, or favour the doctrines of foreigners. But these discouragements are not peculiar to those who disseminate the truth in the printed form; when the Gospel is preached, portions of the seed will fall by the wayside, on stony ground, or among thorns. It remains for us, then, by every means in our power, to make known the truth in relation to God, and the way of life, by a crucified Saviour, constantly commending our efforts to Him, without whose blessing all teaching and preaching is in vain, and beseeching all who love our Lord that they will not cease to pray that our labour may not be in vain.

EXTRACTS FROM THE JOURNAL OF THE REV. M. S. CULBERTSON.

Notices of the Insurrection at Fungwha.

Dr. M'Cartee's letter in the last Chronicle will have apprised our readers of an insurrection at a town some twenty miles from Ningpo. We have since received the journal inserted below—giving a more particular account of the progress and termination of this affair. These notices present some of the Chinese civil and military movements in an interesting light, and bring out into striking relief some of the evils of Paganism.

Oct. 11., 1845. For some time past there have been disturbances at Fungwha, which now appear to be of a very threatening character. Fungwha is one of the "heen" of Ningpo-foo. This is also the name of the principal town of the district, which is a place of some importance containing several thousand inhabitants. It is some sixty *le*, or about twenty miles, in a southerly direction from Ningpo. It seems that the taxes levied this year have been much heavier than heretofore. It is not easy to get at the truth of the matter, as there are always in such cases many different stories. The following, however, from all I can learn, seems to be the correct statement of the most important circumstances of the case. The people of the district, finding themselves more heavily taxed than formerly, suspected that the tax was not levied by the proper authorities, but was merely a device of some of the inferior mandarins to procure money for themselves, by pocketing the whole of the excess of the tax over that of preceding years. They accordingly resisted, and made a representation of the affair to the Fooyuen or Lieut. Governor of the province, who resides at Hangchow, petitioning for redress. Their petition was favourably received, and an order sent down to the Treasurer of Ningpo-foo to have the taxes collected as in preceding years. Instead of obeying this order, however, it is said that he quietly put it in his pocket; and, in connection with the Che Heen of Fungwha, proceeded to enforce the payment of the tax. The fact that orders had been given to remit the tax soon became known, and threw the people into the greatest excitement. Messengers were despatched, with a petition for redress of grievances, to the Emperor himself. The literary examination for the district occurring about that time, the literati refused to attend it, and some of them were seized; and, contrary to the privilege which the law of China allows them, were beaten and, I understand, sent to Hangchow as prisoners, charged with exciting the people to revolt. This increased greatly the general discontent, and roused the indignation of the people to such a pitch, that they attacked the Che Heen, and compelled him to seek safety in flight. The affair now assumed so serious an aspect, that troops were sent out from Ningpo to bring the insurgents to terms; and I understand that more than two thousand have been sent out within two or three days. It is rumoured to-day that they have been roughly handled by the insurgents, and some of the officers severely beaten. The Che-foo, Si-ju-bin, who went out to endeavour to pacify the mal-

contents, was obliged to flee for safety. The Taou-tai also, who is the chief magistrate of three foos, and resides at Ningpo, having followed the Che-foo, was compelled to return with equal haste.

The insurgents have put on white caps as a badge of revolt, and have grown so bold from success, and from seeing the terror of the Mandarins, that they threaten to march upon Ningpo. In consequence of this, the gates of the city have been closed at a very early hour in the evening, and it is rumoured to-day, that hereafter each of them is to be defended by a permanent guard of a hundred soldiers. Additional troops have been ordered up from Chinhai and Shaon-hing. There is a rumour that the Che-foo has been dispatched in great haste to Hangchow, but so many rumours are flying about, that it is impossible to distinguish the true from the false.

The people generally seem to sympathise with the insurgents; and the troops, being only militia, have no particular attachment to their officers. Besides this, as they are not endowed by nature with a superabundance of the first and most essential quality of a good soldier, courage, it is not to be expected that they will fight with the same energy as the insurgents. It is said that a white-buttoned, military Mandarin, being ordered off to the scene of hostilities with some troops, gave some not equivocal evidences of most unmanly and even childish fear and reluctance. If such troops, fighting under such circumstances, should be defeated by half their number, it would not be surprising.

12h. The whole city seems to be in an uproar. Rumours innumerable, and of the most alarming character, are flying about, and increasing the excitement. Accounts vary according to the distance they have to travel; sometimes differing materially in different parts of the city. Many seem to be expecting every moment to hear that the insurgents are before the city. The city gates are strongly guarded by soldiers, who lie in tents pitched on the walls. The south gate, which is nearest the infected district, is said to be strongly barricaded; and the east gate is kept partially closed. The reports are, of course, greatly exaggerated. It is commonly believed that some seventeen hundred soldiers were sent to Fungwha, of whom only five hundred have returned, and the conclusion is, that all the rest are either killed or taken prisoners. One account states that two hundred have been slain, and that thirty-two mandarins have been decoyed into the town, under pretence of holding a parley, and then barbarously murdered. That a number of persons have been severely wounded, is certain. The first blood has been shed, and it is impossible to say what the end will be. A number of women collected at the office of the Tetuh, or chief military officer, asking for money for their husbands who had been wounded. They received a dollar each, with a promise of more to such as were seriously injured.

A good deal of blame is, by many, attached to the Taou-tai for his want of energy and courage. It is reported even that his wife and family had taken a boat at the west gate, with the intention of fleeing from the city—as they would be among the first on whom the rebels would vent their rage in case of an attack. Their purpose, however, could not be carried into effect; for, when it became known, a crowd collected at the place, and declared that they should not go, saying—"You are connected with a great office, and as the people have not fled, you must not go either." M. Lagrene, the French ambassador, arrived to-day. As it happened, all the chief officers were absent from the city, so that there was no one to receive him but the ex-Taou-tai, Mr. Loo, who is still in disgrace.

13th. To-day the city appears more quiet. There is some prospect that the difficulties will be adjusted without further bloodshed; and the alarm has, in a great measure subsided. The rumours are now more credible. It seems that over one hundred of the troops of the government have been wounded, and seven or eight killed. The Fungwha people, it is said, have lost over one hundred killed; but the number is probably one half too large at least. The Gan-cha-sz', (or, as he is called here, Ane-tsuh-sz',) or supreme judge of the province, arrived to-day, and the Foo-yuen, or Lieut. Governor, is expected to-morrow. The te-tuh has thrown the che-foo into prison, either because, according to the system of responsibility among the Chinese, he is responsible for the disorders in virtue of his office, or because his conduct has in some way directly contributed to produce the excitement.

As a specimen of the silly reports that have been circulated and believed, take the following. My teacher to-day gravely related to me, as though he expected me to believe it, that the Fungwha people had entrapped the troops from Ningpo into a curious ambuscade of bows and arrows. Small holes were opened in the walls on both sides of the gates, and for some distance along the street. Behind each hole was placed a bow and arrow, connected with a string stretched across the road near the ground, and so arranged that a person treading on the string, would cause the arrow to be discharged against himself. This arrangement having been completed, soon after nightfall they succeeded in inducing the troops of the mandarins to march within the walls, when many of them were wounded and some slain.

The weapons used by the rebels, are commonly implements of husbandry and long

pikes. These are much more effectual in close combat than the match-locks of the troops. The latter are very clumsy, and are handled awkwardly. The barrel is like that of an ordinary fowling piece, except that it is longer. To the handle of the stock is attached a flat piece of iron in the shape of an S, which has a slit at one end, into which is inserted the end of a long piece of match rope. The rest of this slow match is coiled in a leather box nailed to the handle. When the piece is to be fired, the priming is poured into the pan, which is entirely open, and then the match is applied by pressing against the lower part of the long S-shaped iron which holds it. When applied it is forced back by a spring.

14th. It is reported now that the affair at Fungwha is likely to be speedily adjusted, and that the mandarins have agreed to remit a portion of the taxes. The insurgents too, are probably somewhat alarmed at the number of troops brought against them. The guards, however, are still kept at the gates, and the city is full of soldiers, who still are coming in from distant parts of the province. They have not a very military appearance, and wear no uniform to distinguish them, except a short outer robe with a red border, stamped in the breast with two or three large characters, designating usually, I believe, the district to which they belong.

17th. The insurgents, it seems, are not entirely satisfied with the terms which have been proposed to them by the officers, and demand a reduction of taxes throughout the whole *foo*. Such is the rumour, but it is scarcely credible that they should trouble themselves about the burdens imposed on their neighbours, when they see troops in overwhelming numbers brought to oppose them. Some sixteen hundred soldiers arrived yesterday from Shaonhingfoo in one hundred and twenty boats, and have gone to Fong-geou, the nearest point on the river to the infected district. The mandarins are making great efforts to quiet the fears of the people by issuing proclamations. The walls under the arch of the city gates, and other public places, are covered with large printed sheets of various colours, exhorting the people to lay aside their fears and attend to their ordinary occupations, and forbidding evil disposed persons to increase the general alarm by spreading false reports. I asked my teacher to procure me some of these proclamations. He promised to do so, but brought me only a fragment of one, saying that he could not obtain any except by copying from those which have been posted at the gates. This he was afraid to do publicly, and therefore did it by stealth, committing to memory the substance of a few sentences and then writing it down while no one was observing him. He says three men were taken yesterday and two the day before, for spreading false reports, and were bambooed and made to wear the kang or wooden collar. If he should be detected in copying proclamations, he would be taken for a spy gathering information for the rebels, and however innocent, might suffer severely.

The officers themselves, seem yet to be apprehensive of trouble, as we hear the soldiers firing daily at their regular drill. There are said to be over ten thousand already here, most of whom are distributed round in the temples. Several hundred are encamped in an open space in the city. It is rumoured that fifty thousand have been ordered from Fuhkeen province.

18th. His excellency, M. Legrene and suite, took their departure for Shanghae in an English steamer, which has been placed at his disposal for the purpose.

Despatches have been received from the Emperor, it seems, in relation to the insurrection, but they have not been promulgated.

21st. The insurrection is again assuming a threatening appearance. The clouds which seemed to be dispersing, are again becoming black and lowering. The mandarins have promised a general amnesty on condition that the ringleaders are delivered up to justice. This, after some resistance, has been agreed to by the greater part of the district, but a small village, situated among the hills, refuses to submit. It is favourably situated for making a vigorous defence, and the inhabitants express a determination to resist unto death. The mandarins, on their part, threaten the utter extermination of the place, and declare that they will blot its memory from the face of the earth. The chief officers of the province are at present endeavouring to bring matters to an accommodation. The captive Jews in Babylon were commanded to pray for the peace of the land in which they dwelt, and we have felt, since the beginning of these troubles, peculiarly called to this duty. The command given to the Lord's people while drinking of the cup of his wrath, and reaping the reward of iniquity, while it has more vividly impressed on our minds the duty, has also encouraged us to come boldly to the throne of grace and to hope for an answer to our prayers. It is the same God that watched over Israel in his affliction who now watches over his people in all lands in which he has placed them. We number more than ten whom, we trust, God regards as righteous, and if this number would have saved the guilty actors of the plain for which Abraham prayed, may we not hope that our prayers may secure the restoration of peace to the city in which we sojourn as strangers? It is pleasant to reflect that while we can do nothing directly to aid in restoring peace, we may aid in the most powerful

manner by moving the hand of Him who holds all hearts and rules them as he will.

27th. The accounts from the insurgent district are more favourable. The rebels have consented to deliver their leaders to the officers, and they have been brought to Ningpo, to the number, I believe, of ten or twelve, though I hear contradictory reports of the number. They will be tried before the Chief Justice and Lieutenant Governor in Ningpo, but will be taken to Hangchow, the capital of the province, before sentence is finally passed, and my teacher tells me will not be put to death until the sentence shall have been reviewed and approved by the Emperor himself.

The manner in which the rebels recruited their ranks, if the account which I have received be correct, was a very summary one. They burned the houses of those who were disposed to peace, and thus left them no other refuge but to attach themselves to the rebels. Some would thus be driven to their ranks by fear of losing their property, and others, having lost all, would become reckless. It is said that whole villages were destroyed in this way, but I presume the reports are exaggerated.

Nov. 10. It has for some time been the current report that three or four of the persons who have been delivered up as ringleaders of the rebels, are not the guilty persons, but some innocent men who have all their lives experienced the evils of abject poverty, and are willing, for the sake of a few thousand dollars given to their families, to lay down their lives. The real ringleaders have bound themselves to pay to their families some four or five thousand dollars each, and in the mean time they themselves have fled. It is said that the officers are not ignorant of this arrangement, but are willing to let it pass unnoticed. Possibly some money has been placed in their hands.

Such a statement would, in America, be at once set down as an idle tale, but here no one calls it in question, and it is not even regarded as very strange. These men, say the Chinese, will suffer but a few moment's pain, and then will be free from all the ills to which they have been so long exposed, and which they must always endure in this world; and then their children and children's children for generations to come, will be rendered comfortable by the money which will be paid to them. Indeed, this seems to be not a very uncommon occurrence in China, and at least one instance of the kind is known to the foreign community. A man was executed a few years since in Macao, instead of a dealer in opium who had been condemned to death, for being engaged in this traffic, in consideration of a sum of money to be paid to his family.

Alas! how little do these poor men imagine what awaits them after death. They suppose that they are bringing all their sufferings to an end, and know not that they are but entering upon an eternity of woe. To them it is sufficient that they leave a family of grateful children, whose offerings will supply all the wants of their spirits after death. What a state of society must that be in which such an event as this can occur without exciting astonishment? When shall "the glorious gospel of the blessed God" be fully made known to this deluded people, and to them bring life and immortality to light? Let prayer and supplication be made without ceasing, by the church, unto God in their behalf, and we may expect that they will soon begin to "inquire the way to life with their faces thitherward."

The examination for the district of Fungwha, postponed on account of the disturbances, is to take place to-morrow. The troops who have been brought here, are now beginning to return to their homes. Many of them will take with them Christian tracts which contain something of the truth as it is in Jesus, and which, with the teaching of the Holy Spirit, may make them, or some of the members of their families, wise unto salvation. May it not be that some of the Lord's elect are by this means to be gathered into the fold of Christ?

Nov. 20. The mandarins, it now appears, are not satisfied with the substitutes delivered to them as leaders of the Fungwha insurgents. A reward of two thousand ounces of silver is offered for the apprehension of the men who are really guilty, and of two hundred ounces for their sons. What then will become of the substitutes? There seems to be some difference of opinion among the Chinese on this subject. Some say they will be set at liberty, but others think that they will still have to suffer.*

Dec. 15. The Foo-da and Gancha-se have returned to the capital. The Foo made a visit to H. B. M. ship Wolf, which lay in the river here several weeks, and received a visit at his office from the English Consul, Mr. Thom. The consul was allowed to sit in his presence by previous stipulation, though contrary to the etiquette prescribed for Chinese officers of the same, and even higher rank.

Some of the leaders, for whom a reward was offered, have been apprehended. One is still at large, but his eldest son has been taken and will probably pay for his father's crime with his head.

Dec. 31. My teacher reports that the remaining leader of the rebels has been apprehended. He saw him to-day taken through the streets, chained hand and foot. He has consented to make full confession in writing, of the whole

*I have since been told that they have been, or will be, set at liberty.

affair, and therefore was not put to the torture.

These troubles have ended disastrously to the chief officers. The Taou-tai has been disgraced, and another is daily expected to assume the duties of the office. The Che-foo was directed to appear at court, and it was thought, would lose his head. It is said now, that through the influence of powerful friends, his life may be spared.

India: Lodiana Mission.

MERATH: JOURNAL OF THE REV. J. CALDWELL.

Controversies with Mohammedans.

Although Mohammedans are strictly forbidden by their religion to hold discussions on religious subjects with infidels, namely, with those of any other religion, yet there is, perhaps, no people so much disposed to enter into religious controversy as they. Their whole history, from the earliest periods of their existence to the present time, proves this to have been their character in every age, and in every part of the world. Nor are those of India, although considered by some of their more orthodox neighbours as half Hindu in their practices, less strenuous than others in contending for the superiority of Islamism to every other mode of belief. This observation will be exemplified by what follows, which I chiefly extract from my journal of daily occurrences.

May 24. In the native city this evening, I was explaining to a pretty large crowd the state of believers after the resurrection, when a Musselman came forward and strenuously opposed what I advanced. He averred that I was altogether in error with regard to the subject in question, and then went on to describe heaven, as represented in the religion of Mohammedans. When I in turn began to object, he undertook to prove his position by alleging that God had promised to true believers, who studiously observed the requirements of their religion, a hundredfold of good things in the world to come. For their temperance and abstemiousness in this life, they should partake in Paradise of the most exquisite food and drink. For their chastity they should have seventy unspeakably beautiful wives, &c. In vain did I attempt to persuade him that *his* opinions on this subject were erroneous, and that the doctrine taught by our Lord Jesus Christ was the only correct view of the matter; namely, that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage," —"but are as the angels which are in heaven."

July 8. My catechist this evening addressed the crowd on the subject of Christ's crucifixion. A Musselman standing by, one with whom we have had frequent discussions, contended for the doctrine of the Koran on this subject, which is, that Christ was not actually crucified, but that, at the time the Jews were about to crucify him, he was secretly conveyed away by angels, and some one with his appearance was hung on the cross in his stead. The Koran, chap. 4, in reference to Christ's crucifixion, says: "They (the Jews) have said, 'verily, we have slain Jesus Christ, the son of Mary, the Apostle of God;' yet they slew him not, neither crucified him, but he was represented by one in his likeness. . . . . They did not kill him: but God took him up unto himself; and God is mighty and wise." When I urge, in opposition to this doctrine, the account of the Saviour's crucifixion given in the Gospels, the prophecies of the Old Testament respecting this all-important event, and Christ's own words foretelling, on several occasions, his death, they uniformly reply, as the individual above referred to did, "You have *altered* the Scriptures to suit your own views." I then gave them a lengthened dissertation, to prove that it is quite impossible for Christians either to alter or to have altered the Scriptures. But my arguments, as a matter of course, are called in question, or rather are rejected by them altogether. The individual with whom I held the argument on this occasion, and who, I believe, holds the rank of *Moulave*, or expounder of the *Koran*, inquired, among other matters, whether Christians maintained the doctrine that Christ was taken to heaven by angels. I replied that Christ (a short time after his crucifixion) ascended by his own power. This, he rejoined, was not so, for the true account of the matter was, that he was conveyed to heaven by angels. I then asked my catechist to read the first chapter of Acts, by way of proving my point. The phrase "was taken up," he contended, favoured his view of the subject. I acknowledged that it seemed to do so, but that from other passages of Scripture it appeared evident that Christ ascended to glory by His own power.

12th. This evening, in the city, had some discussion, as usual, with the Musselmen, one of whom, on my mentioning that Christ gave himself a sacrifice for our sins, rather abruptly inquired how that could be true? I then endeavoured to give him some explanation of the matter, but when I mentioned that Christ was crucified, he, without much hesitation, told me that I lied. My catechist then read to him the account of the crucifixion from one of the gospels. He replied that he could easily refute what was stated there. "For," he continued, "the Christ whom I hold as a prophet could not be the one mentioned in that place. Had the individual there spoken of been a prophet, he would have shown a miracle by descending from the cross." Then, as if he had achieved

he victory, suddenly left the place. After his departure I embraced a favourable opportunity of conversing with a number of his class, on the subject of Christ's divinity. This doctrine, and that of the Trinity, are exceedingly offensive to Musselmen. They will frequently listen for a length of time, with some degree of patience, to what the missionary advances in favour of Christianity, and even to some animadversions on the religion of Mohammed, but the moment he adverts particularly to either of these doctrines, he will meet with the bitterest opposition.

24th. Had a long and rather desultory argument this evening with the same individual, who, a few evenings ago denied that the personage whom we Christians hold as the Messiah could be the true Christ. Among other things, he was asked by my catechist this evening what miracles Mohammed had shown in his time. He replied that his miracles were numberless. The *Koran* itself was a great miracle, and every individual that became a Musselman was a miracle. I intimated to him that a miracle ought to be of such a character as to be evident to all; such as healing the sick, cleansing lepers, raising the dead, &c. The spread of Mohammedanism, I maintained, had nothing miraculous about it, inasmuch as it was propagated by the sword. My opponent replied that Christ, in the gospel, foretold that the nations should be baptized with the Holy Ghost and with fire by one who should come after him. I endeavoured to correct his error by telling him that these were the words of John the Baptist, and not of Christ. He replied that it might be so, but, at all events, the prophecy was delivered respecting Mohammed, and the propagation of his religion by the edge of the sword, which was represented in the passage by the emblem of "baptizing with fire." All my efforts to prove the contrary were unavailing. Still, the crowd around may have learned something of the truth as it is in Jesus. May the Lord bless what they have heard to their immortal souls.

June 5. My assistant this evening, in the native city, made quite a sensible address to a few people who collected round us. I was rather amused with a Musselman this evening, who intimated that there was something to be found favourable to his religion in the 21st Epistle of Paul! He might, he said, be mistaken; perhaps it was the 22d Epistle! I endeavoured to ascertain what he referred to, but did not succeed. Having by this time a good crowd of Musselmen around me, I took occasion to offer some remarks from Deut. xviii. 15—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Knowing that they apply this prophecy to Mohammed, I endeavoured, in the first place, to show them that what was predicted of the prophet who should be raised up could not possibly apply to their prophet, and then to show the application of the prophecy to Christ. I much fear, however, that I did not succeed in creating even a doubt in their minds about the application of the passage to the false prophet of Arabia. O may the time soon come, when they shall exchange their trust in the son of Abdalla, for true faith in the Son of God!

[Banner of the Covenant.

Mission House: New-York, June, 1846.

RECENT INTELLIGENCE.

India Missions.—From all the missions, we have letters dated to the 19th of February last. The letters from the Lodiana Mission contain notices of the war between the British and the Sikhs. The city of Lodiana was at one time exposed to great danger, some of the buildings on the opposite side of the town from the mission premises having been fired by a party of Sikhs. The ladies at the station, including Mrs. Janvier, had at first taken refuge in the Fort; afterwards Mrs. J., and the native Christians and the orphan girls in the asylum had been sent off to Saharunpur; and great excitement prevailed. But the success of the British forces has put an end to these fears, and restored quietness. Whatever may be said of former British wars in India, this seems to have been a necessary war in self-defence; and we presume that a large part of the common people in the Punjab will rejoice at the downfall of the Sikh army—an army representing a fraction of the population, who are chiefly Hindus and Mohammedans, and not Sikhs, and an army which for years has been a terrible des-

potism, and a scourge to the peaceful classes of the inhabitants in that part of India. On the other hand, no Christian can have any sympathy with the dreadful carnage committed by the British soldiers on a retreating and helpless enemy. Oh, how earnestly should Christians pray to God to hasten the time when the nations shall learn war no more!—The brethren of the Lodiana Mission, with the full consent of the Executive Committee, have engaged the services of Mr. Rudolph, as a Teacher. Mr. R. is a German lay missionary, of approved character, and considerable acquaintance with the native language and missionary work, having been several years in Upper India, in the service of another Missionary Institution, from which he has received very satisfactory recommendations. His station is Saharunpur.—Mrs. Campbell's health was becoming better.—Mr. and Mrs. Walsh had been called to part with their little son, who died at Mynpury; and Mrs. Craig had met with a similar bereavement at Calcutta.—Mr. Wilson, Mr. Jamieson, and their respective parties, sailed from Calcutta in the early part of February.—Several of the missionaries had been engaged in making tours for preaching and circulating the Scriptures.—At Futtehgurh, two of the orphan boys were admitted to the communion of the church on the 8th of February.

China.—Our last number contained a paragraph respecting the legal toleration of native Christians in China. Later advices furnish the gratifying intelligence that Protestant converts are in this respect to be put on the same footing with Romanist converts, this being the decision of Keying, the Chinese Commissioner, on a reference having been made to him on this subject by the British Consul General. His decision was followed by a proclamation fully declaring toleration to all Christians. From Ningpo we have letters to the 31st of December last—giving good accounts of the mission. It seemed that a farther delay would take place in the surrender of Chusan to the Chinese.

Africa.—From Settra Kroo we have advices to the 21st of March, but no news of special interest, excepting the death of Mr. and Mrs. Connelly's infant child.

Texas.—The recent narrative of the Presbytery in this State records the following statistics: churches, 13; ministers, 8; members, about 200. There are two ministers not connected with the Presbytery.

Chippewa Mission.—A letter of the Rev. P. Dougherty, of January 20th, makes mention of the difficulties in the missionary work arising from intemperance, and from the efforts of the Romanists. One member had been cut off, and two suspended, from the communion of the church; and the dissatisfaction felt by some of their friends at these necessary measures of discipline, had been fomented by the Romanists.

Iowa Mission.—Mr. Irvin has sent to us copies of an Address made by him to the Omahaw Indians, a tribe not far distant from the Iowas, amongst whom the Board is anxious to establish a mission, and of the Reply made by the Chief, which will appear in our next number. We have now space only to say, that a missionary would be cordially welcomed by them.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1846.

SYNOD OF ALBANY. *Phy. of Albany.*		SYNOD OF NEW YORK. *Phy. of Hudson.*	
Amsterdam Village ch,	41 00.	Coeheeten ch, 1; Goodwill ch, 64; Gotham ch. ann. coll. 61 54; Hopewell ch, 18; Liberty ch, add'l, 6; White Lake ch. mo. con. 3	147 54
SYNOD OF BUFFALO. *Phy. of Steuben.*			
Bath ch, la. benev. soc.	10 00		

Pby. of North River.

Newburg 1st ch. sab. sch. for sup. of *John Johnston* and *John W. Wells* in India 99 09

Pby. of Bedford.

Red Mills ch, 4 00

Pby. of Long Island.

Sag Harbour ch, ann. coll. 150; Bridgehampton ch, juv. for. miss. soc. 4 154 00

Pby. of New-York.

Wallabout ch. mo. con. 4 88; Brick ch. mo. con. 6 75; Rutgers-st. ch, add'l coll. 10; mo. con. 6 56; fem. for. miss. soc. 64 78; Brooklyn 1st ch. mo. con. 24 55; N Y 1st ch. sab. sch, 1st payment, to ed. *William Wurts Phillips* in China, 6 25; N Y 42d st. ch. mo. con. 7 14; N Y 1st ch. mo. con. 95; Mad. av. ch. mo. con. 5 16; Hammond st. ch. mo. con. 2 50; Mad. av. ch. sab. sch. 3 mos. contrib. to sup. boy in Dr. Happer's sch. in China, 6 25; Jersey City ch. mo. con. 30 41; Chelsea ch. mo. con. 12; Nyack ch, 27 05; Williamsburgh ch, 64 07; Greenbush ch, 3; Duane-st. ch, Ed. Penfold, 50; Brick ch, S. Holmes for China Mission, 250; N Y 19th st. ch. 2; ch. on University Place, lad. assoc. 175 75 854 10

2d Pby. of New-York.

Canal-st. ch, Rev. H. S. Carpenter to con. W R Thompson l. m. 30; Scotch ch, R. Carter, 100; Mrs Walsh, 50; A R Walsh, 25; Samuel Cochran, 15; Mrs Sarah Dustan, 10; Mrs Scott, 5; John Ferguson, 50; Richard Irvin, 50; Wm Post, 30; Peekskill ch. mo. con. 27; lad. benev. assoc. 38; sab. sch. bal. to con. E L Hyatt l. m. 15; West Farms ch, 18 463 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Paterson 1st ch, 54 10; Plainfield 1st ch, 4; Lamington ch, 72; Chester & Mt. Olivet chs, 30 160 10

Pby. of New Brunswick.

Bound Brook ch, 'a thank offering from a friend of Missions,' 3; Freehold 1st ch, 19 83; Freehold Village ch, 12; Middletown Point ch, 10 43; Lawrenceville ch, ann. coll. 40 13; South Trenton ch, 3 05; Shrewsbury ch. add'l, 4; Pennington ch. to con Aaron Hart l. m. 45 80; Allentown fem. miss. soc. 17 12; Titusville ch, 15 170 36

Pby. of West Jersey.

Bridgeton ch. sab. sch. for support of *Samuel Beach Jones*, and '——' *Jones*, 45; Mount Holly ch, 9 83; Blackwoodtown ch mo. con. 9 60; Salem ch. mo. con. colls 25; sab. sch. to ed. *Ruth Van Meter*, 30 118 83

Pby. of Newton.

Blairstown 1st ch, 8; Easton ch, 150; Greenwich ch, 85; Stroudsburg ch, 15 258 00

Pby. of Luzerne.

Berwick ch. mo. con. 10; Kingston ch, 10 29; Wilkesbarre ch, 20 00 40 29

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Phila. Central ch. of which from Isabella Graham Mitchell for Amoy Mission, 75 cts.—451 66; Phila. 10th ch, Mrs Spence, 10; Phila. 2d ch, 'a member' 50; Cohocksink ch. for Seminole Indians, 20; Phila. 7th ch, 178 33; Phila. 9th ch, miss. soc. 40; Phila. 10th ch, 350 93; Mrs and Miss Tate, 10; Rev. Dr. Engles, 10; Phila. North ch, subscriptions, 156 35; mo. con. colls. 35 13; sab. sch. miss. assoc. 2d ann. contrib. for China Mission, 100; Phila. Union ch. don. from 'a lady,' 10; Phila. 2d ch. sab. sch. miss. soc. to ed. *Eleanor Cuyler, Maria Wood, Mary Rice, Wm. Duhy* and *James Nassau* in Northern India, 100; Phila. 6th ch. mo. con. colls. for sup. of Rev. A P Happer, 60; Phila. 10th ch. add'l, 20; R Souter, jr. 50; Moses Johnston, 25; Mrs Hooke, 5 1703 80

2d Pby. of Philadelphia.

Neshaminy ch, 10; Doylestown ch. mo. con. 19 12; little girls' miss. box, 1 38; Germantown ch, 31 50; juv. miss. soc. for sup. of *Abraham Martin* at Futtehgurh, 13 75 09

Pby. of Donegal.

Donegal ch, Mrs Anne Patterson, 5; Waynesburg ch, 21 26 00

Pby. of New Castle.

Upper Octorara ch, 13; Wilmington 1st ch, 31 80; lad. miss. and sew. soc. 45 50; juv. miss. soc. 32 70 123 00

Pby. of Baltimore.

Baltimore 1st ch. col'd. sab. sch. for sup. of *Moses Hyde* in Africa 30 00

Pby. of Carlisle.

Schellsburg ch, 9 74; St. Thomas & Rocky Spring chs, 23 75; 'a friend to Miss.' 1 25; 'a friend to Missions,' in Roxbury, 5; Big Spring ch, 82; Williamsport ch, Mrs Ann Williams, 5; Carlisle ch. mo. con. 21 87; subscrips. of which $30 from And. Blair to con his daughter-in-law, Ellen Blair, l.m. and $5 from Wm Brock for West. Afr., 134 282 61

Pby. of Huntingdon.

Little Valley ch, 32; Williamsburg ch, 15 90; Newton Hamilton ch, 10; Mifflinton & Lost Creek chs, 25 50; Hollidaysburg ch, 46 00; lad. sew. soc. for miss. sch. at Allahabad, 50; Alexandria ch, 32; Shirleysburg ch, 12 81; Presb. coll. 15th April at Sinking Valley ch, 12 38 236 59

Pby. of Northumberland.

Milton ch. mo. con. 6; Lewisburg ch. lad. miss. soc. of which $10 from J. L. Watson, 78 25; Danville ch. mo. con. 5; Buffalo ch, 25 25 114 50

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Kittanning 1st ch, 16; Ebenezer ch, 2 68; Kittanning ch, 16 34 68

Pby. of Redstone.

Spring Hill, Petersburg and Laurel Run chs 36 52

Pby. of Ohio.

Canonsburg ch. sab. sch. penny coll. 10; Pittsburgh 2d ch. mo. con. 12 70; Sharon ch. bal. 2 50; Bethel ch, 40; fem. miss. soc. 36; East Liberty ch. add'l. 82; Racoon ch, 30; fem. miss. soc. 5 25; Canonsburgh ch. mo. colls. 7 20; Centre ch. fem. miss. soc. 24 219 65

Pby. of Allegheny.

Whitestown ch. sab. sch. 2; Tarentum ch, 14 87; Scrub Grass ch, Mrs Crawford, 3; Mary Crawford, 50 cts; Spencer Crawford, 50 cts; Jane McKee, 1 21 87

Pby. of Beaver.

Westfield ch, 25 10; juv. miss. soc. for orphan sch. at Futtehgurh, 6 17 31 27

Pby. of Erie.

Greenville ch 7 00

Pby. of Clarion.

Clarion ch, 14; Bethesda ch. fem. miss. soc. 13 66 27 60

SYNOD OF WHEELING. *Pby. of Washington.*

Wheeling, Va. Dr H R Weed, 45 00; Wheeling ch. mo. cons. Jan. Feb. & March, 26 43; coll. bal. 44 07; Cross Roads ch, 77 64; East Buffalo ch, 3 196 19

Pby. of Steubenville.

Steubenville 2d ch 35 00

SYNOD OF OHIO. *Pby. of Coshocton.*

Berlin ch, 6; Millersburg ch, 12 18 00

SYNOD OF CINCINNATI. *Pby. of Chilicothe.*

Chilicothe, O. Mrs Eleanor Worthington, ann. sub. 10; New Market ch, 8 50; Hillsborough ch, in part, of which $6 in part to con. Mrs ELIZABETH HERRON l. m. and $5 from Mr Falls and family, 61 67; Rocky Spring ch. bal. 2 50 82 67

Pby. of Miami.

Dayton ch. mo. con. 40; Lebanon ch, in part, 30 87; Dick's Creek ch, 51 97 122 84

Pby. of Cincinnati.

Reading ch, 19 06; Bethel ch, 10 40; Williamsburgh ch, 9 55; Pleasant Ridge ch, 5 55; Goshen ch, 6 05; Walnut Hills ch. mo. con. 5; Cincinnati 4th ch. mo. con. 1 50; Somerset ch, John Bigham, don. 10; '——' don. from 'a friend,' 5; Cincinnati 1st ch, ladies' miss. soc. bal. proceeds ann. sale, 184; Mount Carmel ch, 2 50; Cincinnati, O. Rev Jas K Burch, don. 3 261 61

Pby. of Oxford.

Harrison ch, in part, 27 20; Bethel ch. bal. 9; Connersville ch, in part, 12 71; Riley ch, 10 45; Rising Sun ch, 17 70; Camden ch, 4 40; Eaton ch, 8 96; Hamilton & Rossville chs, of which $10 to complete life membership of GEO. R BIGHAM, 22 42; Dunlapsville ch, 9 50; Oxford ch, in part, of which $5 from Prof. J. Maffet, and $5 from Rev. W S Rogers for press in Lodiana; $10 from Master T. H. R. the proceeds of one pig, to print Bibles in India, and 2 08 from two little girls; S Bank, 37 08 159 42

Pby. of Maumee.

Findley, O. John Ewing, 5; Enon Valley ch, 3; for Mission in France, 1; Findley ch, 22 31 00

SYNOD OF INDIANA. *Pby. of Salem.*

Bloomington ch, 3 25

Pby. of Indianapolis.

Indianapolis 1st ch. mo. con. 63 36; Franklin ch. sab. sch. 5 15; do. for sup. of infant for miss. sch. current year, 2; next year, 1; fem. miss. soc. 22 35 93 86

SYNOD OF N. INDIANA. *Pby. of Lake.*

La Grange ch, 12; Sumptions Prairie ch, 12 84 24 84

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Greenville ch, 18 00

Pby. of Iowa.

Bloomington ch. mo. con. 2 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch, 3 mos, colls. 45 75; ann. coll, of which $50 from Mrs. Rosanna McFarland to con. her grandson, LEONARD D DOBBIN, l. m. 153 90; Mulberry ch, Dr. Martin's don. and bal. 6 60; Six Miles' ch, 6 60 212 85

Pby. of Muhlenburg.

Concord ch, 12 50

Pby. of Transylvania.

Lebanon ch. mo. coll. 6 30; Hanging Fork ch, 61; Danville ch. add'l, 10 77 30

Pby. of W. Lexington.

Frankfort ch. mo. colls. 5 55

Pby. of Ebenezer.

Springfield ch, 15; Hinckston ch, 1; Covington, Ky. J M Preston, don. 20 36 00

SYNOD OF VIRGINIA.

——' Mrs Mildred M Lewis 5 00

Pby. of Winchester.

Fredericksburgh ch, of which $8 from children of James P Corbin, to print 8 S in Panjabi; to con. the Rev SAMUEL P WILSON l. d. 120; Warrentown ch, 39 75; ladies in Salem and neighbourhood, in part, to con. Rev. JOHN M P ATKINSON l. m. 22; Smithfield ch, 5 56; Falling Water ch, 26 25; Gerardstown ch, 17 25; Yellow Chapel ch, 34; Martinsburgh ch, 12 50; Cedar Creek ch, Rev Jas. J Smyth, 2 27 9 31

Pby. of W. Hanover.

Lebanon ch, in part, 10 98; '——' Daniel Blain, 3; Mary Randolph Blain, 2, (children of Rev Samuel W Blain, their savings and self-denials) 15 98

Pby. of E. Hanover.

Richmond 2d ch. mo. con. 21 94; Richmond 1st ch, Wm Maxwell, 5; Mrs Mary Maxwell, 5; Norfolk ch, 85; Amelia ch. 35; Brunswick ch, 11 75; Bethlehem ch, 38; Old ch, Va. Mrs E M Atkinson for Mrs Connelly, 3; Nottaway ch, 19 234 69

SYNOD OF NORTH CAROLINA. *Pby. of Concord.*

Steel Creek ch, 22 80

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch. sab. sch. children 3 00

Pby. of W. Tennessee.

Zion ch, in part, 113 40; Bethesda ch, 38 75 152 15

Pby. of Nashville.

Nashville 2d ch, 50; Nashville 1st ch, 113 15 163 15

Pby. of North Alabama.

Florence ch, 88 75; Tuscumbia ch, 25 113 75

SYNOD OF S. C. AND GA.

Richmond, Bath, Geo. juv. miss. soc. to ed. heathen girl in India, 15; a gentleman and wife, 10; 'two members of the Presb. ch,' 40; 'a lady,' 25; 'a lady,' for China Mission, 20; 'a lady,' for a library in China, 10; for Bibles in China, 12 25; for hymn books and tracts, &c. for China, 1 22; for a library for Africa, 10; for Bibles for Africa, 5; for hymn books, tracts, &c., for Africa, 1 22; Louisville, Jefferson Co. ch. mo. con. in Feb, 7; a female member of the Presb. ch, 10; 'a friend,' for sup. of *Cath. Stokes* at Futtehgurh, 10; Jonesville ch, Liberty Co. Ga. mo. con. 18; Chesterville, young ladies of Mrs Mc Whorner's school, 11 46; 'a friend to Missions,' 7 50 213 65

Pby. of South Carolina.

Willington ch, Abbeville district 10 00

Pby. of Bethel.

Purity ch, ann. contrib. 49 04; Concord ch, ann. contrib. 11 50; Bethesda ch, 12 72 54

Pby. of Harmony.

Sumpterville ch, 'a member,' 5; Beaver Creek ch, ann. coll, in part, 21; Harmony ch, 60; Brewington ch, 12 50; Hopewell ch, 33 75 132 25

Pby. of Charleston.

Columbia ch. mo. con. colls. 70; Charleston 2d ch, mo. con. colls, 42; mo. con, 2d of Nov. 36 20; mo. con, 4th Jan, 39 15; mo. con, 1st Feb, 42 75; mo. con, 1st March, 30 50; mo. con. April, 55 50; ann. coll. 127 56 443 66

Pby. of Georgia.

Savannah 1st ch. mo. con. colls. 54 22; Bryan Co. ch, Ga. 40 94 22

Pby. of Hopewell.

Lincolnton ch, Ga. individ's to ed. *J. Darby*, 10; Milledgeville ch, 65; Athens ch, 100; Augusta 1st ch. sch. sab. juv. miss. soc. ann. coll. for sup. of two children in India, 50; Lincolnton ch, 13 25; Mount Zion ch. mo. con. colls, 40; Augusta ch, 6 mos. mo. con. colls. 32; Thyatira ch, 9 07 — 319 32

Pby. of Flint River.

'A Minister,' a New Year's gift, in which every member of the family contributed — 10 00

Pby. of Florida.

Quincy ch. and sab. sch — 57 03

Pby. of Cherokee.

Roswell ch, 32; mo. con. colls, 45 — 77 00

1419 67

From which deduct amount previously acknowledged as from Synod of S. C. and Geo. without churches being specified — 437 71—981 96

BYOND OF MISSISSIPPI. *Pby. of Mississippi.*

Salem ch, 175; Natchez ch, mo. con. 131 80; sab. sch. 13 45; mo. con. 156; sab. sch. 17; Zion ch, 4; Ebenezer ch, 8; Union ch, 5 — 337 00

COLLEGES AND SEMINARIES.

Princeton Theo. Sem. Miss. Bible and Tract soc. — 48 00

LEGACIES.

Allentownship, Pa. Daniel Mohler, his part yearly annuity, under will of Jas. Graham, dec. 13 87; '——' C H Lanceaux, executor of Mrs. A. Caldwell, 7 50; Salem, O. estate of D Edmonston, dec. 30 — 51 37

MISCELLANEOUS.

Cazenovia, N Y, E D Loomis, 5; Norwich 1st ch, N Y, mo. con. 15; '——,' 'a lady,' for the Indians, 10; for the Jews, 5; '——,' a friend of China, 10; 'a friend,' for Texas, 300; from miscellaneous, for Am. Indians, 386; New Brunswick, N J, Rev J J Janeway, D D, 500; '——,' 'a friend,' 2; Schenectady, N Y, 'a subscriber to the Presbyterian,' 7 50; '——,' Mr. Wilson, 60 cts — 1240 10

$10,468 40

Less.

Expenses of Agency Synod in Ohio	76 50	
Returned to soc. of Inquiry, Oakland coll. on money loaned to Board without interest	150 00	
Discounts and counterfeit bills since May 1, 1845	186 65	413 15

$10,055 25

Donations in clothing, &c.

N Y 1st ch, ladies' sewing soc, clothing for the Choctaw Mission, valued at	46 00
N Y, Rutgers-st. ch, ladies' miss. soc, 1 box clothing for Chippewa Mission, valued at	126 00
N Y, Chelsea ch, lad. miss. soc, 1 box clothing for African Mission, valued at	50 00
Two ladies, clothing left at Miss. House for Iowa Mission	10 00
Two ladies, clothing sent to Mission House for the African Mission, valued at	30 00
Scrub Grass ch, Pa. female miss. soc, 1 box clothing for Iowa Mission, valued at	112 00
Bethel & Ebenezer chs, Pa. female assoc, 2 boxes clothing for Iowa Mission	84 00
Silver Spring ch, Pa. ladies' assoc, 1 box clothing for Iowa Mission	150 00
Unknown, 1 box clothing for Iowas	78 00
New Brighton ch, fem. miss. soc, 1 box clothing for Iowa Mission	45 00
Oxford, Pa. ladies' sewing society, 1 box clothing for John Bemo of the Seminole Mission	
Georgetown, D C, from 'a lady,' a bed quilt, valued at	7 00

Note.—Of previous acknowledgments from the 2d ch, Albany, N Y, was $30 to con. E H Pease l. m.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

Honorary Directors for life may be constituted by the payment of $100 00; *Honorary Members* by the payment of $30 00.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. JUNE, 1846. No. 6.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

DEVOTING A FIXED AND REGULAR PORTION OF ONE'S INCOME TO CHARITABLE USES.

In reading the biography of the most eminently pious, and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious, and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those, who made a *tenth* the fixed proportion of their alms-giving was: Lord Chief Justice Hale, the Rev. Dr. Hammond, the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until for himself, he found it too little, and observes: "I think, however, that it is as likely a proportion as can be prescribed, and that devoting a *tenth part* ordinarily to God, is a matter that we have more than *human* direction for. Doddridge was another instance of this kind. "I make a solemn dedication of *one-tenth* of my estate, salary, and income to charitable uses, and I also devote to such uses, *an eighth* of every thing I receive by way of gift, or present." A *fifth part* was the fixed proportion of Archbishop Tillotson, and Dr. Watts. A *fourth part* was the proportion, constantly given by Mrs. Bury, the wife of the eminently pious, and useful Rev. Mr. Bury. Her husband, in his account of her life, says: "She thought it was reasonable, that such as had no children, should appropriate a *fourth part* of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this. "I consecrate," says that excellent female, "*half* of my yearly income to charitable uses, yea, *all* that I have, beyond the bare conveniences and necessities of life, shall surely be the Lord's." Such too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon:— "All things considered, there have not been, since the primitive times of Christianity, many among the sons of men, to whom that glorious character of the son of God might be better applied," that, "*he went about doing good.*" The list might be extended to those who have lived since, to many of our own age, and in our own country, but these examples are sufficient. If Christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence, and cheerfulness would they perform this Christian duty? How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive." K.

EXTRACT FROM A LETTER OF AN AGENT OF THE BOARD.

We publish here a short extract from an interesting letter received from the Agent of the Board in Western Pennsylvania and Ohio. He has had some opportunity from actual survey, of forming a judgment of the great importance of Domestic Missions and the pressing demand there is for greatly increased efforts in this work on the part of the Churches. We commend his just and striking remarks to the serious attention of all our Ministers and Churches. ED.

. . . . In conclusion, permit me to say, that from what little of the field I have seen, I am fully convinced, if ever there was a time, when we, as Presbyterians, should come up "to the help of the Lord against the mighty," *now* is emphatically *the time to work*. We have too long been slumbering over the interests of our beloved church, and of our own country. Look at the fearful progress of error during the few years past. The teachers of these abominations, with their followers, will not only pass mountains, and valleys, and endure almost incredible hardships to make one proselyte, but they are *systematic*, and *united* in their efforts; and when funds are needed for the accomplishment of their ends, it is meted out with a liberality worthy a better cause; hence the ama-

sing success in many places, and in places of great and growing importance, where had the Christian Church done her duty, might now be seen, instead of the blood-stained banner of the "man of sin," permanently planted the standard of Jesus Christ; and beneath its wide-spread folds, might multitudes of souls have taken shelter, who are now under the galling and soul-destroying dominion of anti-Christ. In the great, and growing West, wherever the eye rests, you behold their stately edifices, their schools, and colleges, and nunneries springing up, as if by magic; laying deep their foundations, secretly, yet faithfully executing their plans; and from these poisoned fountains, sending forth streams of death on every side. How then is this desolating tide to be rolled back? How is the peace, the security, the prosperity of the Church to be secured, our institutions to remain fountains of purity, and our blood-bought rights to be handed down unimpaired to the latest posterity? Surely not in the poor way we have heretofore discharged our duty, in reference to the destitutions of our own beloved country, and the waste places of Zion. We must act *vigorously, systematically, with unbroken, undivided* rank, if we would do efficiently our part of this great work. The sentiment once uttered by a great statesman, is applicable, and with great force to us as a Church: "United we stand, divided we fall." In this great work, *union* is of special importance. There must be no divided action, and no hanging back, if we would do our work well. Let then, the Presbyterian Church, as an important part of the great Protestant Church, determine, in the strength of her divine master, that she will more faithfully discharge her duty in all her relations, and especially in those pertaining to the extension of her Master's kingdom in these United States, and to the eternal interests of our rapidly increasing population. True, we are not permitted to go forth to the field of conflict with carnal weapons. God has prepared for us an armour, and given us instructions how to use it. He has told us how his kingdom is to be extended, and souls are to be saved. The Gospel of his Son must be preached, faithfully, earnestly, affectionately, perseveringly. Men of God must be sent forth to declare to their perishing fellow men the glad tidings of salvation through Jesus Christ. Churches must be organized, and the waste places of Zion supplied, and all the instrumentalities of God's appointment must be put into vigorous operation. *This is the work of Domestic Missions.* And how is this great, this all-important work to be carried forward, if the Churches either fail to do their duty, or do it only in part? If we would have this work go forward with energy, and to meet in any measure the exigencies of our country, the Churches, favoured with the Gospel, and the means of grace, must be found much engaged in prayer. They must bring this great cause frequently and constantly before the mercy-seat, and with their prayers, as they are able, they must bring their offerings into the Lord's treasury. When this shall be found universally in our churches, when they shall be thus engaged cordially, and unitedly in spreading the Gospel through our whole land. Then may we confidently expect God's blessing; and our beloved Zion will raise her drooping head, and her children will shout aloud for joy; and then will the streams of salvation flow through our land. The missionaries of the cross, bearing the messages of mercy, will be sent into all portions of our widely extended country, and "the wilderness, and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose."

LETTERS FROM MISSIONARIES.

Iowa.

FROM A MISSIONARY IN IOWA CITY.

Importance of Iowa as a missionary field—Increase of population—Organization of a new church, &c.

Iowa is constantly increasing in importance as a missionary field. Our towns and villages continue to increase in number and population. The country is rapidly filling up in every direction. A steamer rarely stops at any of our towns on the large rivers, without landing more or less emigrants for the interior. Last fall I took a missionary tour, in the north, travelled some seventy or eighty miles over counties, in which I had itinerated three or four years since, and found large prairies *then* vacant, *now* almost entirely covered with farms. In Jackson county, where at that time there was not a Presbyterian, so far as I know, I found in one neighbourhood ten or twelve families, with the prospect of a rapid increase. I spent the Sabbath with them, preached several times, and in compliance with their repeated and urgent requests, organized them into a church, ordained and installed two elders. Now, said they, can you not send us a preacher? If we only had some one to dispense to us regularly the word and ordinances, we would be satisfied. This is in an important neighbourhood, where a minister is much needed. I know of no region in the Territory, where a pious, efficient minister could do more good. Indeed, nearly one third of our churches lie north of this, where we have never had a settled minister, and some of them the most promising in the Territory. The church in this place is constantly increasing in

numbers, and general influence in the community. We occupied our new church building, for the first time, in December last. It has created a new interest in our favour, our congregations increased at once, at times to overflowing, and considerable seriousness has prevailed in our assemblies.

FROM A MISSIONARY IN SCOTT COUNTY.

. . . . On my return to this field after a long absence, I received the hearty welcome of many of the followers of the Saviour in these ends of the earth. I found them ready to co-operate with me, in supplying with the word of life the desolations of Iowa. On visiting those neighbourhoods, where I had, in the first settlement of the country, gathered congregations, I found much that was calculated to discourage, and some things that were very painful. For nearly two years some of these places were left entirely destitute of evangelical preaching, and were overrun with Mormonism, Cambellism, and other destructive errors. I had laboured, according to the "grace given me," to reclaim those who have fallen into dangerous errors, and to strengthen those who appear to be building on a good foundation. The result of these labours can now be known only in part. They have been performed in a season of the year most unfavourable for passing from place to place, and during a period when sickness and death were met in all directions. I have myself suffered much from the sudden changes in the weather, and have at times during the winter been threatened with serious indisposition. Our meetings have been well attended. A new interest has been awakened in the cause of Sabbath Schools, and of common schools, and in the cause of temperance.

There are five or six counties in Northern Iowa, adjoining this, without a minister of our order. Who at the East will come, and occupy this extensive and important field? Surely the Presbyterian Church should be represented, and well represented in this wide field. In view of the past, and the opening prospects for the future, I feel encouraged. Let the friends of missions *remember Iowa.*

Illinois.

FROM A MISSIONARY IN WASHINGTON COUNTY.

The want of good ministers.

. . . . It is painful to contemplate the want of ministerial labour of the Presbyterian order in all Southern Illinois. My nearest brethren in the ministry are two, each *thirty* miles distant to the north, one about forty miles distant, and another between *fifty* and *sixty* miles; while to the west and south-west to the Mississippi river, distant from forty to fifty miles, and from north to south more than one hundred miles, there is not to be found a solitary minister of our order. Yet this wide-spread desolation is sprinkled over with Presbyterian families, planted at different distances from each other. In this isolated state, families have grown up from infancy to manhood, without ever hearing a sermon from a Presbyterian minister, and not a few without hearing a gospel sermon from any preacher. Many, despairing of ever enjoying the Gospel, in a church of their own order, have joined other denominations; and several feeble churches, left altogether without ministerial care, have been broken down, or have gone to other denominations. I could mention several painful instances of this. Through these wide-spread moral wastes are scattered many of the lost sheep of the house of Israel, who surely should be cared for, and looked after. And however faulty Presbyterians may be, in fixing their settlement without respect to the enjoying of Gospel privileges, God may have designed it ultimately for good. They may be scattered as the seed of the church, a nucleus around which churches may be gathered, if the church is faithful to herself, and to her head. This work can be performed only by itinerants. And to do it well, their support must be secured without depending on the people. We need here at least two faithful missionaries, full of the Holy Ghost, and of faith, who can go forth unembarrassed, through the length and breadth of these wide-spread moral desolations, and search out the lost sheep, bring them back to the pastures, feed them, and if possible, erect a fold around them, that they may stray no more.

Indiana.

FROM A MISSIONARY IN VANDERBURG COUNTY.

Revival of Religion.

It is a matter of heartfelt gratitude to God, that we are enabled to record a precious season of grace, as having been recently enjoyed by our Church, and people. During the last six months our congregations have steadily increased, and a gradually increasing interest has marked the attention of our hearers. Many indications were afforded of the prevalence of a spirit of prayer among our members, and some individuals were awakened, under the regular preaching of the Gospel. These encouraging facts induced us to commence a special, protracted meeting, with the assistance of two of our brethren. The meeting was continued for a number of days. From the commencement, a spirit of earnest solicitude, and importunate prayer possessed the hearts of God's people. Parents solicited an interest in the prayers of the Church for their children, wives for their husbands, pious friends for those

who were still unconverted, and far from Christ. These prayers, we have abundant evidence, did not remain long unanswered; a spirit of deep and anxious inquiry among those, thus prayed for, and among others, was soon manifested. The inquiring meetings were marked from day to day with new cases of deep, pungent conviction of sin. The prevailing characteristic of this conviction was, that of shame, and self-abhorrence for the long abuse of God's goodness and mercy. The result thus far has been, *thirty-seven* have been added to the Church on examination, many of whom are heads of families. The interest still continues; from *fifteen to twenty* are now under deep impressions. Much might be said of the opposition we have had to meet, from the members of other religious denominations, of the influence they have brought to bear on the subjects of the work, and of the gross misrepresentations that have been made of the doctrines of our Church. But we feel no disposition to reflect on others, but would be humble and thankful to God for his great goodness to us. I cannot forbear to mention one or two pleasing facts connected with this revival, and I feel the more disposed to mention them for the encouragement of my brethren in the missionary field. Very many of the hopeful converts trace their first serious impressions to some ministration of God's truth, enjoyed by them within the last two years. To the inquiry put to one, when she was brought first to feel much on the subject of religion? the reply was, Sir, two years since, you preached a sermon from the text, "Lord, I believe, help thou my unbelief." It went to my heart, and made me feel my guilt, and danger. Another said you preached a sermon fifteen months since, under which, both my mother and myself were awakened. And in answer to the same question, when were you first awakened? Another, bursting into tears, said, nine months since, when I came into your Sabbath-school, the prayer for the teachers led me to think as I had never thought before. These are only a few of the cases of this kind that occurred. To me it has been a source of unspeakable joy and gratitude to God, to have such evidence, that past efforts, of the success of which at the time, I almost despaired, were not lost, and that our Sabbath school, in respect to which, I was at times discouraged, partook largely of the blessing. Among the professed converts are *five* of our Sabbath school teachers, and our Librarian, a young man of great promise and much influence. And in view of such facts, what sweet encouragement have we for faithfulness in our work, and firm reliance on God's promise? "In the morning sow thy seed, and in the evening withhold not thy hand." . . . .

FROM A MISSIONARY IN JOHNSON COUNTY:

Influence of sound Presbyterianism.

. . . . One thing of interest here is, the growing attention to the subject of the education of the rising generation, as seen in the dissemination of books, and the strong desire for schools of a high order. Presbyterianism has never before had so commanding an influence in this region as at the present time. Mormonism, Campbellism, and similar dangerous, delusive errors have almost disappeared. If we had but the men, and the means, there is no doubt in my mind, the religious, and the literary destiny of this whole region, might be shaped and controlled by the safe and salutary influence of truth. Yea, more, I verily believe, that this whole Mississippi valley is susceptible of being moulded and fashioned by the piety, and intelligence of Presbyterianism under God's blessing. What a great, what a noble work would this be? What a salutary influence would it exert on the destinies of our world? The men and the means that are operating, are doing a vast work now. If these were doubled, with the Divine blessing, this solitary wilderness would soon be vocal with "the high praises of Jehovah." . . . .

FROM A MISSIONARY IN DECATUR COUNTY.

Romanists.—The Bible a sealed book.—Great need of instruction, &c.

. . . . In addition to my regular charge, I have one or two other places, where I preach statedly on week days and Sabbath afternoons, where the voice of a minister of our denomination had never been heard before I visited them. These places are in a large field, lying south-east of my residence, and settled mostly by Germans. They are Romanists, and Lutherans, but little difference in their morals. Very little can be done among them by preaching. I procured and distributed some German tracts. They met with a cordial reception by the Lutherans. But it is otherwise with the Romanist. He is reluctant to *receive*, and more reluctant to *promise to read*. Of one such with whom I met, I inquired if his priest prohibited his reading such books? but could get no definite reply. I repeated to him the Scripture injunction to "Search the Scriptures," told him this was the rule by which he must *test* every thing, and whatever I said to him, or gave him to read, I wished him to bring to this touchstone. But, alas! alas! the Scriptures are a sealed book, the fountain is closed, and the streams are necessarily dried up. Most of them are giving their children an English education, which, it is fondly hoped, will make the next generation more accessible than the present. Without much reflection, we are prone to think

that ours is a *Christian nation*, in such a sense, as to furnish for the people belonging to it, ground of hope for happiness at God's right hand. But almost every where in our land, we find at our very doors, errors as fatal to the interests of the soul, as any that exist in heathen countries. How important that the Church should feel its responsibility, and the pressing necessity, if these millions are to be saved, of acting on the rule of our blessed Master, "I must work the work of him that sent me while it is day, the night cometh, when no man can work."

Ohio.

FROM A MISSIONARY IN HANCOCK COUNTY.

The history of a church in a new country.

The history of this little church is somewhat interesting. It is situated in the eastern part of this county, and was composed originally of members from the Covenanter secession, Associate Reformed, and Presbyterian churches, the majority being of the Presbyterian church. There not being a sufficient number of any one of these classes of people to form a church, they agreed to unite in a Presbyterian church, under the care of the Presbytery of Maumee, and use the psalmody which all could use, Rouse's version of the Psalms of David. They were organised in the year 1841, and numbered, at the time of their organization, about *eighteen* members, and they have continued united and harmonious among themselves. They now number *forty-seven* members. The additions during the last summer have been of the most encouraging character. Three whole households were dedicated to the Lord, besides several other heads of families. Thus has the Lord been manifesting to that people some precious tokens of his presence. Two communion seasons held during the last summer were of a highly interesting character, and truly encouraging. "We have learned," said one of the elders to me, "not to despise the day of small things."

How to build a House of Worship with small means.

This little church has succeeded well in building themselves a house of worship. It is a hewed log-house. They preferred one of this character, because they could build it with their own hands. They have met in a body, and work at it from time to time, until they have it now well nigh completed. It will be a comfortable small house, although rough, and of back-woods fashion. Might not many a feeble church follow this example, who are now labouring under all the inconvenience of the want of a meeting-house? Thus, no doubt, might many a church provide themselves with a church-building, and feel themselves none the poorer for it, and be put to but little trouble in effecting it. The E. V. church felt their poverty, but wanted a house of worship, and they have now got one; and I shall not soon forget the expression of satisfaction, that marked every countenance in that little congregation the first time they assembled in this little church building, although at the time it was not fully enclosed. It seemed to indicate that the prayers going up from the people of God were, "As thou hast given us a house in which to pray, so give us hearts of prayer." This is the first meeting-house of any kind that has been erected in that part of the country, and it seems to be the means of calling many together who otherwise would not come within hearing of a preached Gospel. This church now begins to command an influence in the different surrounding neighbourhoods, and, with the blessing of God, will continue to be a growing church. May the Lord speed forward his work in the midst of them.

FROM A MISSIONARY IN MIAMI COUNTY.

Encouragement to Labour.

. . . . The attendance on public worship has increased to double what it formerly was, and the attention and solemnity are more strongly marked. The prayer meetings have been well attended, and the tone of piety in the members appears to be elevated. *Eight* have been received into communion with the Church, one of whom is a very promising young man, who has commenced a course of study with a view to the ministry. There are at the present time several who are inquiring with interest, and who, I trust, will soon be found decidedly on the Lord's side. If the Lord prospers us, we will soon need no further aid from the Board, but will be able in our turn, to aid in sending the Gospel to others.

FROM A MISSIONARY IN MADISON COUNTY:

Communion Seasons.

About the middle of February we had a Communion Season in the church here, where I reside. Although the weather was very unfavourable, our congregations were good; and on the Sabbath more came than could be accommodated in the house. There was much deep and solemn feeling, which has continued to the present time. Our house is now full every Sabbath, and solemn attention is paid to the word. We indulge the hope, that good seed has been lodged in more than one heart, which with God's blessing will spring up and bear fruit.

About a month since we had a communion season also in the S—— church, and a meeting for three days connected with it: There also we had evidence, that the Spirit of God was moving on the face of the waters. There was

the most deep and solemn attention during the whole meeting. During this meeting I ordained an Elder, who had been previously elected to that office. Four members were received, others will probably unite at our next communion season.

Pennsylvania.

FROM A MISSIONARY IN LUZERNE COUNTY.

Encouragement to Labour.

The sacrament of the Lord's supper was administered on the third Sabbath in March, when *six* were received as members of the Church. It is expected several more will apply at our next communion; these are the first fruits of my labours here. Some young females are serious, some are *hoping*, and bearing fruit, meet for repentance. Some of our young men, members of the Bible class, are improving in knowledge, and some are serious. The attendance on the preached word, is gradually gaining. The attention is more fixed and interesting, the prospect encouraging, although there needs a *mighty* work here. The spirit of all grace, can alone supply our spiritual wants. Our Bible classes, I think, are growing in the estimation of the people, and they almost involuntarily, are unconsciously becoming attached to the exercises. God has been pleased to bless this instrumentality to a number of souls. The number that attend is increasing. Sabbath schools are more appreciated, and better attended. Three small libraries have already been procured, and I hope another will soon be obtained. These schools, I trust, will be nurseries of piety, intelligence and purity. We have had really a little revival; Christians have been wakened up, and sinners have been hopefully converted. But there is still much, very much to be done here.

Review of the year—Much has been done—Hope for the future.

In reviewing the year, I think I can see much has been effected. I have preached *one hundred and thirty* sermons; have visited about *five hundred* families, have put in circulation *one thousand* volumes, and *fifty thousand* pages of tracts, with *one hundred and twenty-five* Bibles, and *two hundred and fifty* Testaments, sufficient, I trust, to give some valuable information. All this, besides travelling some *three thousand* miles, God has in kindness, enabled one of his poor Missionaries to perform. Thus we fondly hope much good seed has been sown, which in God's time, will produce a harvest, according to his own sweet promise: "In due season *we* shall reap, if *we* faint not." Gal. vi., 9. O what a rich promise! How perfectly adapted to the care-worn, sometimes disconsolate, and almost desponding servant of God? The spirit, cheeringly says, Be not discouraged, weary not in well doing, for in *due season*, *we shall reap*, if we faint not, but continue diligent and faithful. How true the words of the Psalmist: "Like as a father pitieth his children, so the Lord pitieth them that fear him, for he *knoweth our frame*, He *remembereth that we are dust.*" Hence His word is so perfectly levelled to our circumstances and susceptibilities. Truly I can sometimes affirm with Paul, "When I am weak then am I strong." And again, "I can do all things through Christ that strengtheneth me." Oh, the sweetness of this experience! To wear out in the service of such a master. What a boon! What a privilege!

FROM A MISSIONARY IN CARBON COUNTY.

Importance of early religious instruction.

. . . . I will mention an incident, in the course of my ministerial labours here, which strongly illustrates the importance of early religious instruction. I was called, some months since, to visit a man, the father of seven children, who lived in the forest, some distance from any other house. He was declining rapidly with consumption. I soon learned from him that he had been an intemperate man, and had brought himself to his present poverty by alcohol, and its attendant vices. I questioned him on the way of salvation through faith in Christ, and found he had an intelligent view of it. He had attended no church for many years. But I soon learned, that he had *a pious mother*, who, when a boy, had instructed him in the Holy Scriptures, and had prayed with him. These truths, taught him by his good mother, he had not forgotten, and now, after forty or fifty years had passed, the fruits of her labour began to appear. Before I came to see him, he had sought the forgiveness of his sins through the atoning merits of Jesus Christ. I prayed with him, that the seed of divine truth, sown in his heart might not be lost. When I arose from my knees, I saw sitting at the foot of the bed an old lady bathed in tears. I soon discovered it was the sick man's mother, who had come many miles to see her wayward son before he died. I visited him again, and he died, as we had reason to hope, a child of God. How it rejoiced the heart of that good old lady, to hope that her early efforts for her son, had not proved in vain, although the seed had remained long buried! O that I could speak to all Christian mothers and tell them how important it is, even to their own happiness in future life, that they train up their children, in the nurture and admonition of the Lord, and after they leave the parental roof, however reckless and regardless of religion they may be, that they follow them with their prayers, such persons who have gone far away from the institutions of religion, are now often reached, through the instrumentality of our Board of Missions.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN APRIL, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*

Hamilton Union ch, 2 00; Albany 2d ch, 230 93 — $232 93

Pby. of Columbia.

2d ch, Windham, 14 00 — 14 00

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch, mo. con. 18 09; don. of Rev. Adam Craig, 5 00 — 23 09

Pby. of Ogdensburg.

Hammond ch, 4 33 — 4 33

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Liberty ch, 23 00; Monticello ch, 17 50 — 45 50

Pby. of Bedford.

Red Mills ch, 5 00 — 5 00

Pby. of Long Island.

Southampton ch, L. I. 26 00 — 26 00

Pby. of New-York.

1st ch, New-York, in part, 2555 00; Presb. ch. on University Place, New-York City, 593 00; Rutgers-st. ch, in part, 127 00; 1st ch, New-York, add'l, 86 00; Rutgers-st. ch, add'l, 34 50; S. Thompson, N. Y. 5 00; Jamaica ch, 62 29; Nyack ch, 27 05; Jersey City ch, 47 91 — 3537 71

2d Pby. of New York.

Scotch Presb. ch, viz.; John Johnson 100 00; R. Irvin, 50 00; William Post, 50 00; Robt. Carter, 50 00; Andrew Foster, 30 00; cash collection, 160 27 — 440 27

Pby. of Elizabethtown.

2d ch, Elizabethtown, 138 25; New Providence ch, 15 00; New Vernon ch, 20 00; Liberty Corner ch, 19 00; Plainfield ch, 14 00; Mt. Freedom ch, 8 00; Rahway ch, add'l, 100 00; Lamington ch, add'l, 19 50; Perth Amboy ch, 50 00 — 383 75

Pby. of New Brunswick.

Titusville ch, 50 00; donation of Rev. J. J. Janeway, D.D. 200 00; Freehold 1st ch, 8 61; Village ch, Freehold, 5 00; Benjamin S. Holt, of Pennington cong. 5 00, through Rev. George Hale; Treas. of Pby. 346 66 — 615 27

Pby. of West Jersey.

Millville ch, mo. con. 40 00; Blackwood Town ch, mo. con, 9 00; Salem Cong. to con. their pastor, Rev. James J. Helm, an hon. mem. 67 00; Presb. ch, Cold Spring, Cape May, fem. dom. miss. soc. 25 00; legacy of Mrs. Rachel Bishop, dec. 12 00; 'a friend to missions,' 8 00; Pittsgrove ch, 22 50; Burlington ch, Rev. C. Van Rensselaer, 100 00; Mrs. Van Rensselaer, 20 00 — 293 50

Pby. of Newton.

Allen Township, ch, Pa. 5 00; Easton ch, Pa. 100 00; Blairstown ch, N. J. 13 00; Middle Smithfield ch, Pa. 6 00; Lower Mt. Bethel ch, 32 11 — 156 11

Pby. of Luzerne.

Kingston ch, 10 29; Beaver Meadow ch, 16 00 — 26 29

SYNOD OF PHILA. *Pby. of Phila.*

Union Presb. ch. mo. con. $10 of which is from a lady, 14 31; fem. tract soc. of Central ch, 20 00; Tenth ch, Phila. Mrs. Spencer, 10 00; Sixth ch, Phila. cash, 121 42; Rev. Dr. Jones, 20 00; J. M. Harper, 10 00; Wm. S. Boyd, 20 00; Jas. N. Dickson, 100 00; Second ch, 'a member,' per Rev. Dr. Cuyler, 50 00; Cohocksink ch, 35 00; Ninth ch. miss. soc. 22 58; North ch. mo. con. 35 13; Second ch, Wm. R. Thompson, 5 00; Central ch, Simon Colton, 5 00; Tenth ch, Robert Earp, 50 00; Don. of Wm. Nassau, sen. 5 00 — 523 44

Pby. of Newcastle.

Doe Run & Coatesville chs. Pa. 13 50; Upper Octorara ch, Pa. 14 00, Wilmington ch, Del. add'l, 30 00; Oxford ch, Pa. 50 00 — 107 50

Pby. of Donegal.

Ladies' soc. of the English Presb. ch, York, Pa. 25 00; Donegal ch, 15 00; Churchville ch, Md. 35 00 — 75 00

Pby. of Baltimore.

2d ch, Washington City, D. C. 3 50; New Windsor ch, Md. 23 00; Frederick ch, Md. 2 00; Bladensburgh Md. ch, 5 91 — 34 41

Pby. of Carlisle.

Williamsport ch, Md. 5 00; Carlisle ch, bal. of last year, 1 00; Upper & Lower Path Valley chs, 74 37; Bedford ch, Mr. James Rea, 4 00, Miss Mary Rea, 3 00, and Mr. John Rea, 2 50 — 89 87

Pby. of Huntingdon.

Spruce Creek, Cong. 40 09; Little Valley ch, 46 75; Shaver's Creek ch, 65 00; Spruce Creek ch, 'ladies' sew. circle,' 15 00; Newton Hamilton ch, 10 50; Mifflintown and Lost Creek Congs. 50 00; Lower Tuscarora ch, 51 00; Hollidaysburg ch. mo. coll. 48 90; Alexandria ch, ladies' assoc. 50 05; do. 'friend of missions,' 6 00; Shirleysburg ch, 15 00; East Freedom 'Friends of Presbyterianism,' 4 00; Presbyterial coll. in Sinking Valley ch, Pa. April 15th, 12 37; Waynesburgh ch, 24 00; Aughwick ch, 25 00, Donation of Rev. David Hull of Nippenose ch, 7 50 — 471 16

Pby. of Northumberland

Milton ch, bal. 6 00; Great Island ch, 30 00 — 36 00

SYNOD OF PITTSBURGH. *Pby. of Blairsville.*

Kittanning ch, — 14 00

Pby. of Redstone.

Clarkesburgh ch, Va. — 10 00

Pby. of Erie.

Mercer ch, Pa. bal. — 3 25

SYNOD OF OHIO. *Pby. of Zanesville.*

Paid by the Treas. of Pby. to a miss. — 50 00

Pby. of Coshocton.

Unity ch, Ohio, — 11 00

Pby. of Hocking.

Mount Carmel ch, Ohio, — 2 75

SYNOD OF CINCINNATI. *Pby. of Miami.*

Findley ch, Ohio, John Ewing for coloured people, — 5 00

SYNOD OF NORTHERN INDIANA. *Pby. of Logansport.*

Delphi ch, Ind. — 4 40

Pby. of Lake.

Valparaiso ch, Ind. — 5 00

Pby. of Fort Wayne.

Rev. A. D. White collected in his field, — 10 83

SYNOD OF ILLINOIS. *Pby. of Peoria.*

Rochester ch, 7 00; Princeville ch, 6 00 — 13 00

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Fairfield ch, 9 00; Mount Carmel ch, 5 00 — 14 00

Pby. of Winchester.

Through J. N. Bell, Treas. of Pby. 75 00, 25 00, 25 00 — 125 00

Pby. of E. Hanover.

Treas. of Pby. paid to miss. — 300 00

SYNOD OF S. CAROLINA AND GEORGIA. *Pby. of Ga.*

Mrs. Mary Maxwell of Liberty, Geo., through Rev. C. C. Jones, — 30 00

Pby. of Hopewell.

Ex. Com. of Miss. of Hopewell Pby. check through John R. Dow, — 300 00

Pby. of Florida.

Through B. F. Whitner, Esq. Treas. — 134 00

MISCELLANEOUS.

Miss Mary Deare, Columbia, S. C. to support a miss. in the West, 100 00; Estate of Gen. Dan. Montgomery, dec. of Mahoning Township. Columbia Co. Pa. on ac. of legacy, per Samuel Yorks, Esq. Administrator, through Mr. James Dunlap, 200 00; don. of Rev. Wm. A. McDowell, D.D., 50 00; Trustees of General Assembly, pro rata of dividend and interest ac. per M. Newkirk, Treasurer, 435 39; 'a widow lady,' Georgia, 50 00; Mr. John Sloan, Fairfield, Ohio, 6 00; Mr. John Wilson of Allen Township ch. Pa. 5 00 — 846 39

Total, $9,019 75

THOMAS HOGE, Treasurer.

FOR CHURCH EXTENSION FUND.

Little Valley Cong. Pa. per Rev. D. L. Hughes — 5 25
Young ladies' benev. soc. of the Presb. ch. of Warsaw, N. Y. per Mr. A. C. M'Clelland — 5 00
Upper Octorara ch. Pa. per Mr. T. Stewart — 33 00
Beaver Meadow ch, Pa. per Rev. James G. Moore — 6 00

Total, $48 25

THOMAS HOGE, Treasurer.

NOTE.—In the report of receipts for February, 1846, there was credited from the *Second ch, Baltimore*, $106; of this sum, $50 was afterwards returned at the request of the Session of said church.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN APRIL, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Oakland ch, 19 35; Manchester ch, add'l, 13 50; Connellsville ch, 25 50; Sharpsburgh ch, 26 50; Chartier's Creek ch, 15 35; Centre ch, 18 25; East Liberty ch, add'l, 36 00; Sharon ch, 6 00; Lebanon ch, 5 50; Raccoon ch, 'a lady,' bal. to con. John Martin, M.D. an hon. mem. 11 00 — 178 95

Pby. of Blairsville.

Blairsville ch, 21 65; Ebenezer ch, 22 43; Bethel ch, 16 10; Donegal ch, 2 00 — 62 18

Pby. of Redstone.

Fairmount ch, add'l, 6 00; Mount Pleasant, 16 50 — 22 50

Pby. of Clarion.

Bethesda ch, 6 42; Mount Tabor ch, 1 60 — 8 02

SYNOD OF WHEELING. *Pby. of Washington.*

Three Springs' ch, 5 00; Washington ch, add'l, 19 50; Cross Creek ch, in part, 48 55; Pigeon Creek ch, to con. Rev. James Sloan & Mrs. Margaret Sloan, hon. mem's, 101 00; Frankfort Springs' ch, 8 15; East Buffalo, ch, 3 00 — 184 99

Pby. of Steubenville.

New Hagerstown ch, — 2 50

Total, $459 05

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY OF T SYNOD OF OHIO.

FROM SEPT. 1, 1845, TO MAY 1, 1846.

Pby. of Columbus.

Hamilton ch, 2 91; Worthington ch, 14 25; Truro fem. miss. 15 05; do. cong. 8 00; Hamilton ch, 7 25; do. fem miss. soc. 5 00; Truro ch, 7 00; Mount Pleasant, 41 00; Truro ch, 19 25; Hamilton ch, 7 75; Columbus ch, 109 80; do. lad. sew soc. 100 00 — 337 26

Pby. of Marion.

Milford Centre, 21 40; Bucyrus ch, 11 00; Liberty ch, 1 75; Marion ch, 2 00 — 36 15

Pby. of Zanesville.

Cross Roads ch, 2 00; Olive ch, 4 00; Newark ch, 29 37; Rushville ch, 6 00; Rush Creek ch, 2 80; Norwich ch, 5 91; Hebron ch, 6 75; Washington ch, 22 00 — 78 93

Pby. of Richland.

Ashland ch, 14 00; Washington sew. soc. in part, to con. Rev. J. E. Alexander, hon. mem. 30 00; Pleasant Hill ch, 6 00 — 50 00

Pby. of Wooster.

Jackson ch, 6 00; Sugar Creek ch, 48 30; Canal Fulton ch, 15 50; Jeromeville ch, 25cts. Wooster ch, 24 61; Chippewa ch, 1 60; Wayne ch, 4 75; Mount Hope ch, 4 50; Marshalville ch, 4 31; Green ch, 4 00; Springfield ch, 5 00 — 118 92

Total, $621 15

THOMAS MOODIE, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN APRIL, 1846.

SYNOD OF CINCINNATI. *Pby. of Chilicothe.*

1st ch, Chilicothe, 100 0

Pby. of Miami.

Dayton ch, 25 00; amount raised and disbursed under Pby. 390 00 415 00

Pby. of Cincinnati.

Somerset ch, 8 65; Mount Carmel ch, 1 00; Pleasant Ridge ch, 6 75; Monroe ch, 2 55 18 95

Pby. of Sidney.

Bellefontaine ch, 4 00

Pby. of Oxford.

Amount raised and disbursed in the Pby. 260 00

SYNOD OF INDIANA. *Pby. of Salem.*

Concord ch, 12 50; Salem ch, 2 00; Palmyra ch, 2 20; Mouroe ch, 3 80; Bloomington ch, 1 92; Orleans ch, 5 00; Rev. Samuel Hart, 5 00; Bedford ch, 4 00; New Philadelphia ch, 8 67 45 09

Pby. of Vincennes.

Carlisle ch, 10 00

Pby. of Madison.

Versailles ch, 9 00

Pby. of Crawfordsville.

Covington ch, 19 25

Pby. of Indianapolis.

Franklin ch, 4 93; Hopewell ch, 41 75; New Providence ch, 7 50; Shiloh ch, 2 42 56 60

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Vandalia miss, soc. 5 00

Pby. of Sangamon.

Springfield ch, 31 00; Irish Grove ch, 4 80; North Sangamon ch, 16 40; Springfield ch, 39 38; do. J. L. Lamb, 33 12 123 70

Pby. of Palestine.

Palestine Pby. 34 00

SYNOD OF MISSOURI. *Pby. of Missouri.*

Rocheport ch, 4 50; Fayette ch, 4 00 8 50

Pby. of St. Louis.

Eagle Fork ch, 4 00; Central ch, St. Louis, 8 25; Second ch, St. Louis, 404 50; do. for particular miss. 25 00; Apple Creek ch, 14 75; Brazeau ch, 8 40; 1st ch, St. Charles, 40 55 505 60

Pby. of Palmyra.

Big Creek ch, 15 00; Hannibal ch, 22 75

Pby. of Potosi.

Amount raised and disbursed in the Pby. 75 00 75 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Shiloh & Olivet chs, 57 87

Pby. of Muhlenburg.

Henderson ch, Ky. 5 00

Pby. of Transylvania.

Ebenezer ch, 6 38; Shiloh ch, 4 92; Columbia ch, 3 20; Bethel ch, 50 cts. 15 00

Pby. of W. Lexington.

Salem ch, 32 00; Walnut Hill ch, 37 25 69 25

Pby. of Ebenezer.

Augusta & Sharon chs, 18 00; Flemingsburgh ch, 60 00; Maysville ch, 65 00; Paris ch, Ky. 72 17 215 17

SYNOD OF WEST TENNESSEE. *Pby. of W. Tenn.*

Zion ch, 20 00; Presbytery, 3 00 23 00

Pby. of W. District.

Dr. Nelson and others, 8 25; Germantown ch, 6 25; Raleigh ch, 15 00; 1st ch, Memphis, 100 00; 2d ch. Memphis, 17 92; Mount Carmel ch, 76 45; Brownsville ch, 53 51; Union ch, 50 00; Emmaus ch, 31 00; Jackson ch, 25 81; Denmark ch, 74 00; Mount Bethany, 57 95; Somerville ch, 51 95; Rev J Sturdivant and family, 11 50; Mount Bethany ch, 22 25 601 84

MISCELLANEOUS.

H. H Hopkins, 5 00; Samuel Hurd, 5 00; J. M. C. Irving, 3 00; R. F. Morton, in part of hon. mem. 27 40; Dr. W. Morton, 5 00; Rev. W. J. Allen, 5 00; Rev. A. T. Graves refunded 59 72; Rev. Sylvester Scoss, 100 00; Proceeds at depot, 40 00 280 15

Total, $2939 88

Received for the Church Extension Fund.

From Florence ch, Ala. 13 00; Monroe ch, O. 4 10 17 10

WM. GARVIN, Treasurer.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. JULY, 1846. No. 7.

Board of Foreign Missions.

ABSTRACT OF THE ANNUAL REPORT, 1846.

After noticing the removal by death of several members of the Board, and of three missionaries, whose names will be found in another part of this Abstract, the Report proceeds to give an account of the foreign missionary work of the Presbyterian Church, under separate heads.

Finances.—The Receipts from all sources have been $91,764 28; the Expenditures, $89,814 93.

Publications.—Of the Missionary Chronicle, 8,350 copies are published; of the Foreign Missionary, 13,000.

Agencies.—In the Western and Southern Synods, the Rev. I. N. Candee, and the Rev. W. S. Rogers have continued in their respective agencies during the year.

New Missionaries.—Three ministers, two teachers, and three female teachers have been sent as missionaries. Their names will appear in connexion with their missions.

Texas.—The Rev. Messrs. I. J. Henderson at Galveston, J. W. Miller at Houston, W. C. Blair at Victoria, and J. W. McCullough at San Antonio, the last mentioned having been appointed during the year, are engaged in the full duties of their calling, and their labours have not been in vain. The admission of Texas into the Union, will, it is anticipated, change the relations of the missionaries from the Foreign to the Domestic Board.

Choctaw Indians.—The Rev. J. B. Ramsey and his wife, and Miss Morrison, teacher, have been sent as missionaries to this tribe during the year, Mr. Ramsey having been appointed the Superintendent of Spencer Academy. This is an important institution, supported chiefly by the Choctaw nation, and designed to afford the advantages of a good education to about one hundred pupils.

Creek and Seminole Indians.—The missionaries are the Rev. R. M. Loughridge, and Mr. J. Lilley, teacher, and wife. Mr. and Mrs. Lilley reached the station in February. Mrs. Loughridge was taken to her rest in February last. The Rev. J. Limber has withdrawn from the mission, to enter another field of labour. The boarding school contains twenty scholars, and buildings to accommodate fifty will soon be completed. The church consists of ten members. The Seminoles are now settled in the Creek country, and missionary efforts among them ought to be commenced without delay.

Iowa and Sac Indians.—The Rev. E. McKinney and Mr. S. M. Irvin, licentiate, and their wives, Mr. P. Bloohm, teacher, and Mr. F. Irvin, farmer, are connected with this mission. The Rev. W. Hamilton and wife, for many years connected with this mission, have been constrained to withdraw from it by the continued feeble health of Mrs. H., and their return to the station is doubtful. The Rev. S. M. Coon and wife have received, at their request, a regular dismission from the service of the Board, having both suffered severely from sickness. Mr. and Mrs. McKinney, formerly of the Creek mission, and Mr. Bloohm are new appointments to this field. The buildings for the manual labour boarding school have required much attention, but are nearly completed, and have been regarded with increasing interest by the Indians. Some of the Omahas and Otoes desire to have their children admitted to this school. Portions of the Scriptures have been translated, and a synopsis of a grammar of the Iowa, Otoe, and Missouri language prepared, by Mr. Hamilton; and the press has been of service. But all the operations of the mission have been retarded by the serious sickness of its members, excepting those lately appointed; and this cause has hindered the proposed establishment of a mission among the Otoes. More than sixty of the Indians, chifly adults, have died during the year.

Chippewa and Ottawa Indians.—The Rev. P. Dougherty and Mr. H. Bradley, teacher, and their wives, are still at the station at Grand Traverse Bay. The school contains thirty-

three scholars, and the native members of the church are fourteen, three cases of discipline having occurred, and only one having been added to the church. The mission has to contend against the whisky trader and the Roman priest, the latter offering a religion to the Indian that will not seriously hinder his traffic with the former. Their influence, separate or combined, is only evil. It is gratifying, however, to add that these Indians are advancing in temporal comfort, as the influence of the mission prevails amongst them. And the report presents various considerations of a general kind, to show that missions among the Indian tribes ought to be efficiently supported by the churches.

Western Africa.—In the colony of Liberia, the Rev. J. Eden is still at Monrovia, and the Rev. T. Wilson, and a native teacher, at Sinoe, with schools under their care, and a church at the former place. Among the Kroos, the Rev. J. M. Connelly and wife and two native teachers are at Settra Kroo, the Rev. J. M. Priest and wife, and a native teacher at King Will's town, a native teacher at Kroobar, and W. McDonough, teacher, assisted by a native teacher, at Grand Sesters. Miss Mary Lepion joined this mission during the year as a teacher, but was afterwards called away by death. There are small schools at all the stations, and the boarding school at Settra Kroo is continued with much promise of good. A larger force is greatly needed in this mission.

India: Lodiana Mission.—The stations connected with this mission are at Lodiana, Saharunpur, Sabathu, and Merat; the missionaries are the Rev. Messrs. J. Newton, J. R. Campbell, J. Porter, J. M. Jamieson, L. Janvier, and J. Caldwell, with Mrs. Newton, Mrs. Campbell, Mrs. Janvier and Mrs. Caldwell; Golak Nath, licentiate, and five native catechists and assistants. Mr. J. Craig and Mrs. Jamieson have been called to rest from their labours; Mrs Craig is coming to this country with her children, not expecting to return to India. Mr. Jamieson is also returning with his children to make arrangements for their education, and then expecting to go back to his field of labour. Mr. Morris, printer, and his family have returned home on account of his health, and received a dismission in good standing from the service of the Board.

India: Allahabad Mission.—The only station is at Allahabad, and the missionaries are the Rev. Messrs. J. Wilson, J. Warren, J. E. Freemen, J. Owen, and J. Wray, and their wives. Miss Vanderveer, teacher, is on her return home on account of impaired health. Mrs. J. Wilson is at present in this country with her children, to make arrangements for their education. The native assistants of the Furrukhabad and Allahabad missions are not reported.

India: Furrukhabad Mission.—The stations are at Futtehghur, Mynpoory, and Agra, the last formed recently; missionaries, the Rev. Messrs. H. R. Wilson, M. D., J. L. Scott, J. C. Rankin, W. H. McAuley, Gopi Nath Nundy, and J. J. Walsh, all married men. Mr. H. R. Wilson, and family are now returning home, on account of Mrs. Wilson's continued and serious ill health.

The usual departments of missionary labour in India, have received the attention of the brethren. At all these missions there are schools, containing about 800 scholars, of whom 170 are boarding pupils. There are churches at Lodiana, Saharunpur, Futtehghur and Allahabad, to which several members were added during the year. At Lodiana and Allahabad there are printing presses, and book binderies. In the early part of the year, the Lodiana press was greatly injured by a fire, and upwards of 93,000 copies of religious works were destroyed, requiring about $10,000 to repair the pecuniary loss. Kind friends in India contributed promptly $1,789, from a generous source in this country $5,000 were received, and $1378 from a few other liberal friends and churches, making altogether, $8,167. The presses are again at work; but the delay in the progress of Christian truth was both a severe and a mysterious calamity. The press at Allahabad printed upwards of 4,500,000 pages. Tours were extensively made for preaching the Gospel, and the distribution of the Scriptures, and in short the labours of the missionaries appear to have been abundant. We may believe that these have not been in vain, although as yet but little fruit is visible. The new station at Agra, occupied by the Rev. Messrs. J. Wilson, and J. C. Rankin, is one of great importance—that city having a large population, and having now been made the seat of government for the North Western Presidency.

Siam.—Two missionaries have been engaged for this country, one of them a physician, and they are expected to sail for Bangkok in the summer.

China: Canton Mission.—The Rev. A. P. Happer, M. D., is the only missionary now at the lower mission, but it is expected that another will join him during the present year.

China: Amoy Mission.—The Rev. Messrs. J. Lloyd and H. A. Brown, are at Amoy. Dr. J. C. Hepburn and wife, have been obliged to return to this country on account of Mrs. Hepburn's health, but they hope to go back to their field of labour

China: Ningpo Mission.—The Rev. Messrs. W. M. Lowrie, R. Q. Way, M. D., A. W. Loomis, M. S. Culbertson; D. B. McCartee, M. D.; Mr. R. Cole, printer, and Mrs. Loomis, Mrs. Culbertson, Mrs. Way, and Mrs. Cole, are connected with this mission. Mr. and Mrs. Loomis are stationed at Chusan for the present, the others at Ningpo.

In the China missions, the brethren are all diligently prosecuting the study of the language, and cannot be expected to undertake much active labour until they become acquainted with the Chinese tongue. There are boarding schools at Macao, Ningpo, and Chusan, with fifty-seven scholars. Three natives have been admitted to the church at Ningpo. Drs. McCartee and Hepburn met with many opportunities of benevolent medical practice, the influence of which would tend to prepare the people to regard the missionaries with favour. The press has been removed from Macao to Ningpo, and is in successful operation. Much time was required to make this change, but 3,576,000 pages have been printed since June, 1844. Chinese scholars express much admiration at the beauty of the works printed with the metalic types. The general prospects of these missions continue to be highly interesting and encouraging.

Papal Europe.—Moneys have been remitted to the amount of $3400, to the Evangelical Society of France, and the Evangelical Society of Geneva, for the support of Evangelists and Colporteurs amongst the Romanist population of France.

The Jews.—A missionary has been engaged for the Jews, who will be ready to enter soon upon his work. It is considered highly desirable that he should be accompanied by another minister.

Concluding Remarks.—The Report concludes with some general remarks. 1. That there is cause for thankfulness to God in view of the work now in progress, and the success attending it. 2. That enlarged pecuniary means will be required in the coming year. 3. That a larger measure of missionary intelligence ought to be disseminated among the churches. 4. That continued faith and prayer on the part of God's people, are indispensable to final success.

West Africa: Kroo Mission.

Report of the station at Settra Kroo for the year ending Feb. 20, 1846.

As another year is now passed, it becomes necessary briefly to inform you of the events that have transpired during this period. The state of our schools seems to come first in order. During the first three months of the year, the boarding-school, day school in the town, and night schools, were all well attended. Reading, writing, spelling, &c. were taught, principally by the native assistant, J. Lowrie. The instruction of the classes in grammar, geography, arithmetic, and the Holy Scriptures, were immediately under the care of the missionaries. At the close of this period the health of Mrs. Connelly failed so far that a visit to America seemed unavoidable. She was absent seven months from the mission. During her absence, Mr. McDonough had charge of the boarding-school, principally. The progress of the scholars during the past year has not been as rapid as in former times; but their advancement in a general and critical knowledge of the Word of God, was truly gratifying and satisfactory to those who had charge of this exercise. About an hour and a half each morning is spent in a careful examination of each word in the Bible; the general meaning of each verse and chapter; and the application of the whole to men as rational and accountable beings. The average number of boarding scholars has been eighteen. Of the night and day school in the town no correct estimate can be given, the attendance was so very irregular. Three of the largest and best educated boys have been employed, during the last six or eight months, in teaching: one at Kroo-Bar; one with Rev. T. Wilson, at Sinoe, instructing the Fish tribe; and one at this station. From positive knowledge of their success, we have much encouragement in the utility of the plan of thus employing their limited knowledge. They are now an important aid in carrying forward the work among this people: and doubtless will be far more efficient as their knowledge and number increase. There are many opposing influences with which they have to contend, in thus continuing in the service of the mission; but we think that these difficulties are becoming less. Several boys, nearly young men, and qualified to teach, have been either forced or persuaded away by their friends, during the year. Over them now, the mission can exert no influence, except that of former instruction.

There have been, among our scholars, two deaths. One was that of a young man, nearly qualified to teach; the other, of a beginner. The death of the last, being quite sudden and unaccountable, operated much against our school. The people have no idea of death by God's providence. All is witchcraft with them. The bare cry of "a witch's having entered the mission yard" was sufficient, in one day, to reduce our number of scholars from 20 to 9. Many things have conspired and combined to decrease our boarding school—Mrs. C.'s absence; Mr. C.'s illness; the detention of supplies, and consequent failure of provisions; refusal of dashes, [presents,] and cessation of novelty. The tendency of all these has been to diminish our numbers. It is now gradually on the increase.

Mr. McDonough assisted at the station for nine months. His presence was truly acceptable, and his services and influence highly satisfactory. The day school at Kroo-Bar has averaged ten during the last eight months. There is a constant coming and going; no regularity in the attendance of the children. Sometimes the children will be all in the town; then again,

nearly all at the plantations, several miles in the country.

As you will no doubt receive a yearly communication from Messrs. Priest and Wilson, it will not be necessary for us to inform you what is going on among them, in the way of schools. We try, however, to keep ourselves informed on this subject. Our native boy, whom we sent to assist T. Wilson, succeeds admirably.

Some improvements have been made on the grounds about the mission. There are now five acres planted and well fenced; three of these have now on them a crop of cassada, which will supply a school of thirty children, one meal per day, for eight months. Besides this two acres are now being planted with corn, potatos, and cassada, which will come on for eating when the other crop fails; and also some five or six acres fenced in for pasturing cattle.

The change effected among the people, through the influence of the mission, is very apparent to us, though it may not be observed by a transient visitor. The influence exerted manifests itself more in restraining from outbreaking wickedness, than in exciting to actual performance of good. It is more of the negative than positive character. Would that we might speedily see the latter prevailing. Vice, in all its horrid forms, still stalks abroad here, with daring boldness, though not to such an extent as formerly. The ruling men, during the last year, have been the worst and most wicked of any set of rulers since the mission has been here. Especially is this true of the governor of this town. His own wickedness at last drew upon him the odium of his own people, which found vent, and was allayed only by his death. This the entire people assisted in effecting. He was brought up to the sassay wood ground, compelled to sit down, and deliberately put the poison draught to his own lips. He drank it, declaring first that he knew it would kill him. When it does not produce vomiting, it is certain death; this result is certain, unless something is taken immediately to produce vomiting. This last was refused him, for the decree was passed that he *must die*. He continued taking the poisonous infusion for one day and night, and the next day till afternoon; then died suddenly. Some say he was finally strangled to death. His crimes were several. The principal one was, that he had poisoned to death the drummer of the town. With him another man was killed in like manner. A woman also took the wood, but vomited it, and was freed. The present governor speaks English well, and is the father of the little girl named Jane Wallace, that remained in the mission long enough to read the Scriptures. We hope better things from this governor, but have little ground for hope. The former soldier king, or general, who troubled the mission much in its commencement, is now out of office, and lives some fifteen or twenty miles from here. There are two powerful political parties here, as well as in America. The most wicked is now the ruling one. Perhaps this is to be its ruin. Of this there are strong indications. It is evident that a crisis is near among this people. We are anxiously looking every day to see which way things will turn. Much of the land on the south of us has been sold to the Liberians, or colonists. But from this fact not much is to be hoped for many years to come. The present colonial governor has more under his care in the settlements, than he can well attend to; and it is not his intention to settle this part of the coast with American emigrants, but simply to purchase the land in order to prevent foreigners from breaking in upon their or his line of coast. The object has reference principally to commercial affairs. We cannot then expect to see this people brought under the salutary influence of civil government, although their soil may be owned by the colony, and they be nominally under the colonial government. In future years there may be benefit derived from this government to the mission.

There is among this people a determined opposition to the truth, which is constantly manifesting itself; but more especially has it been manifest during the year just closed. From this we conclude, that the people are beginning better to understand the nature of what is taught them, and the design of the mission. Hitherto, they have had no idea of the mission's being here for their *spiritual* benefit. They regarded it as a good thing, simply because their children could here learn English, and thus make better sailors and tradesmen; and because the white men living in their country were calculated to give them superiority in the eyes of surrounding tribes. But they now discover that something more will be effected if the mission prospers in its designs and efforts. Hence they are troubled, and many of them have set themselves in open opposition to its advancement. At times they rage, and are exceedingly confident in their own ignorance and superstition. To oppose the truth and its influence, they run more madly into error and idolatry. But we trust the day is not far distant, when He who reigns will put their lying leaders to silence, and convince the deluded followers of their folly.

The Bush tribes continue to visit us frequently, and in large numbers. In many instances, when conversing with them, they have expressed a desire to have the missionary come and reside in their country. They invariably appear more tractable and kind than the tribes on the coast. All the benefit our mission can be to them is, the brief conversations we have with them when they visit us. The tribes on the coast, and the Kroo tribes in particular, will not

permit the children of the Bush people to enjoy the privileges of the mission school, or to learn English, if they can possibly help it. Ever since the mission has had an existence here, we have been endeavouring to get one Bush boy into school, but our efforts have been totally unavailing. We are fully persuaded that, if a mission station could be formed in the adjoining tribe, it would be far more prosperous than this one on the coast. The people are evidently better prepared to appreciate the blessings of a mission than those on the coast. Trading, making money, and learning the vices of wicked civilized men, constitutes the entire business of the people on the beach. The Bush people are oppressed by the Beach people, and have borne this oppression so long that they seem earnestly desirous for a better state of things. Their inferiority in point of knowledge makes them submit. Did they know their strength, they would rise, and become in a short time, the rulers of the country. The Beach people fear them, and feel very dependant upon them. All the produce from the interior must come to the Beach through them. Many of the wars, in which the Beach people are necessarily involved, must be, and are fought by the Bush people: and the greater part of the cattle on the Beach, must, and do come from the adjoining or Bush tribes. We cannot, in view of the numbers and wants of these degraded people, refrain from praying unto God to incline the heart of some one of his people to come and instruct them: and we earnestly pray the Board to use all suitable means in their power to seek and send one missionary and his wife to take possession here, and let us go inland. We are willing and desirous to do it.

But, dear brethren, we do not plead for the Bush tribes to the exclusion of those on the Beach. The missions on the Beach *must* necessarily be kept in operation, if any exist inland. Through these, all provisions and supplies must find way to those stationed among the adjoining tribes. The people at Grand Sestres need and ought to have a station among them. A station there could be formed at a very little expense. We have now at this mission timber and building materials which could be transported to Grand Sestres for a small sum and put in readiness for a comfortable dwelling-house in a very short time. This could be done before the missionary would be fit to leave us, on account of his acclimation. There is an inducement to commence this station immediately: Dr. Savage is stationed at Fish Town, just below Grand Sestres; he is an able physician, and his services would be enjoyed in cases of necessity. A native boy, also, is now residing there already prepared for a teacher, and he is the son of an influential man. He has informed us that a house is already prepared for a school-house, in which we are to engage his services as a teacher.

Thus, brethren, we have endeavoured to give you a brief statement of things as they are with us, or have been during the year. . . . Thus you understand our present position, our wants, the wants of the people, the facilities and obstacles to be expected in doing good among the Africans, our inefficiency and insufficiency for the work before us, and our great need of more assistance from God and from man. We need *labourers*, and God's blessing on their labours. "The harvest truly is plenteous, but the labourers are few." The harvest is not yet ripe. In many parts the shrubbery has not been removed, the ground not broken up, nor a seed planted that can bring forth fruit unto life. The rank weeds of error have scattered their seed far and wide and taken deep root. To eradicate them will require patient, persevering, united and long-continued effort. Oh! that the Lord our God would grant to raise up in the Church some few choice spirits, who would be qualified for the work.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

May 2, 1845.—Observed some strawberries quite ripe. In size, shape, and colour, and in the leaf, they are much like ours; but they are quite tasteless, and so little used by the Chinese, that most of them think them poisonous. I have, however, eaten some, and seen others do the same, without any unpleasant effects. While gathering them, a man came along, who accosted me, and begged for medicine to cure him of opium smoking. Notwithstanding my telling him that I had none, he followed me all the way to my lodgings, repeating his request.

May 3.—In the afternoon a respectable and interesting-looking Chinese came to the Yushing kwan temple to perform some ceremonies on the sixth birth-day of his son. The little fellow was dressed in his best clothes, and seemed to enjoy the whole affair. His father had brought gilt paper, printed prayers, and a large number of bowls full of various meats, rice, vegetables, nuts, cups of wine, and the like, which were spread out before the idols. The ceremonies were performed in the apartment of the *Tsumoo*, or Bushel Mother, who has special charge of young people, both before and after birth. The old abbot clothed himself in a scarlet robe, with a gilt image of a serpent fastened in his hair. One of the monks wore a purple, and another an ash coloured robe. A multitude of prayers, seemingly little else than a round of repetitions, were read by the abbot. Occasionally he chanted a little, when the attendants joined in chorus, and every few minutes a deaf-

ening clamor of bells, cymbals, and hollow blocks of wood, was raised. Genuflexions and prostrations innumerable accompanied the whole ceremony. The most singular part was the passing of a live cock through a barrel which had both ends knocked out. This was done several times by two assistants, who shouted some strange words at each repetition of the ceremony. The meaning, as I was afterwards told, was something like this: Prayers had been offered to the idol that the child might escape certain dangers through which he must pass; and each passing of the cock through the barrel was intended to symbolyze his passing safely through one of these perils. It was a melancholy sight. In conclusion, some of the prayers were burnt, a cup of wine poured out as a libation, and a grand chorus of bell, and gong, and drum, and blocks, closed the scene.

May 8.—Dr. McCartee was called this evening to see a young man, who had poisoned himself, in the eastern suburbs, but he was dead before his arrival. He was but seventeen years old, and having lost money by gambling, put an end to his life by taking arsenic.

May 9.—Formed a church to-day, consisting of seven members, of whom three are of Chinese, or Chinese and Malay descent. Brother Culbertson was chosen pastor, and Dr. McCartee ruling elder. The title of the church is "the Presbyterian Church of Ningpo." It is the first organized in China. It is a day of small things, but who can foresee its results? Oh! Lord God, add thy blessing and prosper it, till the small one become a thousand, and the weak one a strong nation.

May 12.—Called with Dr. McCartee to see a dropsical patient in a very respectable family. He had been consulting some native doctors, one of whom thought he had within him some clotted horse blood, which had feet and could walk; and the only way in which the clot of blood could be killed, was by taking internally a prescription so indecent that it cannot be published. This he had done, but unsuccessfully. He had also, at the recommendation of another physician, eaten a toad, but with equal want of success. He was now so far gone that but little hope of his recovery remained. After talking some time with his parents and brothers, who were very agreeable people, and being peeped at by his sisters, (who were not allowed by Chinese etiquette to come into the same room,) we came away.

May 13.—Engaged a teacher to-day, *Hung seen sang*. He is forty-nine years old, has the degree of kung sang, or bachelor of arts advanced, wears spectacles, being near-sighted, has already gray and almost white hairs, and on the whole promises well, though he is not as much of a talker as I could wish.

A young man from Shensi province, connected with the Taou-tai's office, came to-day for medicine to cure him of opium smoking. Speaking of the effects of smoking, he said it gave him pains in the head, and made him stupid; but he could not do without it. When he smoked, he was revived for a while, "just like winding up a clock;" but he soon ran down again, and was worse than ever. He seemed intelligent, and received Christian books with much politeness.

May 14.—A wet rainy day. In the evening Dr. McCartee was called in a great hurry to see a man who had poisoned himself by taking opium. On going to the house, found the family in much alarm. The man was in bed, looking very stupid, and his wife attending him with some appearance of anxiety and care. He had had a quarrel with his mother-in-law, and in revenge attempted to make away with himself by taking opium. There was, however, some reason to suppose that it was partly a feint to frighten the old woman, and after an emetic being given, we came away. The Chinese have but little to deter them from the commission of suicide, for they have very faint ideas of a future state, or of punishment beyond the grave.

May 17.—A great Hwuy, or festival of *Tbeshin*, all the gods, has been celebrated for the last day or two. Saw a part of the procession to-day, though the narrow crowded streets gave but a poor opportunity of seeing the different parts. There were innumerable lanterns, three or four gaily ornamented dragons, a boat, several chairs, idols, little boys carried on men's shoulders, and various other sights. The most interesting were several gaily dressed girls, who seemed to be standing on almost nothing at all. One girl standing on a chariot, carried a branch of a tree carelessly on her shoulder: on one of the twigs of the branch stood a little girl, on one foot, with the other in the air. Another girl held up in her hand a plate of cakes, and a smaller girl stood with one foot on the cakes, and was thus borne along. Of course all this was done by means of iron or brass supporters around their bodies. The crowd of people was immense, and numerous policemen seemed to be busy, or rather to make themselves busy, for I never saw so large a crowd, and so little disorder.

It was a curious sight to look over the crowd and see the forest of pipe-stems. Nearly every body carries a pipe with a stem from two to four feet long, and when held up to keep them out of harm's way, they looked like a forest of small sticks, or (perhaps) like a cane-brake stripped of its leaves.

May 18.—To-day our church was organized by a sermon from the pastor elect, on Acts ii: 40—47, and in the afternoon by the ordination of the elder, with the laying on of the hands of the bishop and prayer, (the right hand of fellow-

ship was given by Mr. Way and myself, in our capacity as ruling elders.) There being no Presbytery as yet, we could not regularly instal the pastor, but everything was done in the circumstances of the case which were deemed necessary. Thus is organized the first Presbyterian church in China. May the Lord greatly bless and prosper it.

In the evening Dr. McCartee was called to see a man who had swallowed opium, but the distance, (seven miles) and the time since the poison was taken, rendered it a hopeless case, and he did not go. It appeared afterwards that the man was dead before they sent for the doctor; but the simple people had somehow got the idea that he was able to raise a man to life after being dead three or four days!

May 19.—The ditch along the southern side of the monastery being nearly dry, some boys made arrangements to catch the fish. They dammed up a part of the ditch at a time, and having emptied the water out of it, by groping among the stones and black mud at the bottom, they procured quite a handsome mess of fish, from three to seven inches long. There are numerous canals in the city which abound with fish, as do the rivers and streams without. Most of the canals in the city are navigable for small boats, but so narrow, that two boats can pass only at certain places. They connect with the moat and canals outside by two water-gates, one of which is near the gate of the Ethereal Bridge, and the other near the west gate. In them the lower order of the people wash *all* their dirty vessels, they also wash their clothes, and the rice they eat, and they also wash their own bodies; consequently they are not always very clean, and must prove unwholesome in summer.

May 21.—Having occasion to be out at a prayer-meeting until after eight o'clock in the evening, we found the north gate closed on our return. It is closed sooner than the other gates, being less of a thoroughfare: they are commonly open till nine or ten o'clock. A present of a hundred cash (about nine cents) to the gate-keeper, opened it for us. A Chinaman gets it opened for sixty cash, but *we* have to pay more. Sometimes the officers of the city seal the gates at night, by pasting a strip of paper across them, and then it is more difficult to get in or out.

May 27.—Took a long walk this afternoon, as the weather was pleasantly cool. Went out at the north gate—along the moat to the western suburb—through this for a mile, and then back: then in at the west gate, and on the city wall to the south gate; thence through several streets, where I had not before been, past the pagoda, into the main street, through byeways, and home, being gone three hours. It is amusing to observe the commotion excited by the appearance of a foreigner in the retired parts of the city, where few have yet wandered. Every one cries out, "Hung ma nying! hung ma nying!" (a red haired man! a red haired man! this being the name for all foreigners.) The women and children scatter in all directions; the men stare and gaze, or pass their comments, as the fancy strikes them. It is melancholy to witness the fear of foreigners that still exists, especially on the part of the women and children. Some of the men look as if they would be glad to hide, and if you look at them, seem ready to sink into the ground. Commonly, however, this fear is giving way to curiosity; and nothing is more common than for those who see the stranger to beckon to the women to come and have a look also. One little boy, in his haste to do this, dropped his basket, overturned his playfellow, and running to the door, clapped his hands and called out, "Here's a red haired man! come! quick, quick, quick!" The titles they give, and the remarks they make, are sometimes amusing, and sometimes provoking. "Mantele!" (for mandarin.) "Wailo fuhke, wailo!" (Be off with you!) "Lailo!" (Come here.) "Hung ma nyin!" are the common terms; and sometimes "Pah kway," and "Kway tsz'," *white devil*, and *devil's child!* Some few, on the other hand, are polite enough to say, "Hungma seen-saing," (foreign teacher;) and the beggars say, "Hungma laon yay," (foreign esquire.)

The sun is sometimes called *Kin woo*, or "golden crow," from its spots, which are thought to be crows; and the moon is called the *Yuh tos*, or "jewelled hare," because they say a hare is distinctly seen it. Hence, in poetical style, the setting of the sun and rising of the moon is expressed by "The golden crow sank in the west, and the jewelled hare arose in the east."

May 28.—The Chinese are fond of high-sounding and poetical names for everything, and this fancy displays itself on the bridges, as well as elsewhere. A little stone bridge over a ditch by the Yu shing kwan monastery, is dignified with the title "Bridge of Longevity and Happiness," and one at the west water-gate is called "the Bridge of Extended Virtue." At Shanghai, I saw a bridge over a canal with the inscription, *Paon shou keaou*, "The excellent jewel of a bridge!"

May 29.—Went out with Dr. McCartee several miles into the country, (by water of course.) Stopped at a small village, and went into a temple, when a crowd soon came round us, and notice being given that Dr. McC. would prescribe for the sick gratuitously, a number of patients applied for medicine and advice. After this Dr. McC. and his teacher both spoke to the people on religion, and were listened to with good attention. Tracts were then given to the eager crowd, and we took our departure, much gratified with our visit and the behaviour of the people.

Returning, saw a large house in the western

suburb on fire. It seemed to be the family mansion of some wealthy person; but the Chinese have little skill in putting out fires, and the owners were removing their furniture, and leaving the house to its fate. The Chebeen (Mayor of the city,) and several other military and civil officers, were speedily on the ground with their retainers. Being tired and hungry, we did not stop to see the end, but were informed that by breaking down parts of the adjoining houses, the flames were prevented from spreading.

May 30.—Spent part of the day in visiting acquaintances among the Chinese, then went to the house of a Mr. Lin, to see his garden, which is spoken of as very fine; but were rather disappointed, as it had nothing remarkable in it. While in the garden Mr. Lin came out to see us, and politely took us over his house, which is large, airy, and well furnished. He had some six or eight large clocks of European manufacture, but all out of order, with numerous beautiful scrolls of writing and painting. His father left him a fortune of some 300,000 taels, (over four hundred thousand dollars,) but his extravagance has diminished it to 100,000. He smokes opium freely, and looks sallow and thin. Some friends were with him at the time, and he had an opium pipe, and lamp burning in the room to which he led us. This opium is the curse of China. It is draining out their money from the land, sucking the heart's blood of their industry, and destroying the constitutions and the lives of their people.

May 31.—A good deal of commotion in the city to-day, on account of the boldness of a gang of robbers last night. They attacked the house next door to Mr. Lin's, (which we visited yesterday) severely wounded some of the inmates, and carried off much property. Some of the Mayor's police went to disperse them, but the robbers attacked and drove them off, and escaped with their booty. This is the most daring outrage that has occurred for some time. Robberies out of the city are not uncommon, but within the walls, such daring attacks have seldom been attempted.

China: Amoy Mission.

EXTRACT FROM A LETTER OF THE REV. H. A. BROWN: AMOY, DEC. 22, 1845.

A Chinese Procession.

Last week the quiet of the city was somewhat interrupted by the movements of a procession on two successive days, which was started by the mandarins, and principally supported by them. Though much inferior as to numbers, compared with what we saw last June, it was superior in point of appearance. The adherents of the mandarins seemed to make up the great part of the procession, and there were many of them who wore the common gilt button which marks a person of some importance as employed under a mandarin. Some of these were very richly dressed. There were three or four things in the procession which it may interest you to have noted. One horse was led, with no rider, but richly caparisoned, having a new and elegantly embroidered saddle, and various trappings of the same style of finish. On inquiry, we found this to be for the accommodation of Put himself, and he was supposed to be riding there, though to mortal eyes invisible. Walking in the city, several days before the procession, we saw the bamboo frame of some gigantic figure, which they said was to be used in honouring Put. This we recognized in the procession, borne on its back on the shoulders of men, though its legs were gathered up in the sitting posture; but now clothed with flesh and blood and suitable apparel, of paper manufacture. Two other figures were much better contrived, and made to act their parts in more seemly style. One was a giant, twelve or fourteen feet in height, with lofty head-dress, and with hands and countenance to the last degree emaciated and ghastly. Before the giant walked a dwarf, having a heavy body, and a face of about twelve by sixteen inches, black, with rolling eyes, and a bloody tongue protruding from the mouth. Both of these figures were supplied with motive power by men concealed within, of whom only the lower extremities were visible. The giant walked with a grave and stately step, but the dwarf was cutting up all kinds of capers, and the whole must have excited a smile in the most sedate and reflecting of spectators. There were three idols in the procession, carried in open, i. e., uncovered chairs. These were something less than the size of life. They were followed by men bearing lighted incense sticks. We noticed once when the procession passed where we were standing, that when the idols passed by, the little boys placed their hands in the attitude of devotion, and made signs of worship.

This procession was got up with reference to the health of the place, but whether to return thanks for deliverance, or to secure freedom from sickness in future, does not appear clearly from statements made to us by different persons. It is sufficient that it was an idolatrous procession. Walking out on the second evening, in company with Mr. and Mrs. Y., for the purpose of distributing tracts and preaching, we found ourselves unexpectedly in contact with the procession on the road to A-mung-kang. Having given away all our books, we took a convenient place beside the road whilst the procession was passing; and at one time, when there was a considerable interruption in its progress, a crowd gathered round, of more than usually intelligent hearers,

and Mr. Y. spoke to them of the uselessness of their proceedings, and of the truths of the Gospel. Remarks on the idols were received with apparent approbation, and at all events with no symptoms of displeasure. Throughout the procession, in all the movements of its members, there was no semblance of solemnity to indicate that it was for the purposes of religious worship.

Yesterday evening, walking with Mr. P., we entered a small building, devoted to the worship of the tablets of persons who at various times have perished by floods at Chang-chin, and whose bodies have been picked up in this harbour. Over two thousand are arranged on shelves, three on each of three sides of the apartment, and before them are fixtures for burning incense sticks, and candles, and a stone table for offerings. Four persons came with offerings of rice and other provisions whilst we were present. One man, having placed his offering on the table, lighted the incense sticks at the candles, and having bowed thrice in front of the table, proceeded to distribute them among the several pots provided for them. This done, he returned, and kneeling before the table thrice, bowed with his forehead to the floor. Mr. P. spoke to those present, and I left a couple of books with those of them who could read.

Iowa Mission.

MR. IRVIN'S ADDRESS TO THE OMAHAWS.

In our last number, under the head of Recent Intelligence, a reference was made to an interview between the Rev. S. M. Irvin, of the Iowa Mission, and the aged Chief and some of the principal men of the Omahaw Indians, concerning the establishment of a mission amongst them. We give below the Address of Mr. Irvin on that occasion, and the touching Reply of the Chief. Who will go to live beside him, and teach him the way of life before he dies?

Chiefs and Braves of the Omahaw Nation.

We address you as friends and brothers. We believe that the same great and good Spirit which created the white man created also the red man. We have in our natures the same great and important gifts. You have as many fingers—as many hands, as many legs, feet and arms, and as many eyes and ears as we;—still there is a great difference between our nation and yours. This difference arises not from any different construction of our minds or bodies, but our advantage arises from the knowledge which we have of the mind and will of the "Great Spirit" who created us all. Whenever a nation or people learn and obey the will of the Great Spirit, that nation or people becomes wise, great and happy. The nations that know not God are all poor and miserable, just as you are. Now we want you to learn and obey the will of God, that you too may become great and happy. But you cannot obey the will of God until you know it,—and you cannot know it until some one teaches you. We therefore wish to know whether you desire some one to come among you, to teach you the way to the true land of the blessed. There is a company of good people far towards the place where the sun rises, who are anxious to send good men among the heathen, and if you wish it they will try to send one to you. Do you therefore, friends and brothers, want to have some good man among you to teach you and your children the way of life,—will you treat him kindly and hear his words?

I have only to say, farther, that if such a man should go among you, you are not to expect him to feed and clothe you. He will not go with his arms full of bread and meat to feed those who must work for a living. Should he meet an old or infirm person, he may divide his morsel with him, but his business will be to feed the mind, and look after the soul. He will, we hope, go with the word of God in his hand and the love of God in his heart, to lead you in the way of life.

"Big Elk" principal chief of the nation, an old man between 80 and 90 years of age, replied, speaking, we are informed, in a deliberate and serious manner:

"My son,—I have heard your words and they are good. I have heard words like these from the whites since I was a boy, and they have been like the light of the rising sun, which however has always remained dim and distant, and I have never been able to overtake it. I have been at Washington city and spake to our great Father and understood him to promise us missionaries or good persons to come and teach us, but they have never come, and this leads me to doubt whether you will send us any. You pity the Ioways and have come to teach them. I have to teach my own nation and children. My children hear my instructions and they will hear the instructions of a missionary. I alone have to teach my nation. I have no help. When *you* speak it is written down and remains, and can be heard a long time, but we can only speak and it is soon forgotten. When the missionary comes I want him to build his house close to mine, that we may live near together. What you say is true, our bodies are alike but our minds are different. I want now to know if any of our children or people have been bad since we came on this visit. If they do anything that is not right I want to know it."

Miscellaneous.

NOTICES OF THE RELIGIOUS CONDITION OF FRANCE, AUSTRIA, ETC.

We find the following statistical information, concerning the religious condition of several European countries, in the Canada Protestant Herald—quoted from an English work. It will be useful to many of our readers for reference, in forming an opinion of the religious questions and movements on the continent of Europe.

FRANCE.—The population of the eighty-six departments of France, in 1841, amounted to 34,230,178 persons. The official returns of particular classes of the population recognize three degrees of ignorance, and three of instruction. Those returns have supplied a basis for the following results:

I. *Uneducated class.*

1. Unable to read and write, -	16,855,000
2. Able to read, but not write, -	7,097,000
3. Read and write, but incorrectly,	6,968,000
	30,920,000

II. *Educated class.*

1. Reading and writing correctly,	2,430,000
2. Elements of classical learning,	735,000
3. Complete classical students,	315,000
	3,480,000

The charter of 1830 professes to give equal rights, liberty, and protection to all religious sects; but the government has not acted with strict impartiality in the struggles between the Protestants and Roman Catholics.

Although the French nation has no state religion, yet, as the Roman Catholic faith is that of the majority, so it requires to be first noticed. There are thirteen archbishops and sixty-six bishops. The salary of the former is 15,000 francs (£600) per annum, except the archbishop of Paris and the cardinal archbishops, who receive 25,000 francs (£1000) a year. A bishop's salary is 10,000 francs (£400) a year. The number of benefices, or *cures*, in France are 3263; the total number of the regular clergy of France is about 40,000, and the total cost of the establishment is, including the repairs of cathedrals, episcopal buildings, seminaries, &c., about 33,000,000 of francs, ($5,270,000.)

The Protestant body in France that is assisted by the state, is divided into the Lutheran and the Reformed or Calvinistic churches; the former has 236 pastors, who receive from the state from 1500 to 2000 francs a year. The Reformed have 454 pastors, at the same yearly salaries. The Protestant churches are also repaired and upheld. The total cost of the Protestant denominations to the nation, in 1845, was 1,239,050 francs, ($235,490.)

Illyrian coast, Tyrol, Bohemia, Moravia, and Silesia, Galicia, Dalmatia, Lombardy, Venice, Hungary, Transylvania, and military frontier.

AUSTRIA.—The Austrian empire consists of fifteen kingdoms, arch-duchies, dukedoms, margraviates, principalities or earldoms, viz. Austria, Lower, Upper, Styria, Carinthia, and Carniola. These occupy an area of 195,202 geographical square miles; and in 1840 contained a population of 36,950,401 persons.

In the kingdom of Bohemia, the Lutherans and the Reformed, in 1843, amounted together to 85,000.

The Roman Catholic is the dominant and established religion in all the states of the Austrian empire. The toleration of the Protestant communions rests upon the edicts of Joseph II.; but liberty of proselytism is scarcely enjoyed.

The population of Austria, classified according to religious differences, was, in 1840, as follows:

Roman Catholics,	25,704,119
United Greek Church,	3,628,158
United Greek Church,	2,901,142
Protestants (Augsburg confession)	1,376,187
Protestants (Helvetic confession)	2,260,682
Unitarians,	45,131
Other Sects,	2,891
Jews,	667,139

The ecclesiastical divisions are fifteen archbishhops, seventy-six bishoprics, nineteen superintendencies, 28,903 parishes, (19,503 Catholic, and 9400 non-Catholic,) and 1928 Catholic chapelries. The secular clergy (*sammit nachvuchs*—which may perhaps be translated priests, deacons not ordained) were 56,988 (46,555 Catholic, and 10,433 non-Catholic) in 1839; and it appears that the parish priests of all persuasions, including Jews, keep the registers of births, deaths, and marriages.

Although the Roman Catholic religion enjoys some privileges over the Protestant sects, the latter are not obliged to contribute to the reparation or maintenance of Catholic churches. In the schools the youth of different persuasions have separate religious instruction. Protestant children who frequent Catholic schools retire when the Catholic catechism is heard. Where the Protestants have schools of their own, they are under no obligation to contribute to the support of Catholic schools.

PRUSSIA.—This kingdom is divided into eight provinces, and twenty-five regencies or counties, comprising an area of 5077 German square miles. The population amounts to 14,928,501, or an average of 2940 persons to a square mile. The people were divided, in 1840, amongst several religious professions as follows:

Evangelical Christians,	9,101,211
Roman Catholics,	5,617,090
Greek Church,	1,936
Mennonites,	14,476
Jews,	194,558

The evangelical Christians are the members of the Lutheran and Reformed churches, who were, by a cabinet order of the late king Frederick William III., dated 28th February, 1834, somewhat abruptly *united*. Neither of the two first named churches enjoys any legal precedence over the other as being in exclusive connexion with the state. Proselytism, either by force or persuasion, is prohibited by law, and controversial sermons are not only forbidden, but are actually punishable by imprisonment.

SAXONY.—The area of the kingdom of Saxony is 4347 geographical square miles, with a population, in 1840, of 1,706,276 persons.

Till 1806 the Lutherans enjoyed peculiar privileges, but by the treaty of that date with France, perfect equality was established between them and the Roman Catholics. In 1811, at the request of the states of the kingdom, equal rights were granted by a royal decree to Calvinists, and, at a later period, to Moravians, (*Herren Hutter*,) Quakers and Methodists.

The king, Frederick Augustus, being a Roman Catholic, has nothing to do with ecclesiastical affairs, but he pays out of his privy purse the salaries of the Catholic clergy and all expenses incidental to their services, except in the province of Lusatia, where the Roman Catholic church possesses dotations and real property. The same churches are used in many places by Catholics and Protestants, the divine service of both communions being altenately celebrated. The Protestant consistory disposes of church livings and appoints professors and school-masters, having a final appeal to the Protestant members of the Privy Council. At the census of December, 1840, the religious bodies were thus divided:—

Evangelical Lutherans,	1,673,310
Roman Catholics,	30,104
Reformed or Calvinists,	1,855
Greek Church,	139
Jews,	868

BAVARIA.—This kingdom of south-western Germany has eight provinces within an area of 30,000 English square miles, with a population, in 1840, of 4,370,977. The majority of the people are Catholic, but in 1799, by an edict of the late king, Maximilian I., all differences and distinctions were distinguished; the Roman Catholic ceased to be the established religion of the state, and all employments were open to all; the three Christian communities, Roman Catholic, Lutheran, and Calvinistic, are declared to be on an equality, having the same privileges without preference. We have no recent analysis of the population as to religion, but the proportion of each community may be stated as follows:—

Roman Catholics,	2,700,000
Lutherans,	1,100,000
Calvinists	60,000
Jews,	60,000
Moravians, Baptists, &c.	10,000

SWITZERLAND.—There is great diversity of law and usage amongst the cantons of the Helvetic confederacy, on the subject of religious toleration, &c. Before the revolution of 1798 the constitutions of the cantons were very intolerant. There was but one ruling religion in each canton, except Glaris and Appenzell. By the arrangements of 1815, many of the Protestant cantons obtained territory inhabited by a Roman Catholic population, which compelled a toleration of that faith both in civil and religious matters. No sects are tolerated by law except the Roman Catholic and reformed. Certain privileges were, however, given to the Jews in the canton of Aargau, and to the Baptists of the canton of Berne; but the zeal for proselyting manifested by them, led to the restriction of the privilege to existing families, and converts were excluded. The seven Catholic cantons, Lucerne, Uri, Schwytz, Unterwalden, Zug, Freyburg, and Soleure, grant no political rights to Protestants. Each canton, with the exception of the Panthetic, or mixed, has its religion of the state, called "*religion dominante*." In the Panthetic or mixed cantons, the civil and political rights are the same for the citizens of both confessions, and the clergy are paid by the state. The following table will show the relative numbers in each canton of Protestants and Catholics at the present time:—

Cantons.	Protestants.	Catholics
1. Lucerne	521	124,000
2. Zug		115,322
3. Soleure	6,000	57,196
4. Aargau	92,500	88,500
5. Thurgau	64,124	20,500
6. Basle city	21,000	3,321
7. Basle county	38,103	3,000
8. Zurich	203,576	1,000
9. Berne	347,000	53,000
10. Vaud	180,181	34,000
11. Freyburg	9,000	82,000
12. Neuchatel	56,266	2,100
13. Geneva	36,666	22,000
14. Valais		75,880
15. Schwytz		13,120
16. Unterwalden		22,571
17. Glaris	25,348	4,000
18. Grisons	54,506	35,000
19. St. Gall	58,853	100,000
20. Appenzell	41,080	10,000
21. Schaffhausen	30,825	380
22. Ticini		109,000
	1,292,871	882,859

Making a total population, with 1,755 Jews, of 2,177,480.

The Spirit and the Prospects of Popery in France.

The Romanists boast of a great revival in France. In one sense the assertion is correct. There is a revival of persecution. The labours

of the Evangelical Society of France have been largely blessed. Hundreds of souls have been converted to God by the instrumentality of the missionaries employed by the Society; Protestant worship has been established in many places; and colporteurs are constantly engaged in travelling from village to village, distributing the Scriptures and tracts, and conversing with the people. It is not surprising that these operations are discouraged and opposed. The clergy excite the Government, and the Government, probably urged by political considerations, assist the clergy. A correspondent of the *New York Evangelist* writes thus:—

"You are aware that our great medium of spreading the knowledge of the Gospel among the Catholic population is the distribution of Bibles, Testaments, and religious tracts, by means of colporteurs, who are traversing the whole of France and offer their books from house to house. On fairs and market days they take a stand in the more public places. Their controversial tracts are generally sought after by the people, and dreaded by the clergy; and at the present moment the latter are directing all their efforts against them. The priests have obtained from Government a secret circular, which gives orders to the King's attorneys to oppose this colportage; and the priests themselves do not fear to put their hand to the work of iniquity. Here are two examples of their high-handed measures.

A colporteur in the environs of Angouleme, who had in the public place 4000 copies of Bibles, Testaments, and tracts, has been arrested and all his books seized. The seizure is manifestly against all law, and doubtless the books will have to be delivered back, even though the colporteur should be condemned for having exposed them for sale before receiving the permission of the Mayor; nevertheless the books are seized, the sale is retarded, and the priest is content. The blind man sees not that he must sink deeper and deeper into the ditch into which he falls. In fact the curiosity of the people is excited; they wish more than ever to read the books, and soon twice the former number of them will be disposed of.

But our second example is a more melancholy one. Two colporteurs, who were selling a controversial pamphlet, met a poor man upon their route, to whom they offered their tracts. Some hours after their arrival in the neighbouring city, the colporteus were arrested by the magistrates and secretly flung into prison. At length they were brought before the magistrate, and there informed that they were accused of having robbed a man on the high-way, and of having attempted his assassination: The colporteurs asked to be confronted with their accusers, and the King's attorney informed them that the complainant had disappeared! The gen-d'armes had been dispatched in pursuit, and they were confident that the man, who was a mere beggar, had taken the coach for Bourdeaux. In a private conversation with one of our friends, the attorney allowed that he thought the colporteurs innocent, and he supposed the priests had suborned the beggar to make a false deposition, and thus fetter the sale of the controversial pamphlet. In fine, I might cite other facts which would clearly show that it was at the instance of a certain bishop, that an attorney-general has set these actions on foot against our colporteurs."

By the intervention of friends the colporteurs were released, but not till they had been imprisoned eighteen days on this false accusation.

Notwithstanding these untoward circumstances, some, who have good opportunities of forming a correct opinion on the subject, are much encouraged by the actual prospects of religion in France. "I am thoroughly convinced," says a writer in the *Continental Echo*, "that France will never again fall under the yoke of the priesthood. It is possible that the priests may again obtain a certain amount of influence, especially considering the imprudent favours which the Government bestows on them; it is possible that they may even produce great embarrassment to the friends of religious liberty; but they will never recover their former supremacy. The two revolutions of 1789 and 1830, which were particularly directed against the pretensions of the Romish clergy, have become deeply fixed in the national memory. Our country is by a kind of invincible instinct, averse to the clerical authority. It recollects the bloody tragedy of St. Bartholomew; it recollects the dragonnades, and the revocation of the edict of Nantes; it has not forgotten, it never will forget, all the crimes and misfortunes which marked the long-continued tyranny of the Holy See in France. It knows that the priests are always disposed to unite with the nobility for the destruction of public liberty. Between Romish despotism and France there is now a great gulf.

"The people are on the alert to discover what passes in the ultramontane camp. They regard all its movements with restless vigilance. Suppose that the existing Government, yielding to a blind impetuosity, (and God forbid that this misfortune should happen,) should attempt to restore the privileges of the sacerdotal order, a third revolution would immediately break out, and it would be a terrible one. The priests would be banished, the churches closed, and Romanism engulfed in the vast wreck. The nation has adopted a principle which will never perish: 'No priests in politics!'

"Let us, then, be without anxiety for the future. The journals of the Jesuits in France, England, Germany, and elsewhere, may boast

in pompous words of the revival of Romanism; it is a slight gratification that we willingly allow them. But in reality the cause of popery is lost; it is no longer anything but a simple question of time. May we see, after a few years, the truth seated on the ruins of the Romish edifice! What we wish from the bottom of our hearts is, that the priests themselves, abandoning the false religion which they have too long maintained, may learn to know and love the Gospel of Christ. We have no hatred towards them; we compassionate their sad blindness, and one of our most heartfelt wishes is, that they may flee to Him who is 'the Way, the Truth, and the Life.'

Canada Prot. Herald, May, 1846.

South Africa: Kuruman.

Happy death of an aged woman.

[In the following communication from the Rev. Robert Moffat, we are presented with an account of the last days of an aged woman, who had been for ten years a member of the church at Kuruman; and who, during that period, walked in all the "ordinances and commandments of the Lord blameless." After a long life of sin, and captivity to Satan, she was called by the grace of God into the fellowship of his Son, and spent her few remaining years in bearing a faithful testimony to his love. Seldom has there been a more decisive and animating instance of the power of Divine mercy in the salvation of the heathen; and, with such rewards, the friends of Missions have every reason to thank God and take courage:—ED. LON. MAG.]

During the year, several members of the church at this station have been called away by death, among whom were three very aged widows. The character and closing scene of Litsape, the eldest, will, I have no doubt, prove interesting. She lived during the reign of four kings of the Batlapi—the tribe to which she belonged. She was baptized and received into the church, Sept. 6th, 1835, and continued to the day of her decease a warm-hearted, zealous, and consistent disciple. During a period of ten years, there was no part of her conduct to excite an unpleasant emotion in the minds of her teachers.

Some years ago her only son and his wife, with whom she had lived, and on whom she was dependant, left the station, and every argument was employed to induce the venerable woman to leave with them. This importunity was the more remarkable as she was almost helpless, and viewed by the heathen as a nonentity—or, in their own language, "a dry old hide." Her son and daughter, both unbelievers, still persisted in their endeavours to remove her; but nothing could induce her to alter her resolution. Her replies were noble: "I can be happy anywhere, if Jesus is only there; if I can only hear his voice. You tell me I shall die of hunger here; I shall trust my Saviour for that. He cared for me,—He fed me and clothed me during many, very many years when I knew Him not, and thanked Him not; and will He not take care of me now that I love Him? You know I love Him. Leave my God and the people of God for Satan! No! Let me die where I am, and let me die of hunger, too, rather than leave the service and the people of my Saviour: He feeds my soul: I shall not die, but live."

Finding her immovable, they left her without a sigh; but other emotions possessed her soul. "You," addressing her son and daughter, "will soon forget me, but I will not so soon forget you; for while you sing and dance with the heathen, I shall be weeping for your souls, and praying for you, my children." After their departure, she became an inmate of the family of Magame, the husband of her grand-daughter, and who, with his wife, were believers. With them she remained till her death. Her mind was ever alive to divine things, and she appeared to put the highest estimate on every word coming from God. She was never absent, even in seasons of greatest debility, from public worship: Latterly, having entirely lost her eye-sight, she would totter along with a staff in one hand and groping with the other, to hear the words of her Saviour.

Visiting her one day, on hearing my voice, she eagerly stretched her withered arm, adding, "I like to feel you though I cannot see you, but this will not be the case in heaven." She continued, "I have been thinking how good Christ my Saviour is to me, that I can still hear his voice." She always appeared to have her heart full of love to her Redeemer. Wherever she was, or at whatever hour of the day or night, she poured forth of the good treasure of her heart. She was all peace and contentment. A short time before her death, Mrs. M. observing that there was a want of comfort in the house from the daughter being at a distance with her own mother, sent an individual to make her room more comfortable, with a little food daily suited to her weak condition. This she considered too great kindness to such a worm, as she often described herself. She could not find words to express her obligations to God for every little kindness.

A night or two before her dissolution, I remained with her several hours expecting each to be her last on earth. When conversing with those present about her probable age, she remarked, "I am not old—I only began to live when I first knew and loved the Saviour. My former life was a nothing, or a dream. I was

asleep till a stranger came to me,—it was Jesus. He cried, 'Awake! awake!' I awoke and beheld his hands and feet which my sins had pierced, and then I died with horror. My heart died within me. I said, 'Let the anger of God destroy me, for I have slain his son.' I felt I was a murderer! I felt I was made of sin! I was not a worm, but a serpent. My heart died, I became as a corpse. The eagles of heaven saw my body—they were descending to devour it, but Jesus came again and said, 'Live!'" On being asked if she had any misgivings, in the certain prospect of soon entering into life in the unseen and deathless state, she replied with great ardour, "How can I doubt when Christ has done all for me! I am not my own—I am part of his body."

When referring to the unmingled happiness enjoyed in heaven in the society of saints and angels, "Yes," she added; "but it is the presence of the Saviour that makes that happiness. Could I be happy were He not there? No." She appeared to have no ebbs nor flows of feeling. From the abounding fulness of the heart her mouth spake. She was much in prayer. Her lamp burned with a steady flame, throwing a lustre on everything around her till it died away in heaven's pure day. To God be ascribed all the praise! She was truly a brand plucked from the burning—a trophy of the power of the everlasting Gospel; for she had been a sinner of no common order,—a kind of priestess of the unmeaning and polluting rites of heathenism. Her faith was simple as it was sincere; and, considering her great age when she was aroused to a sense of her danger, I was frequently surprised at the extent of her knowledge and the clearness of her views on divine subjects.

Miss. Mag., Feb., 1846.

African Mission of the United Secession Church in Scotland.

The origin of this Mission.

When the converted negroes of Jamaica obtained their freedom, their first thoughts were of their heathen relatives in Africa. The cry became almost universal, "We must send the Gospel to Africa." The missionaries forming the Jamaica Presbytery, consisting of those labouring in that island that are connected with the Scottish Missionary Society, the United Secession Church, and the Free Church, were borne along by those feelings, and resolved to take measures to embody them in action. Their first step was solemnly and in the sight of God to devote themselves to this work, each of them engaging that if the choice fell on him, he would hold himself in readiness to go forth; their second step was to form the congregations into a missionary association, and to proceed to raise funds; and their third step was to look out for a field of labour on the west coast of Africa. Circumstances led to the selection of Old Calabar, the king and chiefs of which sent a formal invitation. When this was received, and when the sanction of the Secession Synod was obtained for the mission, they proceeded to select fit agents. The Rev. Hope M. Waddell was unanimously chosen by his brethren as the person who, in their estimation, was deemed the best qualified to conduct the first band. He came to this country, and was speedily followed by four persons. These are Mr. Samuel Edgerly, a native of England, but eighteen years resident in Jamaica, a man of very considerable attainments, who was bred as a printer, and who has for years been employed as a catechist; his wife, Mrs. Edgerly, a coloured person, who has had a good deal of experience in teaching; Andrew Crisholm, a brown man, who has been taught the trade of a carpenter; and Edward Miller, who is a pure Negro. These persons have relinquished comfortable situations and favourable worldly advantages in Jamaica, that they may devote themselves to the great work of spreading the Gospel in Africa. They have been adopted, and are now supported, by the Secession Church, as their mission. There is a fifth person accompanying Mr. Waddell, whose name and singular history it is proper to notice. This is a Negro lad, about sixteen years of age, called George Buchanan Waddell. He is a native of Africa; early lost his parents; was sold by his grandfather when about nine or ten years old, for debt; was driven from the interior to the coast, a distance which it took two months to accomplish; and was there put on board a Portuguese slaver. There he met a brother and a sister. The ship was captured by one of our cruisers, and the slaves were taken to the West Indies. The boy was there set free; and as he had none to take care for him, Mr. Waddell generously adopted him; carefully educated him, and then baptized him, giving him his own name. When Mr. Waddell left Jamaica he could not bring him with him, as he intended touching at one of the Southern States of North America, where George would have been in danger of being seized and consigned to slavery; [*] and he desired the brethren to send him by another ship. The vessel into which he was put was wrecked on the reefs of Florida. He escaped, however; was sent by another ship, and reached Liverpool only two weeks before the mission sailed. He is an active, cheerful and intelligent Negro; can read very fluently; and has a good character for honesty and truth. It is to be hoped that one thus wonderfully preserved, and

[* This remark is, we believe, quite erroneous.—Ed. M. C.]

so attached to his kind guardian, will prove a comfort to Mr. Waddell, and turn out a useful member of the mission.

The *destination* of this mission is Western Central Africa—the region of Old Calabar—a portion of that vast continent which is inhabited by the pure Negro races. The wide plains of Central Africa, or Negroland, and the banks of its numerous rivers, are studded with towns and villages, and it has a population which may be estimated at sixty or seventy millions of human beings. Its bays and estuaries have, indeed, been often visited; but not by the mission ship. The slaver, with its tall dark masts, has stealthily sought them, that it might get its human cargo. The tidings which have run up these rivers, have not been those of peace and salvation, but of war, rapine, and bondage.

This mission is an attempt to evangelize Africa through means of the converted Negroes of the West Indies. It is an important attempt, as upon its success depends, we may say, the regeneration of Africa. Europeans cannot endure its climate; and who, then, does not wish and pray that this attempt may succeed; that it may be proved that those Negroes that have been reared in the tropical islands of the West Indies may be found able to bear the climate of Central Africa; and that those white men that have been inured to a warm region may be preserved, while they are performing the necessary service of heading the first bands of coloured teachers? We know that "Ethiopia shall stretch out her hands unto God;" and it is thought that in the Christian Negroes the Church has discovered the agency by which this prophecy is to be accomplished.

It is delightful to contemplate the enthusiasm with which the Church has taken up this mission—with which many Christian minds have responded to Mr. Waddell's appeals, and have come forward with subscriptions and donations. The very standard of giving has been elevated. In the course of a few months upwards of £3,000 have been raised, not a little of which has been generously contributed by persons belonging to other denominations; and surely this is an enterprise fitted to make us forget sect and party, and to open, in all its gushing freshness, that benevolence which the Gospel produces in the hearts of true believers. The Lord seems, indeed, to be smiling on this mission. Things have been got for it just as they were required. A small vessel was wanted, to cruise along the coast; and a liberal friend, Mr. Baikie of Kirkwall, gave a new sloop. A larger ship was wanted, to convey the mission and their goods to the coast of Africa; and just in the hour of need, one of Liverpool's princely merchants, Robert Jamieson, Esq., comes generously forward, and grants the free use of a splendid schooner, the *Warree*, as long as we chose, with a subscription of £100 per annum, to help in keeping her in a sailing condition.

The mission ship, *Warree*, after being detained by adverse weather, sailed from Liverpool on Tuesday the 6th January, at five o'clock morning, with the Rev. Mr. Waddell and his interesting companions, on her voyage to the western coast of Central Africa. She was towed out by a steam vessel for twenty miles. Dr. Crichton and Mr. William Ferguson accompanied them this distance; and when the line was thrown off, the *Warree* went away in noble style; and when they last saw her, she was gallantly ploughing her onward path, and passing all the vessels within sight. May the Lord speed her on her errand of mercy, and guide her in safety to the place of destination!—*Herald of the Churches, March*, 1846.

Missionary Speech of the Rev. Dr. Judson.

We find the Address inserted below in the New York Recorder. It was delivered at an Anniversary Meeting on behalf of the Baptist Board, which was held in Brooklyn in the month of May last.

Rev. Dr. Cone then arose, having in his hand a manuscript, which he said had been prepared by Dr. Judson, who was unable to speak so as to be heard. This paper, Dr. Cone proceeded to read, Dr. Judson standing by his side. It was as follows:

"Go ye into all the world and preach the Gospel, or rather proclaim the good news to every creature. The word *preach* has in the modern usage acquired a meaning rather too specific for the original. Oral communication may be the first and most obvious, but is certainly not the exclusive meaning of the original word. It is more faithfully represented in English by the word *proclaim*. If a messenger from a king or superior government should be sent to a rebellious province, to proclaim pardon to the inhabitants, he would evidently be fulfilling his commission, whether he communicated the intelligence by addressing the people in his own person, or by inserting notices in the public prints, or by circulating handbills, or by distributing authentic documents from the sovereign, declaring the terms of pardon. The apostle Paul did as really, and certainly as effectually and extensively proclaim the Gospel, when he penned the Epistles to the Hebrews and the Romans, as when he addressed the Jews in their synagogues, or received company in his own hired house at Rome. The earlier communications of a missionary, sent to impart the gospel to an unenlightened people, will probably be of an oral kind; but he will have very imperfectly fulfilled his commission, if he leave them without the written Word. The mischievous con-

sequences also of such neglect are abundantly manifest in the missions conducted by the Man of Sin. Protestant missions have patronized the translation and distribution of the Scriptures; but of late years, there has appeared a tendency to promote the oral communication of the Gospel, not indeed to an undue pre-eminence, but in such a manner as to throw a shade over the written communication, by means of Tracts and Scriptures. In examining the annals of modern missions, it is difficult to ascertain which mode of communicating the Gospel among a reading nation, has received the greatest share of Divine blessing, and been instrumental of bringing most souls to the knowledge of the truth. And however the preaching of the Gospel, in its common acceptation, and the distribution of Tracts may secure earlier efforts and be regarded as more popular, all missionary operations, to be permanently successful, must be based on the written Word. Where that Word is most regarded and honoured, there will be the most pure and permanent success.

"The Word of God is the golden lamp hung out of heaven, to enlighten the nations that sit in darkness, and to show them the path that leads from the confines of hell to the gates of Paradise. The Bible, in the original tongues, comprises *all* the revelation now extant, which God has given to this world. It is, in all its contents, and parts, and appendages, just *the book*, the one book, which Infinite Wisdom *saw* best adapted to answer the end of a written revelation. It may not be reducible to the rules of human philosophy or logic, for it transcends them all. It is just as clear and obscure, just as copious and scanty, has just as many beauties and blemishes, is replete with just as many difficulties and apparent contradictions, as Infinite Wisdom saw necessary, in order to make it, like all the works of God, perfect and unique. This one perfect book is the sacred deposit in the hands of the Church. It has been deposited with the injunction, "Freely ye have received, freely give." Wo be to that man who withholds the treasure from his neighbour. Wo be to him who attempts to obscure the light of the lamp of heaven. It is the peculiar glory of the last half century, that the Christian world has awakened to the duty and importance of giving the sacred Word "to all lands." Praised be God for Bible and Missionary Societies, the peculiar institutions of modern times. May their efforts be continued and enlarged an hundred fold, until their work is consummated—until the Bible is translated and published in every language under heaven, and a copy of the Sacred Volume deposited in every palace, and house, and hut inhabited by man.

"In this momentous era, can any believer in the Christian religion hope to lie down in the grave and pass quietly to Paradise, without having made some effort to diffuse the light of the Bible throughout the world. Before he cherishes such a hope and makes up his mind for such repose, let him consider how many millions there are who have never seen so much as one leaf of the Sacred Volume, never tasted so much as one drop of the water of that well from which he is drawing and drinking every day. Let him consider how much money must be expended, how many toilsome efforts made, and how many lives sacrificed, before the book can be translated, printed, published and distributed;—before the well can be unsealed, and the water of life drawn and presented to all mankind. And then let him inquire of his conscience what he has done towards the accomplishing this great work, during the years that have passed since he ventured to hope in the Saviour. He will then be unable to refrain from lifting up his cry, God of mercy, have mercy on me, and help me from this moment to spring forward to the work, with such alacrity and resolution and self-devotement as will secure the approving smile of the Saviour, and afford my own soul satisfaction on the great day."

NOTICES OF RELIGIOUS SOCIETIES,

From the Reports presented at their Annual Meetings in 1846.

AMERICAN BIBLE SOCIETY: MAY 14.

Receipts.—These from all sources have been $197,367 48, being an increase of $30,715 48 over those of the previous year. The fiscal year too closed on the last day of March, instead of the last of April, as heretofore, making the year in fact but eleven months. Had the receipts of April been included, they would have exceeded $200,000.

Books Printed.—In all, 483,000, being an increase of 69,750 copies over those of the previous twelve months.

Books Issued.—In all, 483,873 copies, an increase of 59,871 over those of the twenty-ninth year.

Bible for the Blind.—The whole Bible is now stereotyped, as before stated. A new edition has been printed the past year, and others can be printed as called for and as means are furnished.

New Book.—A new 18mo. Bible has been published after an Oxford copy. Though of small size, it has a large minion letter which is easily read.

A new Portuguese Protestant Testament is in course of publication, and will soon be issued: The entire Bible will probably soon follow.

[BAPTIST] AMERICAN AND FOREIGN BIBLE SOCIETY: MAY 14.

Receipts, $36,971; *Expenses*, $28,525.

Issues: Bibles, 10,413; Testaments, 25,314.

Volumes published: during the year, 24,438; from the commencement, for Home distribution, 167,119.

Foreign Appropriations, $12,250—to various Baptist Institutions.

AMERICAN TRACT SOCIETY: MAY 13.

In the *Publishing Department* 73 new publications have been stereotyped, in seven languages, making the whole number now on the Society's list 1207, of which 198 are volumes. There have been *printed*, during the year, 364, 100 volumes; 4,923,000 publications; 116, 173,000 pages,—and *circulated*, 366,006 volumes; 5,158,898 publications; 123,643,593 pp. Total circulation since the formation of the Society, 2,859,649 volumes, 84,122,133 publications, 1,667,696,401 pages.

The *Receipts* for the year have been $153, 916, of which $82,784 are the proceeds of sales. The donations ($71,132) show an increase of $3825 over the previous year. Those received for colportage exceeded $24,000; for foreign distribution, $4300. The *Expenditures* have just equalled the receipts, $153,916. Of this amount, $90,603 were paid for paper, printing, binding, copyright, engraving and revising; $15,000 remitted to foreign and pagan lands, and $31,000 expended for colportage, in addition to grants of books by colporteurs to the amount of $12,000.

Colporteurs.—The whole number who have laboured for the whole or a part of the year have been thus distributed among the States: In Rhode Island 1, Connecticut 1, New-York 27, New Jersey 6, Pennsylvania 32, Virginia 7, Maryland 4, North Carolina 2, South Carolina 3, Georgia 7, Florida 2, Alabama 10, Mississippi 6, Louisiana 5, Texas 1, Arkansas 1, Tennessee 9, Kentucky 4, Ohio 18, Michigan 4, Indiana 6, Illinois 8, Missouri 8, Iowa 1, Wisconsin 2, in all 175. Of this number 135 are still in commission.

AMERICAN BAPTIST PUBLICATION SOCIETY: MAY 18.

Receipts, $22,727.

Volumes circulated, 50,000.

Tracts printed, 19,000 copies.

The complete Works of Andrew Fuller, in three octavo volumes, including 2420 pages, and numerous other works, have been printed. The Colporteur department is rapidly gaining favour. The Society "furnishes, as a compensation to Colporteurs, $100 salary, with 25 per cent. on the avails of books sold. It procures the services of *ministers* as Colporteurs, who as they go can preach, and whose labours thus extend through all the week. And in the present state of the western and south-western churches, this is a consideration of great weight. A very large proportion of these churches have preaching one Saturday and one Sunday in a month. On the first of these days books can be sold at the close of the service—on the second the Colporteur is not idle, for he preaches."

AMERICAN HOME MISSIONARY SOCIETY: MAY 13.

Resources of the year, $128,928: *Liabilities* of the year, $139,058: *Payments* of the year, $126,893. The *Receipts* of the year are $3178 greater than those of last year.

The Society has had in its service the past year, 971 ministers of the Gospel, in 26 different States and Territories; 633 preaching in single congregations, and 288 in larger fields. The number of congregations supplied, in whole or in part, is 1453; and the aggregate of ministerial labour, 760 years. The number of missionaries is greater by 28 than in the preceding year; 24 more years of labour have been performed; and 208 more congregations and districts blessed with the ministry of the word. This enlargement has been chiefly in the western states.

There have been added to the churches, on profession of faith, 2272; by letter, 3039—in all 5311. While the aggregate exceeds, by 282, the number added last year, the number added on *profession* is not only less than last year, but less than any year for the last sixteen years—a melancholy evidence, that from the missionary churches, as well as the more favoured ones, the special influences of the Spirit have been generally withholden. There are many cheering evidences of external prosperity and general improvement.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY: MAY 13.

Receipts, $40,588.

Summary of labours and results: Missionaries and agents, 347; stations supplied, 1102; years of labour performed, 205; persons baptized, 1691; churches heretofore aided enabled to support the Gospel independently of missionary funds, 14.

METHODIST EPISCOPAL MISSIONARY SOCIETY: MAY 18.

The foreign missions of this Society we are accustomed to notice in the January number of our work. In

the department of home missions, we have the following statistics:

Among the Germans, 50 stations and circuits, 56 missionaries, 13 local preachers, 18 exhorters, 3334 church members, and 1844 children in Sabbath schools. Among the population speaking English, 134 missions, 139 missionaries, and 12,911 church members.

These returns do not include, we presume, the statistics of domestic missions in the Southern states.

AMERICAN SEAMAN'S FRIEND SOCIETY: MAY 13.

Receipts, $28,930; *Expenditures*, $28,290.

"In the foreign field, the Society has chaplains at Honolulu and Lahaina in the Sandwich Islands; at Havre, Stockholm and Gottenburg; and an appointment has just been made for Canton.

"In the summary of results, the report enumerates the generally improved appearance and respectfulness of sailors; the progress of temperance; the fifty temperance boarding-houses along our seaboard; the efforts in behalf of seamen; the observance of the Sabbath, and Bethel institutions; but the crowning result is the *conversion* of many sailors."

FOREIGN EVANGELICAL SOCIETY: MAY 12.

Receipts, $20,145; *Expenditures*, $19,959.

The "chief field of labour is France, but during the year, $365 have been expended for printing in the Spanish language, and $1600 have been sent to Canada. Forty copies of D'Aubigne's History of the Reformation, in the French language, have been sent to New Orleans, and many copies of this work, in the Italian language, have been distributed in Italy. The Rev. Mr. Trumbull, recently of the Theological Seminary at Princeton, has been stationed at Valparaiso, where, as in other parts of South America, there is a prospect of much good being done. In Belgium and Spain there is great encouragement to labour, and if we might speak of Italy, astonishing results might be shown of efforts for the progress of truth even in that country. In some of the Departments of France, some of the scenes of the sixteenth century are renewed."

AMERICAN EDUCATION SOCIETY: MAY 14.

Operations of the past year.—The number of applicants received is 93, which is nearly double the number received the previous year. The whole number assisted during the year is 3[illegible], which is thirty more than were assisted the year before. The number who have entered the ministry this year is 66.

Financial operations.—Balance on hand, at the beginning of the year, reserved for current use, $4145 58. Receipts during the year, $39,348 09—making the resources of the year $43,493 67. Disbursements, $34,824 80. This includes $7909 61 paid to liquidate the balance of the Society's debt, principal and interest. Balance now in the treasury, $8668 87, and no debt.

AMERICAN SUNDAY SCHOOL UNION: MAY 17.

Receipts, $115,414.

Expenditures, $115,353; value of books sold and distributed gratuitously, $101,969.

New Works—forty-three new books, containing 4098 new pages—cards, periodicals, &c. not included.

Missionaries and Agents.—Fifteen Sunday school missionaries have been employed, at an expense of $4,659, and seven collecting agents at an expense of $6,666.

Ten Dollar Library.—One hundred volumes of the Society's books have been selected and arranged as a Library, and are sold at the low price of Ten Dollars. This Library has been received with much favour, and many sets have been purchased by churches and individuals for gratuitous circulation.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS: MAY 13.

Receipts, $8,301.

A Mission House and Chapel have been opened in New-York. Several missionaries and travelling or collecting agents are employed by the Society.

AMERICAN BAPTIST SOCIETY FOR EVANGELIZING THE JEWS: MAY, 15.

Receipts, $2,180; *Expenditures*, $2,093.

Mission House: New-York, July, 1846.

SERMONS AND MEETING ON BEHALF OF THE BOARD.

On Sabbath evening, May 10th, the Rev. Nicholas Murray, D.D., at the request of the Executive Committee, preached a Sermon on behalf of the Board in the First Presbyterian Church of this city, from Isaiah lxi. 1; and on Sabbath evening, May 24th, the Rev. Wm. W. Phillips, D.D., by the appointment of the Board, preached the Annual Sermon in the Tenth Presbyterian Church, Philadelphia—the audience on both occasions being very large.

A Missionary Meeting was held in Philadelphia, in the Tenth Presbyterian Church, in the evening of the 27th of May. Prayers were offered by the Rev. Drs. Miller, Hodge, and Talmadge, and Addresses were made by the Rev. D. McKinley, the Rev. Dr. Young, and Walter Lowrie, Esq.

RESOLUTIONS OF THE GENERAL ASSEMBLY.

The Annual Report of the Board was considered in the General Assembly, on Monday the 25th of May, and Addresses were made by the Rev. Drs. Scott, McFarland, and others. The Report was referred to a Committee, of which the Rev. Dr. Fairchild was Chairman. On the recommendation of that Committee the Assembly adopted the following Resolutions:

I. *Resolved*, That the Report of the Board of Foreign Missions be approved, and referred to the Executive Committee for publication.

II. That this Assembly consider the work of diffusing a missionary spirit among our churches at home, and the consequent spread of the Church in foreign lands, as of great importance in itself, and its diligent prosecution a great advantage to any church, and an evidence of God's Spirit among them.

III. That while we rejoice over the indications of an increased missionary spirit in some of our churches, we feel called upon also to grieve that so many do nothing in aid of this cause, and cordially invite such of our brethren as aid the heathen through other channels, to unite with us in the great enterprise of spreading the Redeemer's kingdom, both as a means of reaching the heathen, no less directly than by their present mode of operation, and also as a means of increasing the spirit of missions in the Church.

IV. That as a means of awakening a proper spirit in our churches, we recommend to every Session to consult prayerfully over this matter, especially in reference to the circulation of the Missionary Chronicle and Foreign Missionary; and to all our church members to observe diligently the Concert of Prayer; and to the Executive Committee, to hold missionary conventions in central points of influence, especially where the spirit of the churches is defective or declining.

V. That in view of the different fields now occupied, by which the Church is brought into direct contact with three-fourths of the heathen world, with large masses of Mohammedans in India, with Popery in Europe, and with the seed of Abraham, the time has fully come when the whole Church should unite as one man in earnest prayer for the divine blessing, and in furnishing the means necessary to carry forward this work.

VI. That this Assembly, entertaining no doubt of the ability of our churches to sustain this enterprise, recommend that the Board increase as rapidly as possible the force at each station, and follow, as far as practicable, the indications of Providence in opening new fields, ever remembering that the greatest ultimate success at each station will be secured by the most thorough and patient instruction of those reached by its instrumentality.

VII. That as the blessings of the Gospel are yet in store for the house of Israel, it is the duty of the Church to preach Christ Jesus and Him crucified to the Jews, in this and foreign countries, as well as to the Gentiles; and the General Assembly believe that the time has come for them to engage in this great work; and they would again express their full conviction of the ability of the Church to sustain a mission to the seed of Abraham, without impeding enlarged and increased efforts for the perishing heathen.

VIII. That this Assembly would express to all their missionaries their affectionate sympathy and encouragement; and whilst we exhort and charge all our brethren in the foreign field to be diligent and faithful in their great work, our daily prayer is that the Saviour may be present with them, and that the blessing of the Holy Spirit may rest upon their labours.

IX. That as Texas has now become one of the States of the Union, the care of the missions in that State be transferred to the (Domestic) Board of Missions.

RECENT INTELLIGENCE.

FRANCE.—We have been favoured with a proof impression of the Report of the Evangelical Society of France, through the kind attention of M. de Pressensé; and we are thankful to learn that the labours of the Society during the last year have been attended with so much encouragement. Both from the old stations supported by its funds, and from those occupied during the last year, interesting accounts are given to show the rapid progress of the Lord's work. Some of these accounts we shall insert hereafter. In the normal schools for the education of male and female teachers, forty-six pupils are receiving instruction. These institutions are considered highly useful in the work of evangelization in France. The Protestants of that country appear to appreciate the importance of connecting schools with their churches, as a means of the religious training of the people. The receipts of the Society were 231,077 francs; the expenditures, 239,270 francs. Including the balance against the treasury from the preceding year, the debt of the Society is 18,977 francs, or nearly $3,800.

CHINA.—Letters have been received from Amoy dated to the 7th of February, and from Macao to the 4th of March, but they do not furnish any news of special interest.

INDIA: LODIANA MISSION.—From a letter of the Rev. J. Newton, dated at Sabathu, February 25th, we take the following paragraph:

"We were glad to learn from your last letter that there was a prospect of a reinforcement to the India missions this year. You will see that our mission took some action on this subject at the last annual meeting, and earnestly requested that additional missionaries might speedily be sent to fill up the vacancies in our bounds. But now the demand is double or three-fold what it was at the time of our meeting. Our mission, you know, was established with special reference to the Punjab, and accordingly, the first station [Lodiana] was selected as near the borders of that country as possible; and for the last ten years we have been *waiting* for the Providence of God to make a way for us into that country, where our principal work lies. This is now apparently on the point of being done. You have heard of the Sikh invasion of the British territory, and of the result of those hostilities. The British have entered the Punjab, and the territory lying between the Sutlej and the Bias, both in the hills and the plains, has been annexed to their empire. So it is certain that at least a part of the Punjab will now be accessible; and in this territory there are several large cities,—more in fact than we can occupy soon with all the assistance you can send us."

We regret to learn from Mr. Newton's letter that the Rev. Mr. and Mrs. Campbell had been called to part with a child by death, and that Mr. and Mrs. Rudolph had also lost their only child.

INDIA: ALLAHABAD MISSION.—We take the following paragraph from a letter of the Rev. J. Owen, dated at Allahabad on the 26th of February:

"The internal improvements that the government is introducing, must, under Providence, facilitate the progress of the Gospel. Rail-road projects are now commencing. The spirit of speculation is at present too high to allow us to look for anything very definite, but there can be no doubt that there will be rail-roads in this country before long. The Court of Directors in London have manifested their interest in the matter, by selecting and sending out an engineer of experience to survey the different routes from Calcutta to the North West, with reference to a Great Northern Trunk Railway. . . . Some of the Hindus, as appeared lately from a native newspaper, are not pleased with the prospect of rail-roads; fearing that many who go on a pilgrimage will avail themselves of the convenience of the rail-road, and thus destroy their merit."

Mr. Owen gives some particulars of a projected rail-road, which may even-

tually reach Delhi, and perhaps Lahor, and adds:

"Then a Magnetic Telegraph would likely be established, to give instantaneous intelligence from the extreme north-west to the Governor General and his Council in Calcutta. Thus the empire would be consolidated, and [what is infinitely more important] preparation would be made for sending light and truth all abroad throughout the country."

It is worthy of notice that the gentleman, on whose agency the proposed work chiefly depends, is a pious man, "and takes a deep interest in his work, from the belief that it is to be instrumental in diffusing the Gospel and promoting the conversion of the country —that by means of rail-ways 'many shall run to and fro, and knowledge shall be increased.'"

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN MAY, 1846.

SYNOD OF ALBANY. *Pby. of Troy.*

Stillwater ch. ann. coll, 79 50, mo. con. 26 96; Caldwell ch 15 — 121 46

SYNOD OF BUFFALO. *Pby. of Steuben.*

Vienna ch — 39 55

Pby. of Wyoming.

Wyoming ch. Deacon William Ticknor, don. — 1 00

Pby. of Ogdensburg.

Oswegatchie 1st ch 72 20; Oswegatchie 2d ch 17 10; Morristown ch 19 16; Hammond ch 10 50; Ogdensburg, N. Y. Mrs Sykes, don. 2 50 — 121 46

SYNOD OF NEW YORK. *Pby. of North River.*

Newburg 1st ch. mo. con. 10 36; Miss Adams, don. 2; Mrs Leavenworth, to ed. *Alida Leavenworth* in India 20; Matteawan ch. mo. con. 26 50 — 58 86

Pby. of Bedford.

Red Mills ch. S. Myrick, don. 10; Rye ch. Ebenezer Clarke, don. 50; South Salem ch. mo. con. colls. 74; Bedford ch. ann. coll. 102 50, mo. con. 8 23, Sab. sch. box 2 21, Mrs Anna How's little daughter, given on her death-bed, 1 — 247 94

Pby. of Long Island.

Southampton ch — 82 00

Pby. of New-York.

Brooklyn 1st ch. mo. con. 18 90; Mrs H C Lamar, to con. Rev M. W. JACOBUS l. d. 100; N. Y. Forty-second street ch. mo. con. 6 51; Wall-about ch. mo. con. 4 43; Duane-street ch. mo. con. 16 92; Brick ch. mo con, 5 85; Madison Avenue ch. mo. con. 5; N. Y. 1st ch. mo. con. 88; Chelsea ch. mo. con. 13; sab. sch. weekly colls. 7 — 265 61

2d Pby. of New-York.

Canal-street ch 20 25, mo. con. in April 7 05 — 27 30

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Westfield 1st ch 32 08; Mount Freedom ch. 5; Baskinridge ch 32 — 69 08

Pby. of New Brunswick.

Princeton ch. young ladies' sew. soc for Mrs Scott's school, Mynpoorie 85; Upper Freehold 2d ch, for year ending May 1, 1846, 10; Kingston ch. 39 36 — 134 36

Pby. of West Jersey.

Greenwich ch 15; Deerfield ch 10 — 25 00

Pby. of Newton.

Harmony ch. children and youth, to ed. *Robert Love*, and bal. to con. JACOB CLINE and PETER WINTER l. ms. — 25

Pby. of Susquehannah.

Wysox ch — 3 00

Pby. of Luzerne.

Beaver Meadow ch 5 25; Lackawana ch 5; Summit Hill ch. sab. sch. for sup. *Edward Barnes* at Futtehgurh 25 — 35 25

Pby. of Raritan.

Clinton ch 8 25; sab. sch. for sup. of Mr Loomis' school in China 5 75; Lambertsville ch 40; Pleasant Grove ch 16 42; Lower German Valley ch 2 58 — 73 00

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 10th ch. Robert Earp, don. — 25 00

2d Pby. of Philadelphia.

Abingdon ch. for the Jews — 5 00

Pby. of Donegal.

Churchville ch. Md. 50; Columbia ch. 40; Middle Octorara ch 10; Lancaster ch 50 — 150 00

Pby. of Newcastle.

Forks of Brandywine ch. fem. for. miss. soc. 18 25; Brandywine Lyceum and Rockland ch 30; White Clay Creek ch 25 — 73 25

Pby. of Baltimore.

Aisquith-street ch. Baltimore 19 80; Baltimore 1st ch. mo. con. colls. 230 19, ann. coll. 516 21; mite soc. to ed. *James Armstrong, J. Starkie Imbrie, J. C. Backus*, and *Elizabeth Conkling*, at Futtehgurh, 100; Bladensburg ch 5 90 — 872 10

Pby. of Carlisle.

Bedford ch. mo. con. of which 2 from James Rea to con. JAMES REA, sen. elder, l. m. 30; sab. sch. in part, to con. JOHN MOWER l. m. 10; Chambersburg ch. for sup. of M. S. Culbertson 145; juv. miss. soc. for sup. of two heathen children, one at Futtehgurh and one at Ningpo 50 — 235 00

Pby. of Huntingdon.

Upper Tuscarora ch. Miss Mary Graham, Waterloo, don. 1; Pine Grove Mills sew. soc. 20 — 21 00

Pby. of Northumberland.

Pine Creek ch. and vicinity, for year ending May 1, 1846, 74 87; New Berlin, Mifflinburg and Hartleton chs 29; Bethel ch 10 50; Washington ch 54 80 — 169 17

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Ligonier ch — 10 00

Pby. of Redstone.

Mount Pleasant ch 4 25; Tent ch 11 50; Rehoboth ch 37; Laurel Hill ch 13 — 65 75

Pby. of Ohio.

Highlands ch 9 75; Pittsburg 1st ch. mo. con. 37 50, Montours ch 8; Bethel ch 14 — 69 25

Pby. of Beaver.

Newcastle ch 8; Clarksville ch 16 35; Pulaski ch 6; Unity ch 16 67 — 47 02

SYNOD OF WHEELING. *Pby. of Washington.*

Frankfort ch 6 95; Mount Prospect ch 6 62 — 13 57

Pby. of Steubenville.

Hagerstown ch 10 50; Steubenville 1st ch 125 — 135 50

Pby. of St. Clairsville.

Freeport ch 1; Sharon ch 1; Newcastle ch 5; Fairview ch 3 — 10 00

Pby. of New Lisbon.

Hubbard ch 11; Brookfield ch 9; New Lisbon ch 41 72, sab. sch. 12 40; Newton ch 17 62; Clarkson ch 3; Bethel ch 7 50; Coatsville ch 2 14; Poland ch 19 08; Liberty ch 1 50; fem. miss. soc. 17 75; Lordstown ch 1 33; Champion ch 66 cts — 144 70

SYNOD OF OHIO. *Pby. of Columbus.*

Columbus ch. of which 14 91 for China mission, 43 47; ladies' sew. soc. 125; sab. sch. miss. soc. to ed. two children in China 50; Welch ch (Columbus) 23 90; Truro and Hamilton chs. Rebecca McCombs, don. 5; Hamilton ch 8 75; Truro ch fem. miss. soc. 14 50; Circleville ch 30 25; Blendon ch 4 48; Mifflin ch ch 9 57; Worthington ch 4 50; Lithopolis ch 5 — 324 42

Pby. of Marion.

Kingston ch 1; Canaan ch 4 88; Liberty ch 2 06; Iberia ch 2 50; Bucyrus ch 8; York ch 1; Marion ch 21; Milford ch 6 20 — 46 64

Pby. of Zanesville.

Cambridge ch 30; Newark ch 6 75, sab. sch. 8; Rushville ch 3; Norwich ch 3 93; Madison ch 5, Matthew Scott 5, Martha Scott 8; Senecaville ch 6 — 75 68

Pby. of Richland.

Clear Creek ch 3 25; Mansfield ch 7 38; Frederick ch 19 — 29 63

Pby. of Wooster.

Jackson ch 5 81; Wayne ch 4; Wooster ch 22 20; sab. sch. 3 80; Sugar Creek ch 9, Guilford ch 12 50; Marshallsville ch 1 75; Green ch 50 cts; Springfield ch 5; Mount Hope ch 1 25; Northfield ch 12; Fulton ch 7 — 85 81

Pby. of Coshocton.

West Carlisle ch — 11 06

Pby. of Hocking.

McConnellsville ch — 15 00

SYNOD OF CINCINNATI. *Pby. of Chilicothe.*

Bloomingsburg ch 1; Chilicothe 1st ch. ann. coll. 54 45; sab. sch. don. 5 10 — 60 55

Pby. of Miami.

Franklin ch 19 18; Greenville ch 4 35; Union ch 2 50 — 26 03

Pby. of Oxford.

Harmony ch 9 25; Rising Sun ch. Ralph Turner. Grant's Creek, don. 20; Mount Carmel ch 3 75; — 33 00

Pby. of Sidney.

Piqua ch 20; Urbana ch. Mrs Sarah Smith, don. 30 — 50 00

SYNOD OF INDIANA. *Pby. of Salem.*

Livonia ch. mo. con. 4 62; Paoli ch. mo. con. 8; Bloomington ch 4; Corydon ch 7 10; Orleans ch, 4; — 27 72

Pby. of Vincennes.

Washington ch 5 72; Princeton ch 13; Chisburn ch. Mrs Watson, dcd. 2 50; Hopewell ch 3 45; Terre Haute 1st ch. of which 20 from Mrs Bourne, 26, mo. con. 2 20; Terre Haute 2d ch 3 50 — 56 37

Pby. of Madison.

New Washington ch 10; Poplar Ridge ch 1 75; Madison ch 43 69 — 55 44

Pby. of Crawfordsville.

Putnamville ch. H. J. Wakefield, don. for China mission 5; Rockville ch. Rev S. McNutt and family 6; Waveland ch 14 30; Crawfordsville ch 3 37; Union ch 5 16 — 33 83

Pby. of Indianapolis.

Indianapolis ch 31 12; sew. circle, of which 30 to con. Mrs CATH. ROBINSON l. m. 50; Sand Creek ch. of which 7 36 for sup. of *J. C. Rankin* 12 11; Shelbyville ch 6 00; Greensburg ch 30 16; Concord ch 4 65 — 134 04

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Delphi ch. union sew. soc. 34; Logansport ch 3 — 37 00

Pby. of Lake.

South Bend ch. for sup. of *Rev H. A. Brown* — 33 00

Pby. of Michigan.

Lyon 1st ch — 4 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Hillsboro' ch 13; Gilead ch 10; Mount Vernon ch 5; Chester ch 4 75, Vandalia ch. mi-s. soc. 5 — 37 75

Pby. of Sangamon.

Springfield ch 55 38; Union ch. of which 20 from Dr A Russell and family, 24 06; Jacksonville ch 54 92; West Union 1; Union concert in Rev C. Eddy's ch 8 32; Irish Grove ch 13 12; North Sangamon ch 16 — 172 70

Pby. of Schuyler.

Sterling ch — 2 00

Pby. of Iowa.

Burlington City ch, D. McIntyre, don. for Rev James Eden's ch. Africa 10; Round Prairie ch 16 — 26 00

Pby. of Palestine.

Piegah ch 26; Paris ch 46 01, Mr Hamilton 2, a lady 25 cts; Charleston ch 10 51; Pleasant Prairie ch 5 — 89 77

Pby. of Peoria.

Rochester ch 8; Princeville ch 5 — 13 00

SYNOD OF MISSOURI. *Pby. of Potosi.*

White Water ch — 7 75

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch. mo. con. 10 05; fem. ed. soc. to ed. *Wm. Breckenridge* in India 11; Shiloh and Olivet chs. Rev. D. T. Stewart's children, don. 4 — 25 05

Pby. of Transylvania.

Perrysville ch 10; Munfordville ch. mo. colls. 5 — 15 00

Pby. of W. Lexington.

Bethel ch, J M C Irwin, don. for Lodiana Mission, 9; Cherry Springs ch, 20 — 29 00

Pby. of Ebenezer.

Augusta, Ky. Mrs Ann Bonde, don. — 5 00

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*

Treasurer of Pby. 7; Western ch. 4; Point Pleasant ch, 7; Kanawha Salines ch, 20; Union ch, 5 — 43 00

Pby. of Lexington.

Hebron ch, 35; Goshen ch, 2 17; Central Union ch, 3; Pisgah ch. 1; Augusta ch, 21 50; Cook's Cr. and Harrisonburg chs. 9; Bethel ch Mrs Margaret Gilkison and children, 1 25 — 70 92

Pby. of W. Hanover.

Old Concord ch, 15; New Concord ch. 4; Village ch, 37 18; Blue Stone ch, 5; Diamond Hill ch, 2 37; Bethesda ch, 13 50; Bethany ch, 17 50 — 94 55

Pby. of Montgomery.

Mountain Union ch, 5 88; Buchanan ch, 5; — 10 88

SYNOD OF NORTH CAROLINA. *Pby. of Concord.*

Joppa ch, 10; Unity ch, (Rowan) 8; Ebenezer ch, 14 65; Thyatira ch. 9 40; Providence ch, 8; Mallard Creek ch, 10; Mrs Wm Steel, 2; Davidson College ch, 17; Hopewell ch, 3; Long Creek ch, 13; Back Creek ch, 5 21; Tabor ch, 8; Sugar Creek ch, 7 45; Poplar Tent ch, 20 10; Bethpage ch, 6 80; Third Creek ch, 23 60; Fourth Creek ch. 11; Siloam ch, 3; Drusilla ch, 2: Unity ch, (Lincoln) 31 25; Rocky River ch, 55 70; Poplar Tent ch. fem. benev. soc. 17; Ramah ch, 75 cts. — 286 31

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Pleasant Forest ch, Rev A Mathes, 75 cts.; Mrs A Craig, 50 cts. — 1 25

Pby. of Nashville.

Nashville 1st ch — 105 00

SYNOD OF S. CAROLINA. *Pby. of Bethel.*

Ebenezer ch, P. E. B. 10; Bethel ch benv. asso. 15; — 25 00

Pby. of Harmony.

Mt. Zion ch, 51; Concord ch, Sumpter distr. 20 — 71 00

Pby. of Charleston.

Beech Island ch. 16; Charleston 2d ch. mo. con. 41 50; juv. mis. soc. 40 90 — 98 40

SYNOD OF GA. *Pby. of Hopewell.*

Augusta 1st ch. ann. coll. 110; six mos. mo. con. colls. 51 84; Jas. M Dowell, 5 — 166 84

Pby. of Flint River.

Columbus ch. mo. con. colls. 67 35; lad. miss. soc. 7 65; — 75 00

SYNOD OF ALABAMA. *Pby. of S. Alabama.*

Mobile 2d ch. 20; Valley Creek ch, of which 23 00 con. by colored people for African Mission, 147 30; Pisgah ch, of which 3 00 from colored people for African Mission, 84 — 251 30

Pby. of Tuscaloosa.

Mesopotamia ch, 52 92; Concord ch, 11; Bethel ch. mo. cons. 35 10; Ebenezer ch, mo. cons. 20 00, — 119 02

Pby. of E. Alabama.

Montgomery ch, 41; Mrs Henry, don. 3; Good Hope ch, 48 50; Eufalia ch, 16; Wetumpka ch, of which 4 50 for African Mission, 59 50; Talladega ch, 5; Prattville village, Autauga Co. of which 5 for African Mission, 29; Wetumpka, Ala. an inmate of the Penitentiary, 1 — 203 00

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Jackson ch, 10 52; Pine Ridge ch, 29 — 39 52

Pby. of Chickasaw.

Churches not named, per Rev D Baker, 79; Troy ch. Saml. Hind, don. 10 — 89 00

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

On account of salaries of Revs. J Caldwell and J R Campbell — 300 00

COLLEGES AND SEMINARIES.

Princeton theo. sem. Miss. Bible and Tract Soc. 14 04; New Albany soc. of inq. theol. sem. 2 65; — 16 69

LEGACIES.

Pittsburg, Pa. bequest of Dr Gladden, dec. 50; St Charles mo. legacy of Thos. Lindsay, Sr. dec. 409 40; Orleans, Ind. part legacy of Sophia E Magner, dec. 6 — 465 40

MISCELLANEOUS.

Proceeds of jewelry sold, 10 75; Schenectady N Y, "a subscriber to the Presbyterian," 7 50; Amity ch, N Y, individuals for sup. of Rev. Jas. Wilson, 17; colls. at Galveston, Texas, 80 05; from miscellaneous for American Indians, 15; Phila. Pa. Jno P Hall, don. 10; N Y, "Ladies," for sup. of thirty Omaha and Otoe children in boarding school at Iowa, 900; Hillsboro ch. Ind. 12; Shelby Co. Ky. "a friend to missions," 4; — 1056 30

8596 80

Less.

Kittanning ch. Blairsville Pby. con paid twice, 16; from cons. of Synod of S Carolina, 71 75 — 87 75

Total, 8439 05

DONATIONS IN CLOTHING, &C.

Sand Cr. Ia. lad. benev. soc. two boxes clothing for American Indians, valued at — 46 00

Greensburg, Ind. Miss Gageby, a Testament for child of Rev J Wilson, Agra, North India.

Bloomsburg, Pa. fem. miss. soc. 1 box clothing valued at — 48 00

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. JULY, 1846. No. 7.

Board of Domestic Missions.

ABSTRACT

Of the Annual Report of the Board of Missions for 1846.

The year now closed has been marked with peculiar favour to the cause of Domestic Missions in the Presbyterian Church. The whole number of missionaries in commission, during the year, has been *three hundred and eighty-three*, of these *two hundred and seventeen* were in commission when the year commenced, and *one hundred and sixty-six* have been new appointments during the year. This is in advance of any former year. The whole number of congregations and missionary stations supplied, exceeds *eleven hundred*. This is largely in advance of any former year. The field of labour has been extended, and a number of new and important missionary stations have been occupied. Much itinerant labour has been performed. A large proportion of the missionaries have supplied several stations at considerable distances from each other, and embracing wide sections of country. And the missionaries generally, in the new states and territories, have spent less or more time in itinerant labours.

There have been added to the churches, so far as we have been able to gather from the reports received, on examination, about *eighteen hundred*, on certificate, about *twelve hundred* members, making a total of *three thousand*.*

About *fifty* new churches have been organized, and more than *one hundred* houses of worship have been erected.

Sabbath schools and Bible classes have greatly increased both in number and interest, and there has been also a very decided and encouraging advance in the attention paid to catechetical instruction. The reports, which are not full on these subjects, tell us of more than *one thousand* of such schools and classes, in which your missionaries are training up the children and youth in the knowledge of God's word. What a noble work! Who can estimate its final results!

The cause of temperance has on the whole advanced, and it has advanced on principles which promise to secure its onward progress.

Increased attention has been paid to the important duty of pastoral family visitation. We have reported more than *twenty-three thousand families* to whom pastoral visits have been paid. These visits, in very many instances, have been marked with peculiar interest, and have been productive of great good, both to ministers and people.

The missionaries have engaged extensively in the circulation of religious tracts, in the distribution of Bibles, and in the circulation of standard religious books. These tracts and books are important auxiliaries to the missionaries in their work. The valuable books issued by our own Board of Publication, are the very works needed in the missionary field, and their general circulation is an object greatly to be desired.

Our mission churches generally have evinced a growing interest in the benevolent operations of the day, and in proportion to their means, have given liberally to sustain the institutions of the Church. Between *five and six thousand dollars* have been collected for the support of missions, in our own country and in foreign lands. And a considerable amount has been contributed to other benevolent objects.

From the reports of the missionaries, there is much reason to fear the crying sin of Sabbath desecration has rather increased, than lessened during the year. A prominent cause assigned for this is, the great influx of foreigners, and their dispersion through our whole land. A number of our missionaries report a decided improvement in the observance of the Sabbath. A still larger number report, that in respect to the observance of the Sabbath, there is little or no change; while from others the report is, the Sabbath is awfully profaned. In the present position of our country this is a subject of fearful import, and should arrest the attention, enlist the feelings, and call forth the prayers of all the friends of Christ and his cause.

The reports from the missionaries, with scarcely an exception, state, that the attendance on

* The reports on this subject were not full when this abstract was written. The number may vary somewhat from the above.

preaching has been good, that the people hear with interest, and that there is a growing desire in all portions of the field, to enjoy the stated ministrations of God's word, and the ordinances of his house.

In regard to the state of religion generally in our mission churches, while there are some things over which we are called to mourn, there is much, very much, to cheer our hearts and encourage us in our work. In some of these churches it has been a year of coldness and barrenness. But we rejoice in being able to say, this state of things has existed in comparatively few of our mission churches. In much the larger portion of them, while there has been no special revival of religion, there has been increased attention to appointed means, and a growing interest in God's truth. In very many of these churches there are encouraging tokens of God's gracious presence, and of his readiness to bless, and in a considerable number, there have been precious revivals of religion. The past year has been a year of *increase*, and of *unusual prosperity* to the missionary cause. God has signally owned the labours of the Church, in this important department of her work. And all the indications of His providence unite with the voice of his word, and of his Spirit, in calling upon his people to pray more fervently, give more liberally and cheerfully, and labour more diligently for the advancement of the cause of Domestic Missions.

Funds.

The whole amount of funds at the disposal of the Board during the year has been about *fifty-five thousand eight hundred dollars*. This is exclusive of what has been raised and disbursed by the Synod of Mississippi. The balance on hand at the close of the year, exceeds *seven thousand* dollars. The whole amount at the disposal of the Board the past year exceeds the resources of the preceding year, by about *seven thousand dollars*. A large amount of valuable clothing has also been received for the use of our missionaries, for which we are greatly indebted to the benevolent ladies in many of our churches. A part of this clothing has been sent to the depository of the Board at Louisville, Ky., and a portion of what has been received at Louisville, under the direction of the Committee there, has been sold to the missionaries at a low rate, as a part of their appropriation. A considerable portion, however, of the clothing received at the office of the Board has been sent directly to the missionaries, and most of it to missionaries in the West, and when sent to the missionaries from the office, it has in all cases been distributed gratuitously; and so far as the Board have been able to ascertain the wishes of the benevolent donors of these valuable boxes of clothing, they are, with but few exceptions, decidedly in favour of gratuitous distribution. The plan of the Board for the future will be to distribute *gratuitously* among the missionaries whatever clothing may be sent them, unless in cases where the donors give a contrary direction.

The Board have also the privilege of stating to the churches, that so far as reports have been received from the missionaries, *they have been paid up*. That during the year they have been able to meet promptly all their payments. That no application for appointments has been declined for want of funds, and no suitable missionary, willing to go where his services were needed and called for, has been kept from the field a single day. For this favourable state of things, under God, the Board feel it would be injustice not to acknowledge their indebtedness, and the indebtedness of the Church, to the noble liberality of a well known friend of *this* and every other good cause.

Through favour of God the Board are thus able to close the year, and enter on the duties and responsibilities of a new year, under peculiarly propitious circumstances. They would, however, most earnestly caution the churches against the impression, that in the present prosperous state of this concern, they may venture to *relax* or *delay* their efforts. Such conclusions would indeed be, not only a most ungrateful return to God for his great goodness, but most disastrous to the cause. The pecuniary engagements of the Board for the next year are already greatly in advance of any former period. These engagements are almost daily becoming due, and will soon absorb all the funds in hand. Many additional applications for large appropriations have already been made. The field of operation is opening, and widening on all sides. New fields, full of interest and promise, are calling earnestly for the Gospel. To meet in any measure the calls that will certainly be made on your Board, will require an expenditure of funds greatly in advance of any former year. It is the deliberate conviction of the Board, in view of facts now before them, that *double the amount* ever yet contributed by the churches in a single year to this object, is a moderate estimate of what will be absolutely required, to meet the demand that will be made the present year. And for such a cause as that of Domestic Missions, bearing so directly as it does on the best interests of our own country, and the salvation of our fellow-countrymen, with how little difficulty, and how much real benefit to our churches, could that amount be raised, if our pastors, and elders, and churches, all felt, in any good measure, the importance of this work, and their obligation to have it accomplished. May God send a reviving spirit and wake up our churches, to embark in this cause with their whole strength.

Agencies.

The Rev. S. Scovel has been continued dur-

ing the year as agent for the West, under the direction of the Executive Committee of the Board at Louisville, Ky. This brother has prosecuted his important agency with his wonted diligence, and with encouraging success.

The Rev. R. Happersett has been continued an agent under the immediate direction of the Board. No specific field has been assigned him; but he has visited extensively, as the interests of the cause have required, in several of the Atlantic and Middle States. He has laboured with great diligence and faithfulness,—has been most cordially received wherever he has gone in the service of the Board, and has rendered essential service to the cause.

The Rev. Thomas P. Gordon of the Presbytery of Ohio, has laboured for three months as an agent in the Synods of Pittsburg, Wheeling and Ohio. As Mr. Gordon expects to take a pastoral charge at the end of six months, the time for which he was appointed, that large and important section of the Church will again be without an agent for this cause.

A small amount of additional agency has been employed in the Western agency under the direction of the Committee at Louisville.

Church Extension.

The Board have prosecuted this part of the work assigned them with all the energy they could command. The Church Extension Committee have met promptly the demands made upon them. No application for aid, having the sanction of a Presbytery, has been declined. Appropriations have been made to aid *thirty-eight* congregations, in *twelve* of our states, including Texas, and one for a Presbyterian church in Monrovia, Africa. Three or four of these appropriations were to relieve congregations from debt incurred in the building of church edifices, the balance were to aid in erecting houses of worship.

The whole amount of funds received for this object during the year, has been, *six thousand three hundred and sixty-six dollars and sixty-one cents.* Of this amount, *four hundred and forty-two dollars, and sixty cents*, were from collections in a few churches. The balance came from individual donors, the greater portion of it from a single donor.

Another year's experience has tended to strengthen, and confirm the conviction, which the Board have before expressed, that this is an exceedingly important work; and that if the churches generally would take an interest in this object, and by even a small collection in each, would furnish the necessary means for carrying it forward with vigour, an incalculable amount of good might be effected. The great importance of a comfortable house of worship, as a rallying point for the people, especially in our new settlements, can hardly be estimated. It has a direct and important connection with the prosperity and success of the missionary work. We earnestly commend this object to the attention of all our churches.

Missionary Chronicle.

The circulation of the Missionary Chronicle has somewhat increased during the past year, but this increase has not been in any degree in proportion to its great importance to the missionary cause. As the only medium of information to the churches, of what is doing in the cause of missions in our own branch of the Church, it is certainly desirable it should be found in every Presbyterian family. And the price has been put sufficiently low to bring it within the reach of all. Very many of our churches do greatly need more information on the subject of missionary operations, and especially of these operations in our own Church; and by circulating such information among his people, a pastor, unquestionably, confers a real benefit on them, while he aids essentially the cause of Christ.

Conclusion.

"Hitherto hath the Lord helped us." The year which has now closed has been marked with God's special favour. The cause has gained strength, the work has advanced; to God, the Author of all good, be all the praise.

We are now commencing a new year in the *great* and *good* work of spreading the Gospel through our land. In this department of her work, the Church enters on the present year under peculiarly propitious circumstances. With a large number of valuable missionaries in the field; with funds in hand; with an increased, and, we believe, increasing interest in the cause; and, above all, with the approving smiles and cheering promises of her covenant God and Saviour. What may she not hope for, in the wise and faithful discharge of duty?

These favourable circumstances, while they are acknowledged with thankfulness, should strengthen our faith, inspire us with hope, and encourage and animate us to new and greatly increased efforts. *We have a great work before us*, and the coming year may, and probably will, make a demand on all our faith, and on the whole strength of our love to this cause. That the churches may know something of what their Board will be called to meet the present year, we ask their attention to a few facts. And here we would remind the churches, that every year necessarily increases the work *of Home Missions.* The *rapid increase*, and *constant spreading* of our population, must every year increase the labour and expense of supplying them with the Gospel. The Board have recently appointed several missionaries to Wisconsin, and to other new and important fields, and have made themselves responsible for their entire support. This was found necessary, in

order to occupy these important points, and will greatly increase their expenditures. Other missionaries are making preparations to go, and the Board expect to send them. Applications are now before the Board for a large number of missionaries, and most of these applications come from new settlements, where, for a time, but little can be raised for the support of ministers, and their support must come principally from the Board; and as fast as suitable men can be obtained, the Board feel bound to send them into these destitute fields, where men are literally starving for the bread of life.

Many causes are now operating to increase the demand for missionaries, and for aid in their support. Constant emigration to the new states is weakening many of the churches in our older states, and throwing them on the aid of the Board, to keep them from sinking. And the new settlements which are forming almost daily in different parts of our country, and especially in the vast unoccupied regions of the West, will make a large demand for ministers, and for means to sustain them. On our whole western frontier, of nearly or quite two thousand miles in extent, population is extending, and new settlements are forming, and ministers of the Gospel are called for. How many additional missionaries are needed, we presume not to say; we can only say, there is a loud and pressing call for many, *very many;* and your Board feel under the most solemn obligation, while this work is in their hands, to send into this vast field every good minister they can obtain. They dare not refuse. God requires it,—the Church expects it,—the interests of souls demands it. Cost what it may, the Gospel must not be withheld from perishing souls. This is the feeling, this the decision of your Board; they must go forward, and meet the increasing demand, and will feel themselves bound to do so, to the full extent of the strength given them. But we have not yet surveyed the *whole field*, in which your Board of Missions will be called to act. The wide dominion in which we have hitherto acted, and the wants of which are so overwhelmingly great, is widening and extending. New and large additions are making. Texas, with her probably more than three hundred thousand inhabitants, has now become a domestic field, and will make large demands on your Board of Missions for both men and means. And far towards the setting sun, from the Rocky Mountains to the Pacific Ocean, as population rolls in, the cry will come to your Board, Send us the Gospel, "that bringeth salvation." And they must have the Gospel, and that early, or guilt will be incurred, and deplorable evils will follow. What a work has the Church to do in the home department of her missionary charge! Dear brethren, we have arrived at a most interesting, momentous crisis; and the experiment is to be made, and made *now*, whether there is real religion enough in the Church to meet this crisis, as God's chosen and redeemed people should meet it. The work of Domestic Missions has so swelled on our hands, that all former calculations about men and means, and all former ratio of increase, utterly fail to meet the calls made. But if the work is great, thanks to our covenant God, the resources of the Church are also great; and while the work has been growing, the Church has also been enlarging and increasing in strength. And may we be permitted to add, her faith is great, and her love to the cause increases with the demand made upon her prayers and efforts. We will indulge the sweet, the cheering hope, that the Church will not be found wanting, when her Master so plainly calls her, to embark her whole strength in this glorious enterprise. We will not, we dare not indulge the unworthy suspicion, that at such a moment, any church, in which the love of Christ dwells, will be found indifferent or inactive. The Board have confidence in the pledged faith of the Presbyterian church, and in the name of our God we will set up our banner, and in God's strength will "go forward."

REPORT OF REV. R. HAPPERSETT, AGENT.

Baltimore, May 12th, 1846.

Since my last annual report to your Board, nothing has occured to interrupt my labours, and no judicious efforts have been spared to awaken an interest, and advance the glorious cause of missions. The prompt and cordial co-operation of pastors, and the increased liberality of many churches show that these efforts, feeble as they were, have not been entirely in vain. For what has been thus effected, I desire to trace it all to the condescending kindness, and unmerited favour of God. Here then would I gratefully erect my Ebenezer, and acknowledge that "hitherto the Lord has helped me."

The wide field of my labours during the past year has afforded the means of practical observation, both as it regards the extended moral wastes, as well as the interest felt by our Church to send the means of grace to the destitute. The limits of a report will not permit me to speak of these particularly. Many and wide are the fields now destitute of evangelical preaching. In almost every Presbytery there are some feeble, but encouraging churches, which demand immediate assistance, as well as very much land yet to be occupied. Thousands there are now living, and many rising to manhood, ignorant of the God of their fathers, destitute of the means of moral culture and religious instruction, and pressing on in their sins

to the bar of God, and the retributions of eternity, even in our own favoured land. And still greater, and more deeply interesting and important does the work of domestic missions appear, when we fix our eyes upon the clustering millions which are rapidly overspreading our whole country, and laying the foundation of a mighty empire, which seems to be destined, in the providence of God, at no very distant day, to exercise a powerful influence over the civilized nations of the earth. Already we number *twenty millions* of souls. And it is an overwhelming thought, that in *half a century from this time*, at the usual rate of increase, we shall have a population of at least *sixty millions*. What the character of this vast population is to be, depends upon the Christian influence now exerted. This is to mould it—to give the starting impulse to causes which will shape the destiny of multitudes, not only for the life that now is, but that which is to come. And we confess that we tremble at the result, when we look upon the apathy and midnight darkness which enshrouds the multitude—the *soul-destroying* errors which are *rampant* in the land; and especially at the manifest designs of the Papists to gain the ascendancy and control our institutions. Nothing but the power of the Gospel can save us from the unrestrained influences of infidelity, and the darkness and misery of atheism. Without this, *we must perish*,—not perish as a succession of individual men, but perish as a free republic, and as a great political and moral light held up to the view of all the kindreds of the earth.

But we have also watched with intense interest the increasing spirit of evangelical missions. Although our Church has fallen very far short of its ability in this respect, yet there is a manifest awakening. The Spirit of God is, I trust, raising up a standard against the enemy. The covenanted people of God are beginning to feel, that the work of extending the Redeemer's kingdom rests pre-eminently upon them—that no one can set aside this solemn duty, but must share its responsibilities precisely in proportion to the gifts bestowed, and opportunities afforded. And I would fondly hope that the day is not far distant when our whole Church will come up in its power to "the help of the Lord, to the help of the Lord against the mighty."

It is a question of vital importance, and one frequently asked by those immediately connected with the work of missions, What means ought to be used to arouse the churches still more, and call forth the resources necessary to prosecute this work with success? Various and different have been the theories and practice of many good men, and as different the result. No one, more than myself, would hail with delight the dawn of that day upon our Church, when no other aid would be necessary than that which is immediately connected with your office,—when every Presbytery would communicate all necessary information, and every church contribute its due proportion of the means required. Such a state is greatly to be desired; but it is evident that such has not been attained. This then being the case, it is doubtless wise policy in the Church to obtain a *limited* force, whose duty it shall be to devote themselves exclusively to this work. It is not contended, neither would it be *practicable*, to increase this force so as to compass the whole, or even a large portion of the churches, but those only who, by their own personal efforts, together with the pastor's, and the voluntary assistance of brethren in every Presbytery, could thus secure, by judicious efforts, in a large field, the end proposed. The present state of the Church requires this; the importance of the work demands it; and I have reason to believe that the Church, *to this extent*, is ready to sustain it.

During the year just closed, my labours have been much more general and extended than formerly. At the request of your Board, I have visited about *twenty Presbyteries*. These Presbyteries are connected with the Synods of *Buffalo, Albany, New-York, New-Jersey, Philadelphia, and Virginia*. In some of the Presbyteries the voluntary aid of brethren interested in the cause was secured. To what extent this has been successful I have not the means fully to report. In some instances they have rendered valuable aid. In this whole field there is manifestly an interest felt in behalf of Domestic Missions. This is evinced by the increased liberality of many churches, as well as the liberal offering of others who heretofore gave nothing to this cause.

My whole time and energies have been devoted to this cause. For many da[illegible] together it was my privilege to labour in several interesting revivals of religion, where there were extraordinary manifestations of the Holy Spi[illegible] have been absent from home the *five* my time—have delivered about *two hun* courses, and made more than *fifty m* addresses—have attended *thirteen* con seasons, and *twelve* meetings of churc tories, and have travelled *nine thousa hundred* miles during the year. The secured for this cause in this field has b into your treasury, and is before you. I though by no means what it might, an to be, yet, as before intimated, it is large any previous year. May He, in whose ha are the hearts of all men, still more and more prosper this glorious cause, and fill, not only this whole nation, but the whole world, with the knowledge of the Lord.

ACTION OF THE GENERAL ASSEMBLY OF 1846.

The Annual Report of the Board of Missions was submitted to the General Assembly on Tuesday, the 26th of May, and was referred to a Committee. The report of that Committee, as adopted by the General Assembly, is here given, to which we ask the attention of our readers.

The Committee to whom was referred the Report of the Board of (Domestic) Missions, report that they have had the same under consideration, and recommend the adoption of the following resolutions, viz:

1. *Resolved*, That the said Report be approved by the General Assembly, and be returned to the Board for publication, and that the Board be requested to furnish the stated clerk of the Assembly with an abstract of the Report, for publication in the appendix to the minutes.

2. *Resolved*, That the General Assembly have heard with great pleasure, of the increasing prosperity and usefulness of their Board of Domestic Missions, and do hereby express their gratitude to the great Head of the Church, for his gracious smiles upon this precious cause.

3. *Resolved*, That while we rejoice at the increased interest which the churches have manifested in the work of domestic missions, yet, in view of the *magnitude* of the work, the *extent* of the field to be occupied, and the *rapid increase* of the population of our country, we earnestly exhort the churches to augment their contributions to this object, and to pray with increased earnestness for its enlarged success.

4. *Resolved*, That it be recommended to *all the churches* under our care, to take up an annual collection in behalf of Domestic Missions, and it is hereby again *enjoined* upon such Synods and Presbyteries as have not acted in the premises, to adopt such plans as seem best to secure the contributions of *all the church members* in its own bounds with system and certainty, and to report its action in this matter to the next general assembly.

5. *Resolved*, That the inquiry respecting the propriety of either enlarging the Missionary Chronicle or issuing a separate periodical, as a channel of communication with the churches on the subject of domestic missions, be referred to the boards of Foreign and Domestic Missions, and that they be authorised to make any change which they may deem expedient.

6. *Resolved*, That it be recommended to all the churches under our care to aid as far as practicable, in the work of Church Extension, and to take up for this important object a collection *distinct* from that in behalf of domestic missions. The General Assembly regret that so few of the churches have contributed any thing for this object during the past year, and unless much more should be done during the present year, it would probably be better to abandon the present plan, and to leave this matter to the action of the Presbyteries. But it is believed that if the churches generally would contribute according to their ability, to this object, the present plan would be advantageous and useful. If each church would contribute only *five dollars*, the aggregate would amount to at least *eighteen thousand* dollars.

LETTERS FROM MISSIONARIES.

Ohio.

FROM A MISSIONARY IN LICKING COUNTY.

"The Lord is smiling upon us."

In sending you my second quarterly report, I cannot refrain from saying, I do it with a glad and thankful heart, for I verily believe "*the Lord is smiling upon us.*" Our Sabbath school in H**** is truly interesting; we have replenished our library, and the number of scholars is considerably increased since the last year; our prayer meetings are attended with interest. On Sabbath, the 24th ult., we administered the sacrament of the Lord' Ssupper in H****, commencing the preparatory exercises on Thursday evening. During the occasion we elected, and ordained an additional elder; we admitted on examination one person to full communion. There is something interesting, to me at least, in this admission. The person is a man fifty-five years of age. When I came into this field, he did not attend church probably twice in a year The first time I preached in his neighbourhood he came to hear me, and from that time to the present, he has been, not only a very regular, but also a very attentive hearer. He is evidently a changed man, and now worships God daily in his family. Our meeting was truly an interesting one.

A Church organized.

On Friday, the 29th ult., a Committee of Presbytery met, and organized a church in Brownsville; *eleven* members were embraced in the organization, which took place on Friday. On Saturday we had preaching, when *four* additional members were received. On Sabbath

morning *three* more, when the sacrament of the Lord's Supper was administered; on Monday, after the services were over, the Session had a meeting, and *three* more were received to membership. Thus we closed our meeting on Monday, having enrolled twenty-one members in full communion.

Fathers, and brethren of the Board; my heart is glad, and the people rejoice with me. I humbly trust, we all give God thanks for what he is doing in our midst, and that we do all say with David, "This is the Lord's doing." When I look back over this field since I came here, I can truly adopt the whole expression of the psalmist: "This is the Lord's doing; it is marvellous in our eyes;" marvellous truly, for when I came here, such was the prejudice against what had been stigmatized as Calvinism, I could scarcely be heard as a Christian minister. It is now my firm belief, if our little band have the spirit of prayer, and adorn their profession by a holy, and useful life, in a few years we shall have a flourishing church. Truly we have reason to bless God for the tokens of his favour.

Looking over my whole field of labour, and summing up all since I last reported, I feel more encouraged, than at any former period since I have been in the field.

Pennsylvania.

FROM A MISSIONARY IN NORTHUMBERLAND COUNTY.

A Church organized.

. . . . I have for the last three weeks, been almost entirely confined to my house by indisposition, and have been unable to do what I desired, and what is needed for the cause here. I am breaking down with hard labour, and yet, while I have any strength, I cannot hold back. *The fields are white for the harvest.* So soon as I was able to leave my house, I came to this place, by appointment of the Presbytery, to organize a church. We had yesterday (Sabbath) a most solemn time. I brought the Session of the church at S . . . . . here, that we might receive members, in order to an organization. I have had to labour under great disadvantages, owing to my own serious indisposition, and the want of previous notice to the people. We have, however, organized with *ten* members, and ordained two elders. The number, I suppose, would have been doubled, under more favourable circumstances, but we judged it best to organize. The others can be received at a future day.

FROM A MISSIONARY IN WYANDOTT COUNTY.

Encouraging Appearances.

. . . . At the last communion season in one of my churches, there appeared to be an unusual degree of solemnity during all the services. On Saturday we had a meeting for inquirers. It was a very unpleasant day, still there were a number present. Among others, there was an old man and his wife, both nearly sixty years of age. They appeared to be deeply concerned for the salvation of their souls. I conversed freely with them; they appeared to be resolved, by the grace of God, to serve the Lord. They are now very attentive on the means of instruction and of grace. Two adults were baptized during this occasion; one of these was a man of fifty years of age, the father of a large family; the other was a young lady, of a respectable family, and more than ordinary intelligence. Several others are inquiring with interest after the way of life. May this good work go forward, until very many shall be savingly converted to God. . . . .

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MAY, 1846.

SYNOD OF BUFFALO. *Pby. of Steuben.*

Fort Byron ch, N. Y. 17 00

Pby. of Ogdensburg.

Oswegatchie 1st ch, N. Y. 18 50; Oswegatchie 2d ch, N. Y. 8; Ogdensburg, N. Y. Mr Sykes 2 50 29 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Newburg 1st ch mo. con. 10; do Miss Adams 3 13 00

Pby. of Bedford.

Bam. cum. con. of Bedford ch, N. Y. 65; John Clark, Bedford, N. Y. 5; Mount Pleasant ch, N. Y. 33 50; Red Mills ch, N. Y., S. Myrick, don. 10; Rye ch, N. Y. 18 25; do Ebenezer Clark, don. 50; South Salem ch, N. Y. 56 236 75

Pby. of Long Island.

Moriches ch, L. I. 5 00

Pby. of New-York.

Wallabout ch, N. Y. mo. con. two months 7 31; ch on University Place, N. Y. ladies 97; Rutger's-st ch, N. Y. Youth's miss. assoc. 75; Brooklyn 2d ch 69 249 31

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

1st ch Trenton, N. J. 7; Lawrence ch, N. J. in part, to con. Mr Caleb S. Green an h. m. 40; Presb ch Princeton, N. J. 80; Allentown ch, N. J. 20; 2d Presb ch, Upper Freehold, N. J. for the year ending May 1, 1846, 10 68; Miss. Bible and tract s. c. of Princeton Theo. sem, 13 50 — 171 38

Pby. of West Jersey.

Pittsgrove ch, N. J. addl — 2 50

Pby. of Newton.

Contents of Robert and Annie's (children) miss. box, Belvidere, N. J. — 1 12

Pby. of Raritan.

1st ch Amwell, N. J. 17; Pleasant Grove ch, N. J. 5; Kingwood ch, N. J. 6; a lady of Lambertsville ch 5; Clinton ch, N. J. 14 — 47 00

Pby. of Luzerne.

Conyngham ch, Pa. mo. con. 7 50; Berwick ch, Pa. 10; Summit Hill ch, Pa, 10; Lackawana ch 5 — 32 50

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Great Valley ch, Pa. 21 25; fem. miss. soc. of of the 2d Presb ch, Phila. 100 — 121 25

2d Pby. of Philadelphia.

Manayunk ch, Pa. 25; Newtown ch, Pa. 11; Doylestown ch, Pa. 14 — 50 00

Pby. of Newcastle.

Brandywine Lyceum and Rockland ch, Del. 45 40; Upper Octorara ch, Pa. 33; Doe Run and Coatesville chs, Pa. addl 22, (13 50 previously acknowledged,) Christiana ch, Del. 16 62 — 117 02

Pby. of Donegal.

Mrs Amelia Boggs and Mrs Mary Mehaffy, of Marietta, Pa. bal. to con. Hannah Hays an h. m. 4 50; Waynesburg Presb ch sab sch class 1; Chesnut Level cong. Pa. 13; Waynesburg ch, Pa. 10 — 28 50

Pby. of Baltimore.

Bridge-street ch, Georgetown, D. C. 5; Frederick ch, Md. 10 — 15 00

Pby. of Carlisle.

Presb ch, Dickinson, Pa. — 23 00

Pby. of Huntingdon.

Shirleysburg ch, Pa. 25; ladies of Hollidaysburg, Pa. to con. their pastor, the Rev D. McKinney, D.D. an h. m. 50 — 75 00

Pby. of Northumberland.

New Berlin, Mifflinburg and Hartleton chs, Pa. 27; East Kishacoquillas ch 16 53; ——— ch, Pa. per Rev J. W. Thompson 41 50 — 85 03

SYNOD OF OHIO. *Pby. of Marion.*

Kingston ch 75 cts; Galena ch 1 20; Liberty ch 2; Brown ch 42 cts; York ch 1 38; Canaan ch 7 40; Marion ch 20 — 33 15

Pby. of Richland.

Clear Creek cong 3 25; Orange cong. addl. 25 cts — 3 50

Pby. of Hocking.

Gallipolis ch, Ohio — 6 00

SYNOD OF CINCINNATI. *Pby. of Sidney.*

Troy ch, Ohio — 2 36

SYNOD OF ILLINOIS. *Pby. of Schuyler.*

Sterling ch 2; Andover ch 3 31; Monmouth ch 3 50; Lower Rock Island ch 15 75 — 24 56

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*

Rev Josiah B. Poque 4; Treas. of Pby 7; Point Pleasant ch, Va. 7 — 18 00

Pby. of W. Hanover.

Check drawn in favour of a missionary — 25 00

Pby. of Montgomery.

Locust Bottom ch, Va. Mrs Catharine Jordan 5, Mrs James Paxton 5 — 10 00

SYNOD OF S. C. AND GA. *Pby. of Georgia.*

Mieway ch, Liberty co. Georgia — 126 58

Pby. of Hopewell.

Ex. Com. of Hopewell Pby. per Mr John R. Dow, Treas. — 58 85

Pby. of Cherokee.

James Lemon, Treas. of Pby. — 30 00

MISCELLANEOUS.

Legacy of Mrs Jane Porter, late of East Donegal, Pa. 100; J. M. C. Bartley, Hempstead, N. H. 7 50; Rev James D. Scott, Montpelier, Ala. 2; Thomas P. Marsh, Lewes, Del. 10; Jane W. Marsh 50 cts; Ann Marsh 50 cts; refunded by Rev R. M. Badeau 25; don. Rev Samuel J Cassels 5; "a thank offering" 5; check returned by Rev R. H. Lilley 30 — 185 00

Total — 1832 94

Clothing, &c., received at the office.

From the ladies of the 10th Presb. ch, Phila. 3 boxes clothing and 1 box medicines, the whole valued at — 295 00

From the miss. soc. of the Bridge-street ch, Georgetown, D. C. Miss Mary Barnard, sec. a box of clothing valued at — 85 00

From the fem. miss. soc. of Marietta, Pa. a box of clothing valued at 41 00, and 4 50 in cash to con. Miss Hannah Hays an h. m. — 45 50

From the ladies of the Presb. ch, Vienna, Ontario co. N. Y. a box of clothing valued at — 25 00

From the sewing circle of Allentown ch, N. J. Miss Julia Perkins, treas. clothing and bedding valueda — 24 22

Total — 404 72

FOR THE CHURCH EXTENSION FUND.

Second Presb. ch, Phila.	66 45
Wilmington ch, N. C. viz. Mrs Jane Leary 1, Mrs John A. Taylor 10, Mr R. W. Gibbs 1, Mr Wm. O. Jeffreys 3, H. W. Beatto 4, Rev J. O. Steadman 1	20 00
Summit Hill, ch, Pa.	5 00
Starkville ch, Miss.	5 00
Locust Bottom ch, Va.	5 00
Newton ch, Pa.	5 00
Rome ch, Pa.	5 00
1st ch Chilicothe, Ohio	5 00
Brunswick ch, Va. Rev R. C. Galbraith	5 00
Florence ch, Ala.	13 00
Monroe ch, Ohio	4 10
Hopewell ch, Ohio	5 00
Pine Ridge ch, Miss.	5 00
Fairfield ch, Iowa	5 00
Walnut Creek ch, Iowa	5 00
Washington ch, Iowa	5 00
Total	163 55

THOMAS HOGE, Treas.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN MAY, 1846.

RECEIPTS IN THE TREASURY

AT PITTSBURG, PA., IN MAY, 1846.

SYNOD OF PITTSBURG *Pby. of Ohio.*

Montours ch 25; Beaver ch 9 06; Beaver Falls ch 7 94; Bethel ch 21 — 63 00

Pby. of Blairsville.

Poke Run ch — 15 23

Pby. of Redstone.

Uniontown ch — 51 00

Pby. of Clarion.

Licking ch penny miss. soc. 5; Clarion ch 5 — 10 00

Pby. of Allegheny.

Freeport ch — 2 48

SYNOD OF WHEELING. *Pby. of St. Clairsville.*

Freeport ch 4; Sharon ch 3 — 7 00

Pby. of New Lisbon.

New Lisbon ch 60; Bethesda ch 8 75; Liberty ch 6 77; Yellow Creek ch 20; Bethel ch 4; Long's Run ch 10 28; New Salem ch 5 82 — 115 62

Pby. of Steubenville.

Steubenville 1st ch — 75 00

SYNOD OF OHIO. *Pby. of Hocking.*

McConnellsville ch — 15 00

MISCELLANEOUS.

Rev J. B. McKee — 4 00

Total — 358 38

FOR THE CHURCH EXTENSION FUND.

A family in Beulah ch — 5 00

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY, 1846.

The following sums received in the Treasury at Louisville, Ky., in April, after the report for that month was sent on, were not included in the published statement for April.

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Dr. A Guy and Lady, Cincinnati — 25 00

Pby. of Sidney.

Cherokee, Ohio — 4 00

SYNOD OF INDIANA. *Pby. of Indianapolis.*

N. Burlington — 1 50

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Delphi — 4 40

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Newport, 3 55; Bethesda, 1; Rev. J F Fenton, 10; Virginia Mines, 4 45; Union, Mo. 7 77; — 26 75

SYNOD OF KENTUCKY. *Pby. of Muhlenburg.*

Bowling Green, — 10 00

Pby. of Transylvania.

Perryville, 10; Harrodsburgh, 70 — 80 00

MISCELLANEOUS.

J B Howard, 25; Refunded by Rev. W. G. Rice, 3; Treasury at Philadelphia, Rev. S. Scovel, 75; sale of missionary goods, 24 50 — 127 50

Total, — 279 15

WM. GARVIN, Treas.

NOTE.—The receipts for MAY, at Louisville, [illegible] reach the office in time for the present number.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

Honorary Directors for life may be constituted by the payment of $100 00; *Honorary Members* by the payment of $30 00.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. AUGUST, 1846. No. 8.

Board of Foreign Missions.

OBITUARY.

MEMOIR OF THE LATE MRS. REBECCA JAMIESON.

THE subject of the following brief memoir, was the only surviving daughter of Captain Thomas and Mrs. Townsend. She was born at Middleford, in the state of Delaware, January 26th, 1818. At the age of four years, she was deprived, by death, of her affectionate and pious mother, and at that of eight, of her kind and godly father. Two brothers still live to weep over the loss of their much-beloved sister. Capt. Townsend was descended from a respectable family in the state of Delaware, as was also his wife; both were greatly esteemed for their benevolence and devoted piety. They were members of the Episcopal Church. Mrs. Townsend was formerly the wife of the Rev. Mr. Bell of that denomination. After the death of his wife, Rebecca's father married a daughter of the Rev. Mr. Copes. She was a kind mother to Rebecca. Some years after the death of Capt. Townsend, she married the Rev. Alexander Campbell of the Presbyterian Church, at that time Principal of Buckingham Academy, in Maryland, lately President of *Sharon College*, Mississippi.

Under the kind guardianship of Mr. and Mrs. Campbell, Rebecca remained until she was fourteen years of age. There were but few incidents in her early days, which require particular notice. She was, from her infancy, possessed of a mild, confiding and cheerful disposition, and as long as she lived, manifested a buoyancy of spirits, which no circumstances, however adverse, could overcome. She had also a quickness of apprehension, and a facility of acquiring knowledge, which, while at school, always placed her among the foremost of her competitors. These qualities of mind, and an affectionate heart, made her a favourite wherever she was known. Being from her birth under the continual influence of religion, she became the subject of early and deep devotional feelings. It was not until her fourteenth year she made a public profession of her attachment to Christ, and united herself with the church under the pastoral care of her step-father, Mr. Campbell. Of this interesting period in her life she has left no record; it is believed, however, that there was nothing remarkable in her state of mind at the time, but a sincere love to her Saviour, and a desire to glorify him in his church on earth. She always had an aversion to converse about her personal piety with any one, unless she could speak from the heart, and test her religious experience, of which, for many years, she kept a private diary. Fearing it might be made public, she destroyed all her papers on this subject, before leaving America. The following note, written ten years ago, will however, show what her own views of her past life were. "When I look back," she writes, "upon the journey of my life, and see the variety of conduct, the instability of resolution manifested by me, since my profession of an acceptance of Christ as my Saviour, and his service as my delight, how unfit I am to be the companion of a Missionary." "O truly great are my obligations to the Lord Almighty. He has led me through many difficulties, and while my proud heart has been almost cursing the hand which only chastised in mercy, it still protected, guided, and blessed me." "Bless the Lord, O my soul."

Shortly after she became a member of the church, she was sent to a female boarding school at Newark, Delaware, then under the superintendence of the Rev. Mr. Bell, where she remained upwards of a year. Here her exemplary conduct, ardent piety, and amiable disposition, won the affections of her teachers, and many of her sister pupils, and laid the foundation of a friendship, which will never cease. The venerable Mr. Bell says in a letter to her, "My beloved pupil, During your pupilage my heart was drawn to you with a father's love; may we meet in heaven, where we shall never part." Many were the tokens of love and esteem she received from her school-mates, many of whom now dwell in the four quarters

of the globe, and some rest in the grave. After leaving Newark, she went to Philadelphia to finish her education. It was while in this city, and mingling with kindred spirits whose hearts were filled with compassion for the perishing heathen, that she was first led to think of engaging personally in the work of Foreign Missions. Before she left school, with the consent of her friends, she offered herself to the *A. B. C. F. Missions* to go, as an unmarried female teacher, to the Sandwich Islands. But there being no opening for her at the time, she returned to her step-father's to spend a few months.

It was here, that friendship between the subject of this memoir and Mr. Jamieson commenced, which terminated in their marriage. He had been accepted as a Missionary of the *General Assembly's Board of Missions*, and was destined to Northern India. After the usual preparations and sad farewells they set sail for India from New Castle, Delaware, on the 17th of November, 1835, and reached Calcutta on the 2nd of April, 1836. In their Missionary party were the Rev. Messrs. McEwen, Campbell, Rogers, Porter, with their wives, and the Rev. Messrs. Winslow and Dwight of the A. B. C. F. Missions and their wives. During the passage Mrs. Jamieson suffered much from sea-sickness, and being of a slender form and weak constitution, she was in much danger of sinking under her sufferings, but her cheerfulness and faith did not fail her. Most earnestly did she, in secret, pour out her soul in prayer for the officers and crew of the ship. The captain and first officer, a talented young man, took a deep interest in her welfare, and although extremely profane, did all they could to make her comfortable. In return for their kindness, she presented each of them with a handsome pocket Bible, and spoke to them feelingly on the importance of religion. The first officer said, the Bible "was a *pretty thing*, and he would put it into his chest to show to his sisters on his return home." Little did he know then the value that *little book* would be to him! A few weeks afterwards, he confessed with tears before the ship's company, that the present of *that* Bible first led him to think of God, and that he could then say, "I know that my Redeemer liveth." A few extracts from her Journal, relative to the remarkable revival which took place on board the ship, on the passage to India, although written in much weakness will, no doubt, be interesting to the reader.

Under date of Feb. 24th, she writes, "Three of the seamen have expressed their hope of acceptance through the merits of the blessed Saviour. Our beloved captain, in whom we felt so deeply interested, and who a few days ago confessed that he had *never* prayed, spent the night before last, almost entirely, in supplication to God, and says prayer is now a delightful exercise." A few days afterwards, she writes, "How affecting it was to see our beloved captain, doffing his hat, with a peculiar motion, supporting himself by some of the rigging at the mizen mast, and in a sailor style, giving his testimony to the religion he had a few weeks before experienced, and inviting his men to taste and see that the Lord *is* gracious. O what a pleasant sight! and how did our hearts rejoice to hear him, in prayer, address that God as a Father, whom a short time ago he had blasphemed!"

"*March 21st.*—The services of last evening were peculiarly affecting. The first officer, Mr. ———, for whom we had felt deeply interested, had a day or two previous expressed deep concern for his soul, and his anxiety had increased. How astonished, and filled with wonder were we at the power of Almighty grace, when, for the first time, we saw this noble-minded young man, whom we had considered lost, coming to prayers, with tearful eyes, and taking his seat in an obscure part of the room.

"But oh, how shall I convey an idea of the scenes of this morning! Words are inadequate to express half that we felt, and saw, and heard; Mr. ———, after our morning prayers, with bursting heart and streaming eyes, addressed the sailors as *brothers*, some, he said, emphatically *so*, since he now was also partaker of the same hope with them. He then offered up a long and most impressive prayer, which melted every heart. The prayer being finished, dear brother Winslow, who was to leave us that day for Madras, called upon all who were determined by the grace of God, to be His, to stand up. All, officers and men, arose as one man, except two men, who continued to sit. Here Mr. ———, in an agony of spirit called out, O! do rise! do rise! *Make* them get up! and on the last one's rising he threw himself down on the table, exclaiming rapturously, *Thank God! Thank God!* it is unanimous! Our dear captain was quite overcome, and gave vent to his feelings in expressions of wonder and praise."

On their arrival in Calcutta, they hired a house, where they remained until the commencement of the rainy season. During this time, Mrs. Jamieson applied herself with diligence and considerable success to the study of the native language. The acquisition of this she considered was the first and greatest desideratum for a foreign missionary. On the 11th of July they left Calcutta for the Upper Provinces, and after a dangerous journey in budgerows up the Ganges to Khanpur, and thence by land, they reached Saharanpur on the 10th of December. Here they, with Mr. and Mrs. Campbell, were stationed, and hoped to call that beautiful place

their Indian home for life. But the Lord had determined otherwise.

About the 1st of January, 1837, she was taken ill with disease of the liver, and was, on the commencement of the hot season, obliged to resort to the Simla Hills. There she remained with kind friends, until the next cold season, when she returned, with renovated health, to her station. But she was only permitted to remain a few months, when she had a second, and more severe attack of her former complaint, and as it was the opinion of several physicians, that she could never enjoy health on the plains, they removed the last of March, 1838, to Sabathu on the hills, and were permanently stationed there.

A few days before leaving Saharanpur, she wrote the following in her Journal: "I feel unhappy and unsettled on account of the uncertainty of our being able to spend the hot season here. Could we ever, and always resign ourselves to do and to suffer the will of our heavenly Father, how happy should we be! I believe he has appointed suffering for me, and blessed be his name; whatever will most advance his kingdom in my heart and in this world, *that* may he send, and in all things may I rejoice. O! that I may be ready to depart and be with Christ!"

On reaching Sabathu her health was again, in a great measure, restored, and on the 13th of April, she writes, "I trust soon to be able to collect a school of female children. Oh! may I yet be permitted to do something in the land of the living for my dear Saviour's glory among this wicked people."

She succeeded in collecting about thirty interesting little girls into a school, whom she continued to instruct in divine things and useful employments, with occasional intervals, for three or four years. She was, however, on account of increasing family cares, want of assistance, and ill-health, at length most reluctantly obliged to discontinue her school altogether; the noise of the school-room, and labour of teaching always produced most distressing nervous headaches. While engaged in instructing her Hindui pupils, she acquired an extensive knowledge of the Hindui language, and was able to speak and write it with much fluency. It was her desire to prepare a number of elementary school books and small tracts in this dialect, and she proceeded to some length in this undertaking—one of the latter, "*The Sandwich Islands*," was printed, and has been widely circulated.

But it was in telling the apathetic Hindu and proud Mussalman of Jesus, that she excelled. She had an ease in expression and a tender winning manner, which never failed to attract the attention of the most listless, or to disarm the bitterest enemy of his opposition to the cross. She was *emphatically* the friend of the poor. No beggar ever left her door without a pittance of charity and a kind word, and to teach her children to do likewise, she always, when convenient, made them her almoners. Her favourite sentiment was, "*Happiness* is the *essence* of heaven, and if I can but make one poor heathen child happy for half an hour, I should not live in vain; for every drop of *happiness* we receive or communicate from the troubled sea of time is an antepast of that holy place." She was also a kind and affectionate mother; no parent ever felt the solemn responsibility of bringing up children in a heathen land more than she did. Hence, she scarcely ever suffered her six little ones to be out of her sight with heathen servants: she did not spare the rod when necessary; she, however, made it a rule never to chastise in a *passion*. Her practice was to take the little offender into her closet alone, first by prayer and kind remonstrance endeavour to subdue it, and then inflict the punishment.

The closing scene of her brief career of missionary usefulness and earthly existence was peculiarly affecting. She had never enjoyed better health in India than she did during the last year of her life, and looked forward with a good degree of hope to many years of happiness and labours for the heathen. The following extract will show the spirit with which she contemplated the future world, while thus enjoying health. It is believed to be the last she ever wrote.

"What will the redeemed soul think when it enters heaven! What wonder, admiration, and awe will fill it, and with what delight will it shake its wing at being for ever released from sin and suffering. It will fly to the embrace of Jesus, and falling at his feet, will exclaim,—To *Thee*, oh most mighty, glorious, and condescending Saviour, is all the honour of my salvation due. How will the spirit look after those with whom converse was sweet on earth! How will the joy of heaven be augmented, by sharing it with a mother, a father, a husband, a wife, a child. Oh! when the light—the reality of *Eternity* breaks through the clouds of sin and sorrow that surround earthly scenes, and shows us how vast and important its concerns are, how shall we wonder at our former deadness, and resolve to live hereafter more like immortal beings!"

In last July, that awful disease, *Cholera*, made its appearance in Sabathu, and selected, among many others, for its victims, her whose death it is the writer's painful duty to record. On the morning of the 29th of August, she complained of great lassitude, and in crossing her room sunk down from weakness; she thought she was bilious, and took medicine; she however derived no benefit from it, and was

obliged to resort to her couch. In the evening, at the usual time for preaching in the bazar, Mr. Jamieson thought it best to remain at home, but she said she did not wish to keep him from his duty, and that if she should feel worse, she would write for the Doctor; he therefore left her, and went to his duty as usual; when he returned he found her much worse and seized with violent purging; she had written for the Doctor, when, to use her own words, she was both *blind* and *deaf*. Mr. Jamieson wrote again, urging him to make all possible haste, as he was very fearful her disease was *Cholera*, but for some reason the physician did not arrive for many hours. She had neither pain nor spasm, but the disease made fearful progress, and in a short time reduced her to a state of extreme exhaustion. In this state she remained until Sabbath afternoon, when her extremities became quite purple and as cold as a corpse. She had but little hope of surviving the attack from its commencement, and consequently began at once to set her house in order. Although weak in body, her mind remained calm and quite composed, until a short time before her death; she spent nearly the whole of Friday night in conversing with her husband about the cause of missions, the disposal of the dear children after her death, and in giving messages for her friends. She said she felt very unworthy of the honour of being a missionary to the heathen, but hoped she had not lived altogether in vain; and now on the brink of eternity she felt more and more the importance of chastened and intelligent views of the work—that no undue enthusiasm could bear the fiery test; and in concluding this subject said to him, O! if ever you go home, *preach* against the *romance* of missions. She lamented more than any thing else not having *loved* her *Bible* more.

On Saturday she was frequently engaged in prayer, and had her oldest son (nine years of age) to read passages of Scripture and hymns for her, and several times desired her husband to pray for her that she might be kept from taking God's name in vain, and glorify her Saviour in death. The forenoon of the Sabbath was passed in the same manner. In the afternoon she was too ill to converse much, and wished to be left quiet. On Monday, about four o'clock, Mr. Jamieson told her it was very probable she had but a few hours to live. She heard this with the greatest composure, and simply said, "Do you think so, my dear? that is but a short time;" and raising her hands offered up a short prayer. She then desired all the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her last blessing. After this she had the heathen servants collected, and addressing them distinctly by name, exhorted them to believe on Jesus and to prepare for death, as she had often warned them. Tears of anguish thrilled every heart, all wept, except the departing believer, she was all calmness. After this sad farewell she asked him to read for her, the fifth chapter of II Corinthians and the second of Ephesians, and to pray with her. She then repeated as she had strength, the beautiful hymns, commencing, "Come, Holy Spirit, calm my mind;" "Come, Holy Spirit, come;" "There is a land of pure delight," and the twenty-third Psalm. Shortly afterwards she said to the Doctor, "I am dying fast, the conflict will soon be over. I am going to a glorious world. Blessed Jesus—no doubts." She then fell into a dose, and in about an hour, looking up, exclaimed, "*many, many, all friends.*" Here her mind began to wander, and she spoke very little more, except in broken sentences, as "*Come quick, make haste.*" She, however, continued to recognize her husband till within an hour or two of her death, when she became apparently unconscious of earth, and gradually sunk until the clock struck four on Tuesday morning, when she gently breathed her last. Happy spirit! We would not recall thee from thy blessed abode, for ten thousand worlds. Rest in peace!

On the evening after her death, her remains were deposited in the station burial-ground, there to await the voice that wakes the dead; several pious soldiers of the 1st European Regiment volunteered to carry the coffin to the grave, and by the request of the Chaplain, the Rev. Mr. Vaughan, sung the hymn commencing, "Hear what the voice from heaven proclaims." The solemn procession was accompanied by a larger company of respectable natives than was ever seen at any European funeral in Sabathu before; and many of them, to show their esteem for the deceased, came forward and cast handfuls of earth into her grave, and for several days after her burial many resorted to the mission compound to show their grief by loud lamentations. May she, though dead, yet speak, and may the Gospel seed she sowed, bring forth an abundant harvest.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

August 8, 1845.—Exhibiting a microscope to my teacher and servants, at which they were in great astonishment. The beautiful workmanship of the instrument itself, (a present from a kind friend in New-York,) attracted much admiration; but its power in displaying minute objects was a thing of which they had formed no previous conception. The hairy leg of a fly was an object of especial curiosity, and they exclaimed frequently, "Why! the fly's leg has hairs! the fly's leg has hairs!"

The weather is now warm, and weakening in its effects. One's strength is easily exhausted, and two or three hours of close application, either to the pen or one's books, is fatiguing.

August 9.—A feast for the dead, who have no surviving children to worship them, is just now (9 o'clock, P. M.) going on outside of my rooms. Two long ropes, with numerous strips of coloured paper suspended, are hung along the sides of the streets, and tables with various eatables, as eggs, water-lily roots, beans, fish, ginger, rice, cups of spirits, and the like, are spread over them. At one end is a hideous monster made of paper, and at the other a company of priests are performing some monotonous ceremonies. Buddhist and Taou priests mingle together in the rites, and the little children look on it as a great "raree-show." The object is to feed the souls of dead men in this neighbourhood, who have no children left to provide for their wants. (!) Contributions have been given by the neighbours around to the amount of 4,000 cash, and as all the expenses will scarcely amount to 1,000, the remainder will of course fall into the pockets of the priests.

It is now early harvest for millet and rice. The grain is threshed very soon after being cut, and entirely by hand. Threshing-floors seem unknown, though the paved fronts of large old tombs and similar places are often used for drying floors. After being cut, or pulled up as the case may be, which is done handful by handful, the stalks are spread out to dry for a day or two, and then carried to the threshing box, which is moved from place to place as it is wanted. This box is about four feet square by two deep, being wider at the top than at the bottom. In the box on one side there is a strong frame of long strips of bamboo, against which the heads of the grain are beaten, while a large mat on the other three sides, prevents them from flying away, and they fall down to the bottom of the box. It is slow and hard work, but seems quite effectual. After drying this grain some days longer, it is winnowed, either in seives in the open air, or in a windmill, much the same as those used by farmers in the United States. After this the rice must be pounded in mortars, or rubbed between two wooden grinders to remove the husk adhering to each separate grain. There is a vast deal of labour in cultivating rice, as the Chinese do it. The grain is first steeped in water, then sowed in nursery beds, then transplanted by hand, then *toeded*, (an operation which requires men to go over the field on their hands and knees, in mud and water a foot deep,) irrigated two or three times by water-wheels, cut, threshed, dried, winnowed, pounded, winnowed again, and I don't know how many more operations.

Saturday Evening, Aug. 23.—A warm oppressive day. Feeling a slight headache in the evening, I went out and sat down on the wall by the north gate, to enjoy what little wind might be stirring. Several workmen who lodged in the guard-house over the gate, came up to me, and after a few questions and answers we were on the best possible terms. The conversation, where all were in a good humour, and all wanted to talk, was very mixed, and sometimes diverting enough. After a few ordinary phrases, I began to find myself out of my depth, but still a word here and there, and half a sentence sometimes kept us going. At last I asked them "what gods they worshipped?" to which some replied, "Yuh-kwang," (the Jewelled Emperor,) also "Kwan-yin," and various others. On this I remarked that these were all false gods, mere wood and clay, they were unable to speak, hear, see or walk. Of what use were they? Why should they be worshipped? These remarks excited frequent bursts of laughter, with exclamations, "True!" "Just so!" and the like. They then asked if we had no idols in our country, on which, "with stammering lips, and in another tongue," I set before them the only object of worship, the true God, the Supreme Ruler of all, and hearer of prayer, and his son Jesus Christ. They were astonished when told that he could see, hear, and speak, and asked various questions, to many of which I found it difficult to reply. On coming away several of them requested me to "come again to-morrow."

Wednesday, Sept. 3, 1845.—Dr. M'Cartee and myself started on a trip of relaxation and exploration, meaning to visit Teentung, a celebrated Buddhist monastery, some twenty-five miles south of Ningpo. We had purposed going Monday evening, but the rain prevented, both then and the day following, and even on Wednesday showers in the morning seemed to preclude the possibility of our going. This is the season of the Kway flower, and like the *Wang-may teen*, is wet and damp in the extreme. It cleared up a little in the afternoon, and we ventured to start. We engaged a boat large enough (hardly) to accommodate ourselves, with my teacher, and a servant, besides the two boatmen. The charge for the boat and boatmen is about half a dollar a day. A large canal runs southward clear to the hills, (about twelve miles, or perhaps fifteen,) with numerous smaller canals branching off every furlong or less. These canals are so numerous that you can scarcely walk half a mile in any direction, and a stranger would find it almost impossible to get across the Ningpo plain on foot; hence travelling by boats is universal. On the large canals a sail is occasionally used; but the frequency of bridges renders it necessary to take it down often, and rowing and tracking, are therefore the common modes of urging the

boat along. The former is uniformly by a large scull, as side oars are almost unknown here, and the latter is by one of the boatmen running along the bank and drawing the boat by a long rope, which is attached to a short stick over one shoulder and breast, in lieu of a collar. The pace seldom exceeds a walk of two and a half miles an hour, and commonly is not more than two miles in that time. At first it is somewhat revolting to one's feelings to be dragged *by men*, but it is thought no disgrace, and as they are only too glad of the opportunity of thus making a living, one soon becomes reconciled to it.

The boat being somewhat slow in starting we strolled through a large grave-yard near the landing. Numerous coffins were lying about on the top of the ground with no covering whatever, and some were almost fallen to pieces through age. There were three stone buildings about ten or twelve feet square, and as many high, intended for the reception of children's bones. One was the "Children's Pagoda," and the others the "Boy's Pagoda," and "Girls' Pagoda." Such buildings are common, for in China little attention is paid to the burial of children, unless they happen to be the first born. Instead of the massive coffins in which the remains of adults are laid, a slight box is nailed together in which they are deposited, and laid any where, until, the frail structure having decayed, and the flesh disappeared, the bones are collected and put in such buildings as these. Where the sex is known to the collectors, the bones are put in the Boys' or Girls' Pagoda, as the case may be, otherwise they are thrown into the centre one, the "Children's Pagoda." How different is this from the touching care of infant ashes, displayed in a Christian land. You may look long here before you see a single instance of the affection so often displayed, (perhaps in homely rhymes,) on the miniature tombs in America.

Continuing our walk through the suburb, which is long and wide, and near the city very populous, we gave away some tracts, but refused many applicants, on the ground that they could not read. It soon began to rain, and getting into our boat, we proceeded rapidly on our way. The rain continuing most of the night, we were obliged to shut down all the covers of the boat, and thus kept dry and comfortable, with the exception of an occasional drop that found its way in, to tell us of the weather without. Stopping about eight o'clock near a doctor's shop, the boatmen informed the worthy doctor that we had tracts to give away gratis, on which he sent a polite request for one, and a very small teapot full of scented tea. The tract was of course cheerfully given, and we partook of the tea, of which there was only "a taste" for each, but which proved very good. Presently the doctor himself came in to see the strangers, and show his politeness, which, though well meant, was excessive. He spoke in the court dialect, very badly, and whom my teacher told him we understood the *too kwa*, or native dialect, and he should therefore speak to us in that, he exclaimed, "Oh I dare not, I dare not!" After staying and talking commonplaces till we were tired enough, he went away, and we found it was necessary to make him some return for the tea he had so liberally *presented* us. Twenty-four cash, (about two cents,) were accordingly sent him, being three or four times what the tea was worth, and we went on our way, highly amused at this specimen of politeness and begging. We slept rather uncomfortably in the boat, and arrived during the night at the hills within six miles of Teentung.

The next morning on awaking we found ourselves at the foot of some hills, and as far as the boat could go. The country around had an inviting aspect, and we began to promise ourselves much pleasure in rambling about among the hills. But to our dismay, heavy showers of rain came up every few minutes, and it soon appeared that there was small prospect of getting comfortably to Teentung. There are no nice covered coaches here, nor good broad roads, and the only conveyances to be had consisted of open sedan chairs, in which ourselves, and what was worse, our bedding and changes of raiment were sure to be thoroughly wet. After some hesitation we deemed it best, since the weather was so unpromising, to keep to the boat, and instead of going directly to Teentung, to go to Tung-woo, a romantic lake among the hills, and see what the prospect might be from there. Between rowing and tracking we made some two miles, or two miles and a half an hour, and going through several small canals, we saw a good deal of the country at intervals between the showers. The hills are less barren than those farther south, and produce a good deal of long coarse grass, and stunted brush, suitable for fire-wood, ("the grass of the field to-day is, and to-morrow is cast into the oven;") but they are scarcely susceptible of profitable cultivation. All the valleys, however, which are large, and the hollows between the hills, which are numerous, are well cultivated, and the population is great. Villages are in profusion.

During the day we came to a large hill of coarse red sandstone, which has been worked as a stone quarry for some two hundred years, and is more than half cut away. We went to see it in a driving rain, and found it a singular scene. Avenues were cut in various directions, as the veins of the stone happened to be best adapted for working. In some places, high rocks were left standing, like castles towering in the air, and close by there would be excava-

tions dug down in the solid rock as many as twenty feet and more. Vast masses of rubbish were piled about on every side, so as to render walking in some places difficult, while the driving rain, and the wind rushing among the broken rocks, gave an air of indescribable wildness to the scene. A number of men were working in the rain, all of whom seemed cheerful and civil enough. We left a few tracts, though there were but few who could read. Accounts of the number of workmen varied. Some said "about seventy," and others "nearly two hundred." Several large clumsy wheelbarrows, each of which alone would require two men to move them, were lying about, and near by was a small temple where the stonecutters paid their devotions.

Thence we proceeded till we came in sight of Tung-woo; but to our disappointment found the water in the canal so low, (notwithstanding the late heavy rains,) that we could not reach the lake in our boat, and the frequent showers precluded the idea of walking. We had hoped, if the weather cleared up, to go from Tung-woo to Teentung; but there was little hope of this now, and not wishing to lose all our trip, we turned our faces towards *Yuhwang*, a large Buddhist monastery, with two high towers, which we had seen during the morning. So, getting our dinner as we best could in the boat, we went by a different route from that by which we came. These canals intersect the whole country, with even greater frequency than the cross roads in the United States, and render boating in any direction, a matter of little trouble. For a while the wind came in such furious gusts as to delay us materially; but becoming milder afterwards, we proceeded with much pleasure on our way. The valleys among the hills are very beautiful, as well as thickly populated. We went ashore at several places to leave tracts, and as Dr. M'Cartee was divined by some kind of instinct to be a physician, he had numerous applications for medicines, and people with severe diseases expressed the utmost anxiety to put themselves under his care. Time, however, did not allow us to stop, and inviting them to call at the dispensary in the city, we kept on our way.

Arrived about five o'clock at the village of Yuhwang, which is a mile or more from the monastery, and contains above a thousand inhabitants. A great crowd gathered around us, and one man with a bad attack of elephantiasis was brought on a board and laid down in the street in the rain, to be prescribed for. The village is built on the slope of a hill, and after going through it we passed down a pleasant valley between two hills, where the appearance of the country was as *home-like* as any thing I have seen for a long time. Unfortunately it was raining too much to enjoy it; but we promised ourselves much satisfaction in rambling through it on the morrow, should the weather prove fine.

We reached the monastery a little before sunset, and found it so embowered in trees that the buildings were not visible till we were close to them. The Buddhist priests have certainly (what is rather uncommon among other classes,) a good deal of taste in the selection of their residences. The monastery is beautifully situated in a gorge of two hills, with another hill directly in front. This does not furnish a very wide prospect in any direction, but it makes the place quiet and retired. A brick wall enclosing several acres of ground goes round the monastery. Entering the main gate, we went down to the bottom of the valley, crossed a little bridge thrown over the valley stream, and ascending a slight elevation of some twenty feet or more, entered the buildings, and proceeding through one or two large court yards, were politely received by the monks, and shown into the strangers' apartments, a set of three or four rooms, with some chairs, tables, and bedsteads. Monasteries and temples are the principal *inns* in China, though they seldom furnish more than four walls and a roof. The traveller is expected to furnish his own bedding and food, and to have some one to prepare it for him, though the latter service can generally be performed for him by *extempore* cooks, if he is willing to put up with the ignorance of foreign modes, and dirty habits by which they are generally distinguished. It is however the safest and cheapest plan for the traveller to have his own servant along; and though some good friend of missions at home may ask what business a plain missionary has to carry a servant about with him, yet such would do well to consider, that here we have no comfortable inns, with separate rooms which we can lock when we go out, and where everything in the shape of bedding and food is prepared for us by attentive landlords.—But this is digression.—Being wearied by the confinement of our boat, we were glad to get our supper; and after a hasty glance at the buildings, as it was now dark, we soon went to bed, but did not rest very well, for there was an abundance of fleas, and having neglected our own musketo curtains, we were fain to use some we found in the monastery, which did not shelter us perfectly from the attacks of the musketoes.

When we arose on Friday morning it was quite evident that our prospects of getting to Teentung, or even of seeing the country around Yuhwang, were but poor. The rain was pouring down in torrents, and the dark sombre heavens gave no opening by which the hope of a fair day could come to our relief. As to remaining where we were, it was hardly expedient, for it was cold, wet and cheerless, and

we thought it best to see the buildings and depart.

The first building is a large high structure of only one story. Within it is about one hundred feet long by seventy broad, and the roof is supported by numerous wooden pillars, standing on stone bases. The Chinese have not the art of supporting a roof without using so many pillars as to diminish materially the effect of a large room. The principal objects in this room were three immense figures, the Three Precious Buddhas. They were sitting with their feet drawn up like tailors at work, and were of immense size. Judging from the base of the seat on which they sat, and which, though twelve feet square, they quite covered, they must have been eighteen or twenty feet high, even in their sitting posture. They were richly gilt, and between them stood two attendants, gilt all over, and perhaps twelve feet high. They did not seem to have much worship paid to them, and the sparrows which had made their nests in the roof above, defiled the place with dirt. Behind these figures, and facing the other way, was the image of *Kwan Yin*, "She who regards the prayers of the world," sitting on a horse, (or ass?) and carrying a child in her arms. Several attendants stood round her shrine, which was altogether a curious specimen of working in clay. It represented the sea, with numerous rocks and islands, over which she was crossing on horseback. Along the ends and back of this building, sat thirty-four gilt images, each as large as the human figure, with every variety of countenance and dress. In front of the door stood the most curiously gnarled tree I ever saw. Its trunk was more than a foot in diameter; after rising up some six or eight feet it bent back in a sharp angle to the ground, and then stretched up again, while its branches stood out in every direction. It was enclosed by a stone railing, and evidently was esteemed a great curiosity. There was some story of miraculous appearances connected with it; but I have forgotten what it is.

Directly behind this building, and separated from it by a large square stone paved court, was another some sixty by eighty feet in dimensions, and in much better keeping. The principal objects of interest were two really magnificent shrines, of a circular pyramidal shape, one behind the other. Over the hinder one an immense silken canopy was suspended, lights were constantly burning before them, and some of the monks seemed to be always in the building. And for what, think you, was all this display? Because one of the shrines contained a veritable *Shay-le* of Buddh, taken from his sacred body before his deification! And what is a *Shay-le*? On this point I can get but little satisfaction. I am told "it is neither gold nor brass, nor stone, nor yet bone nor flesh. It is a small round thing, about as big as the half of a pea, and looks somewhat like a scab from a sore that is healing up." For a "consideration" the priests will allow you to see it, and if you are a good man, or likely to be prosperous, its colour is red, but if the reverse, it will be black. As great honours are paid to this valuable relic, as to the blood of St. Januarius, no doubt the priests make much money out of it. My teacher, (who has of late some new views on some topics,) laughs at it as an imposition to wheedle people out of their money. There are several idols in this hall, one of which is a jolly fat old fellow with an eternal laugh on his face. The other buildings of the temple have little in them worthy of notice, and the rain was so violent that we were obliged to postpone to another time our purposed visit to the towers and grounds of the temple. This we regretted, as the two towers are each seven stories high, and the country had a very pretty appearance.

There are about thirty monks in the establishment. Those we saw were generally pale and sickly looking fellows, with countenances betokening very little mental exertion or worth. The routine of their duties is such, as must effectually quench every noble aspiration, for it consists in an unceasing round of prostrations and chants, generally in an unknown tongue, and almost always performed without the slightest appearance of devotion or zeal. It is marvellous how men can for years practise such insipid ceremonies, without becoming utterly disgusted with them. One of the monks had deprived himself of one of his fingers by a very painful process; he had wrapped oiled flax around it down to the middle of the joint next the hand, and burned it slowly, another monk reciting prayers all the time, till the finger was consumed. When we saw him the stump was not perfectly healed. He had also seared the flesh of one arm in a dozen places with a hot iron. He had a special vow of abstinence from covetousness, wine, and lewdness, and these were the marks by which he made his vow generally known. But notwithstanding such evidences, (which, by the way, are not uncommon,) the character of those who bear them is by no means good. The "forbidding to marry, and commanding to abstain from meats," by which the Buddhist and Taou sects are distinguished, are followed by just the consequences which all history teaches us to expect.

It was melancholy to meet even here, with traces of the injury done by foreigners to our religion. This temple has been visited by several Englishmen, and some of other nations, (we were the first American visitors,) and we had not been long there, before the monks told us that a former visitor had gone and bowed

down before their idols, and then turning to one of his companions, assured the monks that *this* was the god of England, and in their presence performed acts of devotion to him, such as they performed to their idols! I give the story as it was told, without vouching for its truth. If it be true, what shall be said? The excuse that would be given by the persons concerned would doubtless be, that it was only in sport, or possibly, to throw contempt on idolatry; but who will deem this sufficient? You ask if I believe the story? All I can say is, I have known of things nearly as bad, nor should I feel surprised if even this were true. One thing is certain, the story is generally believed by the Chinese who have been to the temple, for the monks are fond of telling it, and is quoted by them as a proof that foreigners worship idols. In saying this, I testify to that I do know.

Having seen all we wanted, and being tired of staying, we began to think of going,—but how to accomplish it? The rain fell in torrents, and the road to our boat was flooded the greater part of the way by a stream of water nearly a foot deep. However, we were *in for it*, for we must either go in the rain or take our chance of remaining over the Sabbath. Accordingly, getting a chair for my teacher, who could not have walked, Dr. M'C. and myself started, and reached our boat without accident. It was a regular scene in wading, and might have reminded one of trout-fishing in the streams in Pennsylvania. Getting to the boat, we changed our wet clothes for others, and going off in the rain, reached home shortly before dark, greatly amused and profited by our trip, though it had not turned out as we had expected.

Friday, Sept. 12. Coming by the North Gate Ferry, we were arrested by an angry quarrel in the way. It soon appeared that a young man had got into a difficulty with a woman of bad character, and was followed by her into the road. She and an old virago scolded him most furiously, and finally, flying at him like a tigress, she caught him by the queue, (how convenient, or *in*convenient they are,) and pulled it unmercifully. It was with difficulty that he disengaged himself, and before long she flew at him again. As it was a quarrel in which we could do nothing, and deemed it best not to interfere, we moved on, but were stopped by seeing the man rush down to the river and throw himself in, with the professed determination of drowning himself. He however soon seemed to think better of it, and some of his friends coming, caught him again by his "tail," and rather roughly dragged him out of the water. This scene broke up the quarrel, at least for the time being.

Indian Missions.

AN ACCOUNT OF A JOURNEY BY THE REV. MESSRS. M'KINNEY AND IRVIN, OF THE IOWA MISSION.

Notice of the country—Reach the Pottawatamie Agency—The Otoe Agency.

In May last, Messrs. McKinney and Irvin made a visit to the Omahaw Indians, leaving their station on the 12th of that month. They were accompanied by Mr. Bloohm, by an Interpreter, and two young men.

After the first day, we travelled northwestwardly, in the Missouri bottom, immediately at the base of the bluffs, our course lying nearly parallel with the river. During the whole of the journey we enjoyed the most beautiful prairie scenery which we have ever beheld. On our left was stretched out a level savannah, most luxuriantly clothed with grass, and bounded by the river timber; while on our right ranged the almost naked bluffs, presenting every variety of form and configuration; sometimes exhibiting the wildest freaks of nature, and at other times almost leading us to suspect the exercise of human art.

On the afternoon of the fourth day we arrived at the Pottawatamie Agency. There we were very kindly entertained by Major R. B. Mitchell, the agent. His house was our home while in that neighbourhood; and his attentions were so timely and useful that we rejoice in this opportunity of acknowledging our obligations to him. During our stay we had an opportunity, to a limited extent, of observing the condition of the Pottawatamie Indians. They appear to be in a much more improved condition than the tribes living on the south side of the river. Many of them live in comfortable log cabins, and have farms of quite respectable extent. At present they have no missionary or teacher among them, though they are desirous of having both. . . . .

This nation is expected shortly to cede away their lands on the Missouri, and join their brethren on the Kansas river. If they do not move too soon, it would be a good plan to send among them a missionary and teacher, to commence the work, endeavour to gain their confidence, and acquire the language by the time of their removal. Afterwards, if this procedure be successful, arrangements might be made for the establishment of a boarding school, which would fully meet the wants of the tribe. Such a plan is thought to be feasible by their Agent, and by the Superintendent of this Indian district; and we doubt not, if promptly undertaken, and faithfully carried out, would be productive of great good in the end.

On Friday, the 16th, we crossed the Missouri river to the Agency for the Otoes, Omahas, and Pawnees. This Agency is located at a place called Bellevue in the maps. There is no

town or village there, but merely a couple of trading establishments, a few houses belonging to half-breeds, and the Agency building. Here we were very cordially received and entertained by Major J. L. Bean, the Agent for the above-mentioned tribes. Major Bean, at our request, sent notice to the Otoe and Omaha villages of our arrival, and requested that the principal chiefs of the two nations might meet us in council, at his house, to give us their views in relation to the establishment of missionary schools among their people.

Interview with the Indians—Statement of the Missionaries.

About ten o'clock on Saturday, the 17th, the Indians made their appearance, the Omahas arriving first, to the number of about fifty. They were headed by several of their chiefs, but Big Elk, their principal chief and orator, and in whose wisdom and sagacity they place great reliance, especially in their dealings with the white men, was absent, together with his son.

Immediately upon their entrance the Indians seated themselves in a circle on the floor, and began to refresh themselves by smoking, inhaling the fumes, and expelling them through their nostrils, until we were almost suffocated.

We were introduced by Major Bean, who opened the council by stating the object of our visit, and endeavouring to present our plans in as favourable a light as possible.

An opportunity being then given to us to speak, we told them that they had many friends among the white people, who desired their welfare. That we had been sent by them to the Omahas, and to ascertain what were their feelings, in regard to the establishment of a mission and missionary schools among them. That the Great Spirit had given the white men a book, which told them how to live so as to obtain his favour and blessing, and wished them to send that book to all other tribes and people, and teach them also to read it. Now we had come to the Omahas with the offer to instruct them and their children in these things, and to train up their children in the ways of the white men. We told them that some of them had been at the Iowa mission, and had seen the preparations there made for the education of the Iowa children. That it was necessary their children should be trained up in the same way we intended to train up the children of the Iowas, otherwise they would forever remain in their present condition, or sink to destruction. Our object was not to make money out of them, nor to get their lands, neither did we wish them to expect us to clothe and feed them, or load them with presents. We wished to enlighten their minds, that their hearts might be disposed, and their hands able to labour, that the comforts, which they saw in the possession of the whites, might be theirs also. The white men, and many other nations, had once been in the same situation with themselves; but, following the directions of the Great Spirit, in the book which he had given them, they had become great and powerful. That the same thing had greatly elevated the Shawnese, the Cherokees and Choctaws, and they would find, would be sufficient to make them also, wise, and good, and happy; for God intended the Bible for the use and benefit of the red man, as well as for the white man.

Speeches of the Indians—End of the Meeting.

The first chief who spoke in reply, was an old man, very respectable in his appearance, and evidently the highest in authority of those present. After shaking hands with the Agent, and with ourselves, with great cordiality, he said, "We are glad to see our friends. As Big Elk, my friend, with whom we always advise, is not here, I must speak for myself, though I have not much to say. Our Father (the Agent) is alone here, and needs more help, and I am glad to see others come to his assistance. Our friend from Iowa Point, (Mr. Irvin,) promised last winter to send us a teacher, and we are glad that he has done so. [See Missionary Chronicle, p. 101.] I am glad to hear of the lower Indians having missionaries and teachers, and it will make us happy to be as they are. We wish to do as *you* tell us to do, (addressing the Agent,) in regard to encouraging missionaries, and so do all these young men. All white men eat the same kind of food, and they have enough, and they all travel in the same road. We would like our children to do so, and I would like to do so myself. I am glad you have come to assist us and our Agent. I feared our friend at Iowa would not do as he had promised, and send us a teacher; but now I find that he spoke the truth.

"The President gave me a medal when I was in Washington, but when I wear it I do not feel any better than my young men. I am old, but I want my children to learn before I leave the world. What I have heard has gone into my ear, but it will not go out at the other ear: it will remain in my head. My friend, Big Elk, will hear about it, and do what is best."

The next speaker said, "I am old, and have heard what our father has told us about endeavouring to follow the ways of the white man, but I have not done it. I am glad to hear what you are willing to do for our children. I am glad that you have come. We are all glad. Our father has done all he can for us, and we are glad he will have assistance. If you should come to live among us, and teach us, I will see you but a few times before I die, perhaps once or twice, I am so old. But if you can do good to our children, it will make me happy."

White Horse then spoke: "I have heard what you say, and it is good. When we heard that you had come and wished to talk with us, the wind was blowing hard, and the clouds of dust were flying; but when we came here, the wind ceased to blow, all was calm and sunshine, and the Great Spirit seemed to be pleased. We would often have died, we would have often starved to death, if it had not been for our father. We are glad he is about to have help. All our young men ought to rise up and thank you for what you say and promise to do, for we are glad and ought to feel so. Our father helped us on the Mississippi, and has helped us ever since. It seems that our father knows when we are about to die, and comes to raise us up. Big Elk and our father only have helped our nation, but when you come there will be three to help us. I am sorry Elk is not here. If he were he would thank you. We have come from a distance to live near our father of other nations, and will remain here until we are forced to leave. As Elk is our dependance in council, and I make too much noise, I will not say any thing more."

A chief called "The Thief," said, "The young men should thank you. We have looked for a teacher for many years, and we are now glad that you have come. Our children ought to go to school, but I may not be able to get them to go. Two of the four children whom we promised to send to our friend at Iowa to be instructed, have died of hunger. Our nation sometimes forgets the words of our father, but *I* do not. If my own father were to come back to the world, I would listen more to our father's words than to what he would say."

A tall, gaunt Indian, exceedingly ugly, with his face painted black, and covered with perspiration from over exertion in smoking as he sat on the floor, then sprang to his feet. After giving us a hearty shake of the hand, he began with violent gesticulation, "I did not expect to see you. Look at me, and see what kind of a fellow I am. The President promised to send us a teacher, and we have been looking for him for a long time, but he has never come. We are poor and want the help of a missionary. I observe that our father changes his clothes every few days, and I wish I could do so; but I cannot. I promised to send one child to the missionary teacher at Iowa, but he has died of hunger. We would have been still and silent in death had it not been for our father. We suffered with hunger, and had to dig up roots and eat them, and they were good. But our father helped us, and we are alive. We will be glad to have you come, whether we eat roots or not. We have dug and prepared the ground, but we are so poor we have no seed to plant. Your coming has calmed the weather; it has waked us up."

The last speaker, a young man of interesting appearance, said, "I never saw a man like our father, and I am afraid you will not be able to keep up with him in helping us. But I cannot speak loud, lest I die, or go crazy, because there is nothing in my stomach. We have had a dark time. The clouds came down near to my head, and pressed me down; but now they are blowing away."

We thanked them for the manner in which they had received us, and replied to our propositions. We then told them that it would be some time before we could get an answer from our friends in the East, and begin a missionary establishment among them; but in the meanwhile, we would like them to send twelve of their children to the Iowa school, as some good people in New-York had promised to send us clothing and food for them, so that it would be in our power to take good care of them. After fully explaining our mode of operations, and again telling them that we did not come to feed and clothe the nation, but to instruct the children and teach the Christian religion, we said we would leave this matter with them and the Agent to decide according to their own wisdom and choice.

Major Bean earnestly and forcibly urged upon them the necessity of doing something for the improvement of the tribe. What he had done, he said, was at the expense of the United States. He was only the instrument of the benefit. But that we, and those who had sent us, laboured from pure benevolence, and at our own cost: that they should cheerfully give us their children, rejoicing to have them instructed in the ways of the white men. It was then agreed to refer the matter to the decision of Big Elk, and we were assured by Major Bean that he would most cordially acquiesce in all that was done, as he is known to be earnestly desirous for the improvement of his children.

The Otoes—Conference with some of them—Their Villages and Country.

At the time of our visit the chiefs of the Otoe nation were absent, having gone to make a treaty of peace and amity with their western neighbours, the Pawnees. In consequence of their absence, our conference with them was not of so interesting a nature as that held with the Omahas. There were present several respectable men, but the majority were very young and inexperienced men, who were evidently attracted by the hopes of a present. We gave the same explanations of our designs and wishes to them as to the Omahas; but knowing their character for thievishness, and that they regarded the comforts of this life more than provision for their intellectual or spiritual wants, we were careful not to encourage the expectation of much direct advantage in a temporal way, from a mis-

sion. Two or three made some reply to our remarks. The amount of what was said, was, that they needed help, and would be glad to have the assistance of a missionary, and a teacher for their children. We made inquiries of the agent, the interpreters, traders, and others, and of the Otoes themselves, during our subsequent visit to their village, the result of which was the conviction that a missionary would on the whole be well received, but from no proper appreciation of the purity of his motives, nor from a desire for instruction, but with the expectation of nothing but temporal benefit. The Otoes appear to be as ready to hear the Gospel as the Iowas, but being Epicureans in theory and practice, they seek little else than to eat, drink and be merry, for to-morrow they may die.

The proper country of the Otoes is on the southwest side of the Missouri, and between the Little Nemahaw and Platte rivers. At present this people are living on both sides of the Platte. They are about one thousand in number, and live altogether in villages, composed of a small and irregular collection of lodges. The construction of their lodges is peculiar, and evinces a considerable degree of skill on the part of these primal architects. A piece of ground, in the first place, is laid out, in a circular form, of about fifty feet in diameter. About five feet from the edge of this space, forked posts are set in the ground, seven feet high, and flaring out, so as to sustain a lateral pressure. Split slabs are then placed all around the circle, standing upright, and leaning against beams which are laid on the top of the forked posts. At a distance of about fifteen feet inwards, from the forked posts, is another set, fifteen feet in height, connected together with beams in the same manner as the first. Stretching from the top of the slabs already mentioned, over the inner posts, and almost to the centre of the building, is a set of pole rafters, tied together with bark strips, and leaving open a small space in the middle. The whole building is then covered with a netting of small poles and twigs; afterwards dried grass is laid upon this network, and the roof is completed by a covering of rods laid like mason-work from the ground to the aperture at the top of the building. The entrance is on the east side, and consists of a gallery fifteen feet long, seven feet high, and five feet wide. It is constructed of slabs covered with rods, and is defended at the outside extremity by two long poles, like flag-staffs, upon one of which is suspended the medicine chest of the family, supposed to have a talismanic effect in keeping out evil spirits. A curtain of buffalo skin is drawn across the inside end of this gallery, for a door, and the opening at the top of the building answers the double purpose of a window and a chimney. A good floor is made by beating the earth until it becomes smooth and hard, and comfortable berths are constructed around the whole of the interior by a raised platform of poles and matting.

Houses of this description will accommodate about thirty persons, without obliging any of them to sleep on the ground, and would seat, Indian fashion, about two hundred and fifty. Hence they answer very well for public assemblies, and are frequently used for dances and other amusements by the Indians. Nothing that we have yet seen in the Indian country has struck us with more surprise than these Otoe lodges, and doubtless if you could enter, and behold with your own eyes, one of these master-pieces of Indian architecture, you would find your breast filled with strange and unutterable emotions. These villages are the winter residences of the Otoes, where the squaws and children live during the planting and hoeing season, and while the hunters are absent on the buffalo range.

The Otoe country is very beautiful, consisting generally of rolling prairie, with very level bottoms along the streams. There is very little timber, except along the rivers and creeks, and springs are by no means abundant. The land, however, seems to be of an excellent quality, and generally susceptible of cultivation.

Country of the Omahaws—Their sad condition.

The country southwest of the Missouri, and northwest of the Platte, belongs to the Omahaws, and is without any definite boundary on the north and west. It is comprised in the district of country proposed to be erected into Nebraska Territory. It is a country unsurpassed for beauty. Were it not for its remoteness from the eastern settlements, it would doubtless soon be settled, if the Indian title should be extinguished. The fact, that the Missouri bottom, from Independence upwards, and the Platte bottom, furnish a naturally graded highway to Oregon, where God has prepared a splendid pasture for cattle, intersected at proper distances, by streams of water, and belts of timber, would have a great influence in promoting the population of that country.

We found the Omahaws in a most miserable condition. We had the pleasure of visiting them on the Sabbath, and talking to a large number of them on the subject of religion. To shelter us from the hot sun we assembled in a pleasant grove near the village. The people listened with attention, and made some reply. We were much affected by a remark made by one of them: "*We would be glad to become good and great; but we are just here in the prairie, and have nothing to begin with, and no one to teach us to be great.*" We found their encampment about six miles from the Missouri, and the same distance from the Platte on the

northwest side. They have now really no home. The incursions of the Sioux, those freebooters of the north-west, became so frequent, that they were forced to abandon their former fields near old Council Bluffs, and remove farther south to be out of their way.

They are therefore as unsettled as the Bedouins. Though one thousand in number, and having more than one hundred and twenty-five lodges, in a few hours every thing they have on earth might be packed on their horses, and under way to a new and distant home. Their present encampment presents one of the most romantic and picturesque scenes. It stands on the banks of the Papion, a small tributary of the Platte. It is made up of about one hundred and twenty-five skin lodges, or tents, forming a half circle on the edge of a hill, the declivity of which forms one of the most complete semi-amphitheatres ever formed by the hand of nature. Were this place furnished with seats, and a suitable pulpit, it would do honour to a Whitfield to occupy it, and indeed would require his voice to be in unison with the scene. In front of the village opens the fine valley of the Papion; in the rear are the valleys of the Platte and Missouri; and on the right stretches out a most splendid elevation of rich table lands, unbroken by streams, fine in verdure, admirably adapted to cultivation, and extending almost indefinitely westward. As we looked at this scenery we could not avoid the reflection—

"In vain with lavish kindness
The gifts of God are strewn."

Without the interference of a kind Providence, through some efficient and rapid agency, it seems thnt the destruction of the Omahaws will be inevitable. In consequence of their having been driven away from their former location by the Sioux, so that they could not raise corn this last year, their only subsistence for some months past, has been roots and fish. The circumstance which made this provision for them, seems clearly providential, and worthy of notice. They found in the prairie a large lake, stored with fish, in the bottom of which was found, in great abundance, a root which they are accustomed to eat in times of scarcity. By digging a deep canal, they were enabled to drain this lake, which gave them access to both roots and fish; and by removing the water gradually they kept up the supply for several months. This resource, however, is about to fail them. They are afraid to return to their old farms—the buffalo is yearly becoming more scarce; and they are so much in terror of their enemies that they dare not hunt them. Under these difficulties how shall they find means to prolong their miserable existence? Who will not join us in the fervent prayer that God would save this remnant of a powerful and noble race, and as he has provided means to save their lives, so also, in the riches of his grace, enrich their souls with the knowledge of his Son, and his blessing, which is life for evermore?

Return to the Iowa station.

On Monday, the 19th, we commenced our return journey. In order to have a view of the country, we decided to travel on the south side of the Missouri. The first step was to cross the Platte. This stream is distinguished for its width and shallowness, and for the lowness of its banks. On these accounts the Indians have given it the name of Nebraska, which means, *broad or shallow water*. At the time we crossed it, it was considerably swollen by the rains, so that it was necessary to employ some Indians to swim our horses, whilst we and our baggage were ferried over in a 'dug-out,' by two squaws. We succeeded in reaching the Iowa mission on the evening of the third day. The journey was one of considerable difficulty, as we had no well-defined road or path, were forced to ford a number of muddy streams, were exceedingly scant of provisions, and withal brother Irwin had two attacks of the ague on the way.

In the above account of our journey and of our council with the Indians, you have nearly all the information which we possess, to enable us to decide as to the propriety of establishing a mission among the miserable Otoes and Omahas. Our opinion is, that the opening and call for labourers, especially in regard to the Omahas, is good; indeed much better than could be expected. We think that a mission ought to be commenced immediately. . . . .

France.

EXTRACTS FROM THE ANNUAL REPORT OF THE EVANGELICAL SOCIETY OF FRANCE.

Brief notices of stations that have been occupied in former years.

. . . . We may refer to Montargis, where we have but ceased to support a school numbering commonly more than a hundred pupils, and where it has been clearly shown that we ought not to confine ourselves only to this means of evangelization.—Sionville, whence we have received quite lately a petition covered with signatures, by which, after giving an account of all the good that has been done in that quarter since we placed an evangelist there, they request with earnestness that we should continue our coöperation in the support of public worship and a school.—Saint Denis, where we had already gone to the expense of supporting a pas-

tor and a male and female teacher, and where, following the blessings of the Lord, we have made arrangements to erect on the same premises a chapel and two school-rooms, much larger than those now rented, ... being encouraged by the enlarged attendance on public worship, the presence of one hundred and sixty children in the schools, and the manifestation of interest by many persons at each time of our meeting for the distribution of rewards to the pupil,—this year more than eight hundred having attended, who were visibly impressed by the words addressed to them.—Senneville, where, upon the request of the inhabitants, we maintain a teacher evangelist at work, whereby large and small, as we hope, may derive benefit, increasing and becoming stronger in the knowledge of salvation.

But we cannot here enumerate all these places. . . . Let it suffice to say that at Angers, Boulogne and Nancy, similar measures have been taken as at Saint Denis.

The influence of the Schools upon Romanists.

. . . We shall only add that in other stations where the work of evangelization has not been so far established, [as at Saint Denis and other places,] a significant necessity, though of a different kind, has led us this year to form a greater number of schools. You know, gentlemen, that it is surely a good sign, when persons very recently belonging to another communion, manifest a desire to see their children brought up under the influence of the Gospel; for it is a sign that they have altogether broken with error, and that they are constrained to seek the safety of the beloved objects of their affection. Among the important posts where a work of this kind has been completed, we may mention the city of Rennes, where there exists a school directed by one of the former pupils of our Normal School.

Influence of an Evangelist at a place remote from his station.

Adverting to the influence of the missionaries of the Society upon persons and places in the vicinity of the posts at which they are stationed, the Report gives the following illustration of the good which is in this way accomplished.

One of the agents of the Society, a minister of the gospel, had pushed his preaching excursions to a village quite distant from his place of residence. There he met two men who had been already visited by colporteurs, and who were engaged in the reading of the Bible. One of them was the master of the district school; the other was one of his former pupils. The former accosted the evangelist as one sent by the Lord, and had made such progress in the knowledge and the practice of the truth, that upon the proposal of one who had seen him and followed him, we did not hesitate to entrust him with the care of one of our schools. The other did not remain behind. God having inclined him to circulate the holy Scriptures, he has embraced the employment of a Bible-colporteur, giving up for it a very advantageous situation as viewed by the world. But the effects of the Christian agency of our evangelist were not restricted to these results. Many inhabitants of the same village, and amongst them a number of young people, former pupils of the teacher just mentioned, have expressed for some time their desire to enjoy the preaching of the gospel. This desire, which is shared by the inhabitants of other places in the neighbourhood, gives us reason to hope that a religious movement will soon develope itself in that quarter.

Missions in Haute-Vienne.

At the end of the preceding season the Evangelical Society had four stations in the Department of Haute-Vienne,—Limoges, Villefavart, Balledent and Rancon. During this year, it has had the privilege of founding four new ones, at Thiat, Clavieres, Droux, and Chateauponsat. . . . We copy a part of a letter dated the 15th of this month, [April] written by a minister of the Gospel settled at Limoges:

"Certainly the hand of our God has been with us. The torch of the Gospel, extinguished in this city for some two centuries by persecution, has been rekindled, and seems destined to enlighten here many friends. God be praised! a breach has been made here in the walls of superstition; but it will result in something quite different from ruins. The stones which it will remove will not be lying out of place, and useless; but, newly fitted and reunited by the Master Builder, they shall begin to rise and form a temple to the glory of his name.

"Within five months, since the dedication of the church, [l'inauguration du temple,] every thing is changed. Instead of one meeting each week, we have four or five; and instead of eighty, a hundred, at most two hundred hearers, we regularly see four, five, or six hundred, and sometimes more. On Wednesday evenings we have had more than once a compact crowd, who followed with the most lively interest a series of discourses upon the history of the Reformation, which resulted in great good. On Thursday evenings I give at my house an explication of the Christian religion; but these meetings have received such an enlarged attendance, that I have been obliged to remove them to the church. Amongst the thousands of persons who have enjoyed these means of edification, we have frequently seen souls interested, touched, awakened, entirely converted to the Saviour."

After furnishing us with many affecting proofs of this kind, our friend closes thus:

"You will learn with pleasure, that far from being arrested, the evangelical movement at Limoges is but commencing. A great number of tracts and other religious books have been received with eagerness and read with profit. I believe that it is expedient to enlarge the church with galleries. I believe, moreover, that if another were opened at the other end of the city it would be filled with hearers like the first. A considerable number of persons inquire when we shall have schools. We ought to have two here, and I am persuaded that as soon as they are opened they will be filled."

We have spoken in one of our publications of the joy and eagerness with which the inhabitants of Thiat received the pastor sent into that commune by the Society. [The Report gives some interesting details from this pastor's letter respecting the opening of a church at T., closing with the following account of his labours:] "Every time I come down from the pulpit, I have seasons of joy. Every evening I spend at least an hour in conversation, sometimes at the house of one, sometimes at that of another. The children come to these meetings, and there the colporteur gives them a short lesson of reading, and I a lesson of singing. On Sunday, between the two services, I give a course of sacred history to the youth of Thiat, and the neighbouring villages; for you know that at least eight villages are within reach of public worship at T. 'And our teacher, when will he come?' the poor people ask me every week. I answer them as I can; I beg them to wait, and the great confidence with which we have inspired them does not permit them to doubt, that you will fulfil the promise which I have made in your name."

The opening of public worship at Droux and Chavieres, two important communes, of which the first contains 1500 inhabitants, has presented circumstances also quite interesting. The same attendance from the world, and the same interest in the preaching of the Gospel have been witnessed. Without seeing in their disposition more than we ought to see, that is, a decided separation from religious forms to which the heart is always a stranger, we are constrained to place in each of these localities a teacher, in the absence of ministers of the Gospel who are still more needed. We have been able to do more for one of them, having added a female teacher. These friends, as you are aware, are not only teachers of schools; they, like all the teachers whom we employ, are evangelists capable of presiding at social religious meetings; and thanks to God! the one at Droux and the one at Clavieres perform with zeal this part of their duty.

Chateauponsat is the name of the fourth commune where we have this year commenced a new station. See what a pastor writes to us who had recently established there evangelical worship in the name of the Society: "I have preached at Chateauponsat before six hundred persons at least, heaped together in the church, while a greater number sought, without success, to find a place in it. At the end of the service, they pressed forward to take my hand, and to testify to me the joy they felt at the free preaching of the gospel. As I gave them the assurance that soon they should have a pastor of their own, and a school, and that the neighbouring pastors would in the meantime conduct public worship for them on the Sabbaths, baptize their children, bless their marriages, and bury their dead, they cried out, 'God grant it! God grant it!' and joy lighted up their faces." . . . .

God will enable us soon, we ought to hope, to satisfy the wishes so strongly expressed. You will unite with us in asking him to do so; for it would be sad to see a field so well prepared to receive the good seed, covered over, perhaps very soon, with brambles and briers for want of cultivation.

Miscellaneous.

EIGHT ANNUAL REPORT OF THE BOARD OF PUBLICATION: 1846.

Finances—Books Published.

The Treasurer's account shows the receipt of $1,031,-88 from donations, and $22,205 85 from sales; balance in the treasury, $5,394 63, which is about $300 more than the balance in favour of the Board at the end of the preceding year.

During the year ending March 31, 1846, the Presbyterian Board of Publication have added to their catalogue twenty-eight new books, amounting in all to 32,750 copies. They have also published four new tracts, in 12mo. amounting to 4000 copies, four new tracts in 18mo. of the series on Popery, amounting to 4000 copies, and two new occasional tracts, amounting to 2000 copies. Whole number of volumes of new publications, 42,750. They have also printed 95,000 copies of books and tracts, of new editions from stereotype plates. Total amount of issues during the year, 137,750 copies.

List of Books issued during the year ending March 31, 1846.

Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839. With numerous engravings and maps. 12mo. Price $1.25. 1000.

The Brother and Sister; or Grace Illustrated, in the conversion and happy death of Isaac M. and Almira Rowe. By their Pastor. 32mo. Price 6 and 12 1-2 cts. 2000.

Reflections on the Illness and Death of a beloved Daughter. By the late Rev. George Lawson, D. D. 32mo. Price 20 cts. 500 copies.

Rills from the Fountain of Wisdom; or the Book of Proverbs arranged and illustrated. By William M Englis, D. D. 12mo. Price 50 cts. 2000 copies.

Life of John Knox, containing illustrations of the History of the Reformation in Scotland. With Biographical Notices of the principal Reformers, and Sketches of the progress of Literature in Scotland during the sixteenth century; and an Appendix, consisting of original papers. By Thomas McCrie, D. D., 8vo. Price $1.75. 500 copies.

Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. Philip Henry, A. M. By Sir J. B. Williams, LL.D. F. R. S. A. With a Recommendatory Preface, by the Rev. William Jay, of Bath. To which are added, Memoirs of the Life and Character of Mrs. Anne Hulton, and Mrs. Eleanor Radford, daughters of the Rev. Philip Henry, A. M. By their Brother, Matthew Henry, V. D. M. 18mo. Price 45 and 50 cts. 1000 copies.

Christ All in All to Believers; or what Christ is made to Believers, in Forty Real Benefits. By the Rev. Philip Henry. 18mo. Price 43 and 50 cents. 1000 copies.

The Internal Evidence of the Bible, or the Bible proved from its own pages to be a Divine Revelation. By J. Janeway, D. D. 12mo. Price 62 1-2 cts. 2000 copies.

Christian Theology, translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Frederick Reyroux, B. A. 12mo. Price 75 cts. 500 copies.

A History of the Work of Redemption, containing the outlines of a body of divinity, in a method entirely new. By the Rev. Jonathan Edwards, President of the college of New Jersey: Accurately copied from the third American edition, without abridgment, 12mo. Price 62 1-2 and 75 cts. 1000 copies.

Watts's Divine and Moral Songs, with eleven beautiful wood engravings, 18mo. Price 21, 25 and 30 cts. 1500 copies.

Learning to Feel. With twenty-three fine engravings, 18mo. Price 25 and 30 cts. 1000 copies.

The Miracles of Christ, with explantory observations and illustrations, from modern travels. Intended for the young. With fifteen wood engravings, 18mo. Price 33 and 40 cts. 1000 copies

Meditations of a Christian Mother, or a practical application of Scripture to the circumstances of herself and her children, 18mo. Price 22 and 27 cts. 1000 copies.

Traditions of the Covenanters; or Gleanings among the Mountains. Second series. By the Rev. Robert Simpson, 18mo. Price 33 and 40 cts. 1000 copies.

Traditions of the Covenanters; or Gleanings among the Mountains. By the Rev. Robert Simpson. Third series, 18mo. Price 33 and 40 cts. 1000 copies.

Lives of Remarkable Youth, 18mo. Price 22 and 27 cts. 1000 copies.

Little Willy—A Widowed Mother's memorial of a beloved child. With an introduction, by the Rev. William Jay, 32mo. Price 6 and 12 1-2 cts. 1500 copies.

The History of Ruth Clark, for thirty years a servant of the late Rev. Henry Venn, 32mo. Price 6 and 12 1-2 cts. 1500 copies.

Strong Consolation, or the Penitent Sinner encouraged. By the Rev. J. K. Foster, 32mo. Price 7 and 14 cts. 1500 copies.

Divine Guidance, or the People of God led in unknown ways. By the Rev. Archibald Alexander, D. D. 32mo. Price 6 cts. 1000 copies.

Letters on the Observance of the Monthly Concert in Prayer, addressed to the members of the Presbyterian Church in the United States. By Samuel Miller, D. D. 18mo. Price 21 and 25 cts. 1000 copies.

Grace Reigning, or Christian Effort blessed; illustrated in the life, efforts and success of the late Benjamin H. Conklin. By the Rev. William J. McCord, 32mo. Price 3 cts. 1000 copies.

A Compend of Bible Truth. By the Rev. A. Alexander, D. D. 32mo. Price 16 and 20 cts. 2000 copies.

A Guide to Devotion for the Blind, in raised type, quarto. Price $1,50. 250 copies.

Bound Tracts on Popery. Vol. 1st 18mo. Price 45 and 50 cts. 1000 copies.

Sick Room Devotions, or Devotional Aids for the Chamber of Sickness, 32mo. Price 16 and 20 cts. 2000 copies.

A Christian Companion for the Chamber of Sickness. By a Minister. 18mo. Price 33 and 40 cts. 1000 copies.

The following Tracts have been added to their Catalogue.

Relative Influence of Presbytery and Prelacy, on civil and ecclesiastical Liberty. By the Rev. T. V. Moore. 1000 copies.

A Plea for Presbyterianism. By the Rev. Robert Davidson, D. D. 1000 copies.

The Work of the Spirit on the Hearts of Men. By the Rev. Jesse S. Armistead. 1000 copies.

Systematic Benevolence. By the Rev. D. V. Smock. 1000 copies.

The Sacrifice of the Mass examined in the light of the words of our Lord Jesus Christ and his holy apostles. By H. Cooke, D. D. of Belfast. 1000 copies.

Dangers of Jesuit Instruction. By Rev. W. S. Potts, D. D. 1000 copies.

Perverted Traditions the bane of the Church. By the Rev. Josiah Pratt, B. D. 1000 copies.

The Confessional. By the Rev. W. L. Breckinridge. 1000 copies.

The Jesuits: their origin and order, morality and practices, suppression and restoration. By Alexander Duff, D. D. missionary in Calcutta. 1000 copies.

Report to the Synod of New Jersey, on the subject of Parochial Schools. By J. J. Janeway, D. D. 1000 copies.

The list of books just recited will show that the Board have not been unmindful of the numerous suggestions which they have received in relation to the young. Of the twenty-eight works that were issued during the year, not less than ten are peculiarly suited to them, and may form a part of the library for Sabbath Schools. In compliance moreover with the often expressed wishes of many persons in various sections of the Church, they have adopted to some extent a cheaper, and yet substantial, style of binding, especially in the smaller works, by which they are enabled to offer them at a reduction of from 15 to 25 per cent. They have also revised the whole catalogue of their books, and have reduced the prices generally, so far as the interests of the Institution would warrant.

Among the larger and more expensive works of the year, they have published,

"Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839;" a most captivating book, illustrated by maps and numerous engravings, which has been received with the highest favour, both in this country and on the other side of the Atlantic, where it has already passed through sixteen editions. It is replete with authentic information, of the most useful kind, obtained by a

Committee of the General Assembly of Scotland for the Conversion of the Jews, one of whose members was the lamented Robert Murray McCheyne, whose Memoirs were published by the Board last year.

"Christian Theology, translated from the Latin of Benedict Pictet."—An admirable Compendium by one of those eminent writers of the Genevan School, who, with Calvin, Beza, Diodati, and others, contributed so much by their learning and piety to sustain and extend the Reformation.

"Edwards on Redemption."—The favourite work of this great American divine, its author, in which "a body of divinity is presented in the form of a history." It is a lucid exposition of the bearing of the most remarkable events in all past ages upon the plan of Redemption. The character and value of this able treatise have been long so well known that they need not the aid of any commendation.

"McCrie's Life of Knox."—An invaluable history, not of this illustrious individual only, but of the Scottish Reformation. The work is scarcely inferior in interest to D'Aubigne's fascinating Biography of Luther. Among all the witnesses for the truth at this stormy period of the Church, no one was so worthy as Knox to catch the German Reformer's falling mantle.

"Janeway on the Internal Evidence of the Holy Bible." One of the most instructive productions of its highly respected author, concerning which it will be sufficient to quote the commendation of Chancellor Kent, who pronounces it to be "an excellent summary of the arguments in favour of the divine origin of the Bible. The simplicity and popular style of the work, and the attractive and most conclusive force given to the inferences, are calculated to render the book extensively useful, and create a deeper interest in the doctrines and influences of the Holy Scriptures."

"Rills from the Fountain of Wisdom"—consisting of plain, practical, meditative comments upon the Proverbs, arranged in such a manner as to be attractive, explanatory, and searching to the conscience. A portable volume, well adapted to teach the young how to avoid the paths of folly, and to walk in the ways of peace.

"Dr. Duff on the Jesuits," which, though published among the Tracts, is worthy of a special notice, as comprising within a narrow compass one of the most pungent, alarming, and demonstrative exposures of this pernicious Society, that has ever been written.

"A Guide to Devotion, for the use of the Blind," containing, 1st, A Collection of Prayers, for private and social Devotion. 2d, A Selection of Hymns. 3d, The Shorter Catechism. 4th, A Compend of Bible Truth. It has been prepared with much care, and has been printed at the press of the Perkins Institute in Boston, in a large 4to. volume. Through the generosity of a benevolent friend of the Blind, the Board are enabled to put the book at the very low price of $1,50.

"The elegant quarto edition of Bunyan's Pilgrim's Progress, with Scott's Notes," announced in the last Report, as in preparation, has been published, and is highly admired as a splendid specimen of the American arts.

The Board are pleased to learn that the admirable selection of Psalms and Hymns approved by the General Assembly, is in growing favour with the churches. No less than 100,000 copies have been printed since it was first published. A new set of stereotype plates, in an improved type, has been procured for the 24mo. size.

"The Presbyterian Almanac," published first in the year 1843, at the request and by the counsel of many, has been continued in each succeeding year. Besides the matter contained in the Meteorological and Astronomical departments, it is enriched with copious Statistics of the Presbyterian Church, which make it a most convenient and useful manual of information, of common interest to its members.

The Board regret that hitherto the limited sale of this Tract has evinced that its value has been inadequately appreciated.—Pp. 3-7.

Digest and Minutes—Donations of Books.

The Committee appointed to take into consideration the subject of preparing and publishing a new digest of the acts of the General Assembly as referred to the Board by the last General Assembly, express the opinion after due deliberation, that the postponement of such a publication for some years to come will prove no serious disadvantage to the Church, but possibly a benefit, as the digest will be more full and complete. In lieu of this, however, it is the opinion of the Committee that it would be highly desirable that the Board should publish the minutes of the Assembly complete, for at least twenty years after its organization, as only extracts from the minutes of the earlier Assemblies were published; and should any accident occur to the manuscript records for these years, the loss would be irreparable.

The Board are happy to state that the suggestion of their last Report on the subject of donations has been favourably received. The liberality of some generous individuals and churches has enabled them to make donations of libraries to 21 ministers, churches and Sabbath schools, amounting in all to 2100 volumes, which at the catalogue price would cost $971.

They would offer it then again for the consideration of the benevolent, whether the fund for this interesting object shall not only be replenished, but be greatly increase—P. 10.

Annual Report of the Board of Education: 1846.

Number of students receiving aid—Treasurer's Report—Decrease of Candidates.

The Board of Education report to the General Assembly the following brief abstract of their proceedings, from May 14th, 1845, to April 30th, 1846.

The number of new candidates received during this period has been	67
Making in all from the beginning	1567
The whole number on the list of the Board during the year has been	385

Of these there have been

In their Theological course	125
" " Collegiate do.	178
" " Academical do.	51
Stage of study unknown	4
Teaching to procure funds	27
Total,	385

During the year FORTY-EIGHT of our candidates have finished their course of study, nearly all of whom have entered upon the active duties of the ministry. Of this number four have consecrated themselves to the work of Foreign Missions, and expect to sail shortly for their respective fields of labour.

Six have died during the year. *Six* have been dropped for not reporting themselves. *Thirteen* have ceased to need further aid from the Board. *Four* have been discontinued, and *seven* have abandoned study, most of them on account of ill health.

The Treasurer's Report of money received and expended from May 14th, 1845, to May 1st, 1846, is as follows, viz.

Balance on hand, May 14, 1845,		$1,451.49
Cash received during the year,		34,953.25
		36,404.74
Amount paid on orders of the Executive Committee,		32,486.26
Balance on hand, 1st May, 1846,		3,918.48

There is included in the above amount of receipts and payments the sum of $2000, obtained on loan during last year.

Since the Treasurer's account was audited on May 12th, drafts have been issued amounting in all to upwards of $2900 for appropriations due on that date to candidates.

The General Assembly will perceive that there has been a decrease for the last two years, in the number of candidates applying for the benefit of the funds of the Church; and during the last year, there has also been a decrease in the whole number on the rolls of the Board.

To this significant fact, the earnest attention of the Assembly is solemnly invoked. If, as the Board are fully persuaded, a like decrease has occurred among those candidates for the ministry who are not dependant upon the support of the Church, it indicates a state of things, deplorable in itself, and alarming in its future aspects.

It is true, that in consequence of changing the commencement of their ecclesiastical year, the time embraced in this report is less than a full year. This will, of course, limit to some extent, the number of new candidates reported. But the grand reason of the diminished number of applicants for aid, is the low state of religion throughout our churches. The baptism of the Spirit has been in a great degree withheld; and the necessary result is, that very few young men, comparatively, have been brought into the Church during the last two years; and of those who are professors of religion, comparatively few appear to be under the influence of that powerful spirit of self-sacrificing devotion, which alone can constrain young men of eminent gifts to forego the allurements of worldly greatness, and devote themselves to such a work as the Gospel ministry.—Pp. 10-12.

Jewish Missions of the Free Church of Scotland.

Notices of the Stations.

We take the following Extracts from a Statement made in June last, by order of the Jews' Committee of the Free Church.

Pesth.—The following testimonies have been given since last Report, by Mr. Edward and Mr. Thomson, concerning the mission at Pesth; by the former on his second visit to that city, and by the latter when he has first entered it:

"You will conceive," says Mr. Edward, "how gladly, after Scotland, we found a second home, for a season, in Pesth. How delightful, in our wanderings, to come upon the tabernacles of the righteous, in which is heard the voice of salvation and spiritual rejoicing! Much has been said of Pesth, but I may say the one-half has not been told. It cannot be told—it must be felt. In moving about among the brethren there, one feels that he has come upon a little spot of verdure amidst a sea of desolation; one feels that here God has been working—that here God is dwelling."

The day after Mr. Thomson's arrival in Pesth was the Lord's day. "I had the privilege," he says, "of proclaiming the Gospel of Christ to our small English congregation in the morning, while I worshipped in the afternoon with the Jewish converts. My very first inter-

course with them powerfully affected me; there was so much devoutness, thirst for the Word of God, and fixed attention visible in their whole deportment. And all my subsequent opportunities of conversing with them have only deepened the conviction, that here we have an unequivocal work of the Spirit of God wrought before our eyes. Mere human teaching may, to a certain extent, procure a reception for some of the doctrines of the Gospel most distasteful to the natural man, and even the transition from Judaism to Christianity might be accounted for on principles strong enough to overcome the obstacles in its way; but the graces of humility and love, and unobtrusive, patient obedience, and the power of truth over the heart, are what man cannot communicate, and which plainly indicate the operation of the Spirit. These things, I believe, we may see exemplified among many of our converts here; and they ought to encourage us to more abundant labour in the work of the Lord. O that among every community of the scattered people of Israel there were such a company of simple-minded, prayerful disciples, to leaven the whole mass! and we look for more than this. Let us but be up and doing, and prove God now, whether he will not open the windows of heaven, and pour down a blessing, till there be no room to receive it." . . . .

In the course of the last three years, upwards of fifty Jews have been baptized. . . . .

Jassy.—Besides the 40,000 Jews who reside in Jassy, that city is visited in the course of a year by thousands of Jews from Russia, Austria, and Poland, in which countries missionaries would not be permitted to reside. Austrian Poland has been visited by the missionaries from Jassy; and these visits have led to the conversion of three Jews; one of whom, who has come to Scotland, was lately baptized in Edinburgh, and is preparing for the study of theology; another has been baptized in Pesth; and the third in Strasburg. Ten converts are now resident in Jassy or the neighbourhood. There are generally from forty to sixty Jews who visit the missionaries, as inquirers, disputants, or readers. . . . .

Prejudices against Christianity have been greatly removed; and many have been taught to distinguish between the corruption of the Christian faith, which alone they previously witnessed, and the simplicity of the truth as it is in Jesus. Books and tracts are now readily received. Many copies of the Old and New Testaments have been circulated; and Mr. Philip, before he left Jassy, sold fifty Bibles at five shillings each. The Old Testament is now purchased by the strictest Jews. . . . .

Constantinople.—Says Mr. Wingate, "On the Lord's-day the Gospel is preached, once in English and twice in the German language. The English congregation amounts occasionally to seventy or eighty. The German services were attended last Sabbath afternoon by between fifty and sixty—more Jews and Jewesses than on any former occasion. There is evident solemnity and increasing seriousness in these services. Our cry is, O that Jehovah would put forth the arm of his strength, and reveal his glory to them all, as it shines in the face of Jesus! Our public services on the Lord's-day extend from ten to half-past five, with the interval of the hours between twelve and two. A public testimony is thus kept up for the sanctification of the Lord's-day, which of itself is much in this part of the world.

"On Wednesday there is a prayer-meeting for the English and Scotch, and another for the German. At the latter about twenty usually attend. This is almost wholly composed of Jews, who, after prayer, hear an exposition. On Saturday there is an exposition in German and Hebrew, at which from twenty to thirty Jews are present, some of them fathers of families. It is held in the school-house, and consists chiefly of Jews who would not attend the usual diets for Christian worship, and at present would not hold closer intercourse with the missionaries; and is on that very account a peculiarly interesting meeting. The Jews frequently come to the school-house early in the day, sit down and read the Scriptures, Old and *New* Testaments, and converse together concerning what they read, often for hours together. The Lord may yet in this little chamber write down some of their names among the living in Zion.

"Again, of regular catechumens, who have given themselves up for regular instruction, there are at present seven males from twenty to thirty years of age, and one married Jewess. Out of these we trust the Lord will give us 'the first fruits unto God and the Lamb.' We have lately been employed in dealing closely with these individuals, with a view to ascertain the signs of the Lord's presence in the midst of us, and shall add some of the particulars, at the risk of extending this letter a little further.

"The first with whom we conversed was Sarah, a married Jewess.

[This poor woman, on being taken sick, went to a hospital, and there was spoken to by some of the Romanist 'Sisters of Charity,' whose efforts for her conversion were quite unavailing. Afterwards a Protestant Physician called her attention to the meetings of the Missionaries. These she attended, with increasing conviction, and in opposition to the menaces of a brutal husband. His malice at length led to her being placed in a wretched confinement under pretence of her being deranged, but thereby her feelings of love to Christ were but drawn forth more strongly. After the greatest sufferings, she was released, received farther instructions, and would soon be baptized by the Missionaries.]

. . . . Five Jews and one Jewess are now under the powerful convictions of the Spirit of truth. Two, and perhaps three, will speedily be baptized. These, we trust, are the drops before a more plentiful shower of unmerited blessings.

Berlin.—At the earnest entreaty of the Rev. M. Kuntze of Berlin, and other devoted friends of Israel, your Committee appointed a missionary to the Jews in that city, and M. Schwartz has been laboring there for the by-past year. . . . .

Mr. S. writes, "We have at present ten inquirers under instruction; the souls of some are in an interesting state, and one of them will speedily be baptized." . . . .

[The station at Damascus appears to have been relinquished to the two missionaries and their assistants from the Irish Presbyterian Church. At Breig in Prussia, Mr Cerf is labouring among the Jews. There are schools at Bombay, Posen, Constantinople, and Berlin, attended by upwards of 500 Jewish children.]

Finally to bring this great matter to a practical issue, the Committee have unanimously resolved, at two meetings, to crave this Assembly to invite the Rev. Andrew Bonar of Collace to go for three years to Constantinople to labour among the Jews; and feeling the deep responsibility that rests on them, the Committee crave, too, that the Assembly would empower them to invite some other ministers to go forth also to labour in this vineyard of the Lord, to which, though now desolate, he will yet return and visit it in his mercy and faithfulness, to establish his covenant for ever. . . . .

Mission House: New-York, July, 1846.

RECENT INTELLIGENCE.

India: Allahabad Mission.—The Rev. J. Warren, writing on the 31st of March, mentions the ordination of Babu John Hari, as a Ruling Elder in the church at Allahabad. He had formerly been a catechist in the service of another society, but received his discharge, and for several months was engaged as an assistant in superintending the press. Mr. Warren speaks of him as "having gone on well, showing himself to be a pious, judicious, and faithful man." "Preferring our church government to any other," Mr. W. adds, "he was chosen by the church; and on Sabbath evening, March 29th, he was ordained as Ruling Elder."

China.—Letters from Ningpo dated to the 31st of January, from Amoy to the 21st February, and from Macao to the 25th of March, mention the good health of the missionaries. Their labours were prosecuted as usual. At Amoy the missionaries as a body had received a special invitation to dine with the mandarins of that city; they found themselves the only foreign guests, and were treated with marked attention and respect. A particular account of this interesting occurrence has been forwarded to us, but has not yet come to hand.

Evangelical Society of Geneva.—We learn from the *Lxvii Circulaire* of this Society, that the receipts of the year ending on the 31st of March last, including the balance of 14,923 francs from the preceding year, amounted to 140,164 francs, or about 28,000 dollars. Of this sum, 38,540 francs were expended on the School of Theology; 45,161 fr. in the work of Evangelization; 44,969 fr. in the distribution of the Scriptures by means of colporteurs; 8,261 fr. for 'Culte a l'Oratoire;' leaving a balance against the Society of nearly 2000 francs. About thirty Evangelists, and a number of Colporteurs, varying from forty to twelve, were in the employment of the Society.

Creek Mission.—By a letter from the Rev. R. M. Loughridge we learn that a translation of the "Introduction to the Shorter Catechism," into the Creek language has been made, and an edition of six hundred copies published. Mr. L. says, "It will be pleasing to you and all others who feel for the poor Indian, to learn that the Lord is with us even in these ends of the earth. We still have tokens of his love

and approbation in our labours among this people." Much seriousness was evinced at a communion service, which was accompanied with religious meetings on three days. Six inquirers were added to the class of catechumens, and five persons were admitted to the communion of the church on examination. One of them is a young man, who is anxious to obtain the advantages of education and thus prepare himself for usefulness in the church.

CHOCTAWS.—The Rev. J. B. Ramsey with his family had reached his post at Spencer Academy, and entered upon his duties as superintendent of that Institution.

ARRIVAL OF MISSIONARIES.—The Rev. J. M. Jamieson, and four children, Mrs. Craig, and four children, and Miss Vanderveer, arrived at this port in the Tioga from Calcutta, on the 26th, after a comfortable passage. Mr. J. has brought his children with him, to make arrangements for their education, expecting afterwards to return to India. We learn with regret that he was called to part with his youngest child by death on the voyage. Mrs. Craig has returned to find a home for herself and her fatherless children amongst her friends in this country. Miss Vanderveer's health, though somewhat improved, will not permit her return, greatly to her regret, to the missionary work.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JUNE, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*
West Galway ch, Mrs Hannah Betts, don 10 00

Pby. of Columbia.
Lexington Heights ch, cong coll 42 06; mo con 8 50 06

SYNOD OF BUFFALO. *Pby. of Steuben.*
Bath ch 40 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*
Deer Park ch, Mt Hope 13 00

Pby. of North River.
Marlboro ch, coll 8 53; Mrs Elizabeth Neile 1; S A Birdsall 50 cts; Mary A Tooker, 50 cts; Mrs C Dubois 50 cts 11 03

Pby. of Bedford.
Pounndridge ch, miss soc 17 26

Pby. of New-York.
Duane-st ch, mo con 20 28; Hammond-st ch, mo con 2 91; Forty-second-st ch, mo con, 6 88; Brick ch, mo con 6 62; Madison Avenue ch, mo con 4; Brooklyn 1st ch, mo con, 28; University Place ch, mo con, colls for 6 mos, to April inclusive, 151 37; Jersey City ch, mo con 13 50; Female Miss Soc 50 00; Wallabout ch, mo con 3 64; Chelsea ch, mo con 15 50; First ch, mo con 78 380 70

2d Pby. of New-York.
Canal-st ch, mo con 8 71; sab sch miss soc, for sch at Grand Traverse 13 10; 'A Member' 25; Scotch ch, R J Taylor, 10; Mr Neilson 5; J Morrison 1; H A Ker 20 82 81

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*
New Brunswick 1st ch mo con 31 69; Freehold Village ch 7; Bound Brook ch 22; Pennington ch, in part to con AARON HART and EZEKIEL KETCHAM, Elders, l. ms. 3 63 69

Pby. of Newton.
Upper Mt Bethel ch, Rev Joseph Worrell, don 1; Stillwater 1st ch 10; Newton ch 34 12; Mansfield ch 40; Blairstown and Knowlton chs 27 112 12

Pby. of Susquehanna.
Orwell ch mo con 10 00

Pby. of West Jersey.
Columbus ch mo con 3 50; Mount Holly ch mo con 6 61; Woodbury ch 20 25 30 36

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*
Phila 7th ch sab sch, of which 50 for sup of Rev A P Happer, M D, Canton, China 60 00

Pby. of Donegal.
Waynesburg ch 117 00

Pby. of Baltimore.
Baltimore 2d ch miss soc, for sup of Rev H Wilson, jr. 400; Frederick ch, Md, 13 413 00

Pby. of Carlisle.
Shippensburg ch 50 00

Pby. of Huntingdon.
West Kishacoquillas ch 7 75

SYNOD OF OHIO. *Pby. of Columbus.*
Columbus ch 21 36

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*
Cincinnati 1st ch, mo con 16 85

Pby. of Oxford.
Franklin Co, Ind, James Nickels, sen, don 50 00

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*
Union ch 3; Auburn ch 2 5 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*
Sugar Creek and Carlisle chs 10 00

SYNOD OF KENTUCKY. *Pby. of Ebenezer.*
Flemingsburg ch 7 00

SYNOD OF VIRGINIA. *Pby. of West Hanover.*

Cove ch, mo con 5; Briery ch, ladies of, in part to ed. *Jesse Armstead* in Nor. Ind. 15 — 20 00

Pby. of E. Hanover.

Powhattan ch, coll 23; Miss Deane 5; Mrs Nevens 2 — 30 00

SYNOD OF NORTH CAROLINA. *Pby. of Fayetteville.*

Fayetteville ch, S S juv miss soc — 1 85

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch, mo con colls in April and June — 18 22

Pby. of Western District.

Prosperity ch 25; New Shiloh ch 12; Trenton ch 17 70; Jackson ch 50 10; Brownsville ch, in part to con REV J E BRIGHT l. d. 78 60; Portersville ch 15 50; Union ch 17 55; Mt Carmel ch, of which 6 from coloured members for African Mission, to con JOHN CALHOUN and HENRY MORRISON l. ms. 105 10; Denmark ch 90; La Grange ch 36 56; Emmaus ch, to con REV P R BLAND l. m. 67 22; Memphis, collected at ordination of Rev David Irving 119; Somerville ch 125, and Mt Bethany ch 69, to con their Pastor, REV S M WILLIAMSON l. d. — 898 33

SYNOD OF SOUTH CAROLINA.

'A Friend' 10; coll at Synodical meeting at Pendleton 25 80 — 35 80

Pby. of South Carolina.

Presbyterial coll 76 75; per Tr of Pby, source unknown 5; Mrs Simpson 2; Mrs Dover 1; Mrs Boyd 1; Willington ch, mo con 10; Good Hope ch 29; Greenville ch 1 75; Broadway ch coll 2 62; Rev M Carlisle, don 5; Midway ch 3 76; Providence ch 22 50; Rocky River ch 21; Roberts ch 13; Rock ch 3 75; Lebanon ch 19 05; Fairview ch 10 57; New Harmony ch 3; Little Mountain ch, Rev W McWhorter, don — 235 75

Pby. of Harmony.

Cheraw ch 50; Hopewell ch sab sch 3; Darlington ch 82 — 135 00

Pby. of Charleston.

Columbia ch, mo con 50; Charleston 2d ch, mo con, June, 32 38 — 82 38

SYNOD OF GEORGIA. *Pby. of Georgia.*

Midway, Peter Winn, to ed. *Peter Winn*, 25; Waynesville ch, Miss E Hudnell, don 5; Bryan Neck ch, juv miss soc 4 26; Pleasant Grove ch, 'Union sch juv miss soc,' 20; Darien ch 25 13; sab sch 2 87 — 82 26

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Mt Zion ch, children of sab sch — 6 00

COLLEGES AND SEMINARIES.

Richmond, Va. Soc. of Inquiry Union Theolog. Sem. to con Rev Prof FRANCIS S SAMPSON l. m. — 51 24

LEGACIES.

So. Car. interest on Reid's Legacy 7; Lewistown, Pa., estate of Henry Long, dec. in part, 300 — 307 09

MISCELLANEOUS.

N. Y., Mrs Penfold, to con her daughter, JOSEPHINE PENFOLD, l. m. 30; 'A Friend,' to purchase books for China 150; 'A Friend,' bal. 63 cts; Springfield, Mass., Miss H Stebbins, don 2; Flat Bush, L I, Mrs E J Davis, don 5; Cincinnati, O, Mrs Walker, 15; Mr Peters, Buffalo, N Y, 2; Mr McLaren, Rochester, N Y, 5; Hanover, N J, Calvin Green, don 3 — 212 63

Total — $3645 47

DONATIONS IN CLOTHING, &c.

Ladies of Silver Spring ch, Pa, one box clothing for Iowa Mission, valued at — 171 00

Ladies of Pine Creek church and vicinity, Pa., one box clothing for Iowa Mission, valued at — 54 73

Ladies of Chatham's Run church and vicinity, Pa., one box clothing for Iowa Mission, valued at — 19 35

Ladies of White Deer church, Pa., one box clothing for Iowa Mission, valued at —

DONATIONS FROM FRIENDS IN INDIA.

Continued from the Chronicle for January, 1846.

Received at Allahabad.

Oct. 1st, 1843. Donations for Orphan Schools — Rs 569.0.0

Donation by Mr Green — 10.0.0—579.0.0

Received at Lodiana.

Nov. 1st, 1845. *For the Vernacular School.*

From 'A Friend,' — 150.0.0

For the Orphan Girls' School.

Capt Cunningham	50.0.0
" C Y Bazett	90.0.0
" Carter	10.0.0—80.0.0

Donations from Lodiana Church.

For American Bible Society	63.9.9
" Presbyterian Board of Education	56.7.9
" Board of Foreign Missions	68.2.3
" American Tract Society	57.5.6—245.9.3

Donations for Repairing Printing Office.

J C Marshman, Esq	300.0.0
'A Friend'	200.0.0
Major Broadfoot	200.0.0
Col Eckford	100.0.0
G & — Edmonstone, Esqs	100.0.0
Col Parsons	100.0.0
J Lawrence, Esq	100.0.0
A L P	100.0.0
R Cust, A A Gov Gen	100.0.0
Capt J D Cunningham	100.0.0
" H Garbett	100.0.0
Major H M Lawrence	100.0.0
Capt A H E Boileau, Eng'rs	60.0.0
" Bonham	50.0.0
" J Chilcott	50.0.0
Rev Mr Whiting and Major Codrington	50.0.0
Major Wheeler	50.0.0
'A Friend,' 15th N I	50.0.0
Capt H M Wheeler	50.0.0
Lieut G Kirby	50.0.0
Dr J Morice	50.0.0
W H Benson, Esq	50.0.0
H More, Esq	50.0.0
R Trotter, Esq	50.0.0
Major W Sage	40.0.0
Capt E Watt	40.0.0
R Hodges, Esq and Mrs Hodges	36.0.0
Friends in Merath	36.0.0
Capt J H Handscomb	30.0.0
Rev Mr Bowstead	30.0.0
Capt C Y Bazett	30.0.0
Lieut H Yule, Esq	25.0.0
Soldiers of 2d European Regiment	25.0.0
Dr E Edlin	20.0.0
Capt J W Dodd	20.0.0
Lt Col Petit	20.0.0
Major J Christie	20.0.0
Cont J Dashwood	20.0.0
Capt J B Hearsey	20.0.0
Dr J N D Login	20.0.0
Lieut D Teisier	20.0.0
Capt J M Tew	16.0.0
" Van Hamrigh	16.0.0
Dr F Anderson	16.0.0
Capt E Kage	16.0.0
Mrs Sage	16.0.0
Miss Sage	16.0.0
Miss Sage	16.0.0
Miss Sage	16.0.0
Capt J F Egerton	16.0.0
Capt J Bunce	16.0.0
Lt R C Lawrence	16.0.0
Dr R C Guise	16.0.0
Capt Taylor	16.0.0
" R M Hunter	16.0.0
Soldiers of H M 31st Amballa	14.0.0
Capt Needham	10.0.0

Lieut E C Mullen	10.0.0	
" J G Smith	10.0.0	
" Bishop	10.0.0	
" C Grimes	10.0.0	
" J Russell	10-0.0	
" C A Mouat	10.0.0	
Capt W Hutchinson	10.0.0	
Lieut S Henderson	10.0.0	
" T Spankie	10.0.0	
Capt E Christie	10.0.0	
Lieut J Spence	10.0.0	
Capt K H Hicks	10.0.0	
" W Meicester	10.0.0	
Dr R W Faithful	10.0.0	
Capt W J E Boys	10.0.0	
Dr M Grierson	10.0.0	
Capt H Tombs	10.0.0	
" S May	10.0.0	
" N B Barton	10.0.0	
Dr Davidson	10.0.0	
Capt C Mills, A A Gov Gen	10.0.0	
Lieut P R Hockin	10.0.0	
Dr H Draper	10.0.0	
Two Friends in Ambella	6.0.0	
Donations at Bombay, through the Rev D O Allen	333.2.0	—3579.2.0

Donations for the Christian Village.

Col Parsons		100.0.0

Donations for the Asylum.

'A Friend'	350.0.0	
The Rev J Bowstead	34.0.0	
Capt McDougall	24.0.0	
" Palmer	24.0.0	
" C Mills, A A G G	20.0.0	
" Patch	16.0.0	
The Rev J Newton	14.0.0	
" " L Janvier	14.0.0	
" " J Porter	14.0.0	
Dr Guise	21.0.0	
" G Turnbull	12.0.0	
" M Grierson	10 0.0	
Capt R H Hunter	10.0.0	
Lieut E Kaye	10.0.0	
Capt W J E Boys	2.0.0	
Col J N Hearsey	10.0.0	
Dr Davidson	10 0.0	
E H Shouldham, Esq	5.0.0	
Capt Turnbull	1.4.0	
Cash by an Inmate who died	1.0.0	—602.4.0

Donations to the Beneficiary Fund.

Col Wheeler	20.0.0	
" Wallace	6.0.0	
Capt Cunningham	50.0.0	
" Van Hamrigh	13.0 0	
Dr Guise	7.0.0	—96.0.0
Total at Lodiana		Rs 4859.15.3

Received at Saharunpur.

Nov 1st, 1845. *Donations, &c. for Juv For Miss Soc. Philad.*

Rev J R Campbell, for sup of boy	34.12.0	
Dr Corbyn, for 3 boys in Orph Sch	80.00.0	
Books sold	13.00.0	—126.0.0

For support of Assistant.

J Powell, Sen, Esq	84.0.0

For the Hindustani Church.

Of church at Saharunpur, being mon. con. collections	134.0.0	
W H Benson, Esq	50.0.0	
Capt Baker	50.0.0	
Dr Morice	25.0.0	
C G Cartwright, Esq	25.0.0	
T R Davidson	25.0.0	
Dr Edlin	10.0.0	—319.0.0

Education Fund.

W H Benson, Esq	50.0.0	
C G Hillersden, Esq	24.0.0	—74.0.0
Total at Saharunpur		Rs 603.2.0
Total		Rs 6037.1.3
		$3018 53

DONATIONS FROM FRIENDS IN CHINA.

Received at Chusan.

From a number of pious soldiers and non-commissioned officers, for the Mission School at that station	23 47

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shal act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. AUGUST, 1846. No. 8.

Board of Domestic Missions.

A LOUD CALL FROM EAST FLORIDA.

We have recently received at the Office of the Board of Missions, an exceedingly interesting communication from East Florida. It comes to us through the Presbytery of Georgia, and makes a strong appeal to the Board for missionaries, and the means to sustain them. The Board feel the importance of this call, and stand ready to do all they can to find the men and furnish the means for supplying that new state with the invaluable privileges of the Gospel. We would gladly publish the whole of this communication, but our room will not admit of it. We give a few extracts. ED.

.... No one at all familiar with this part of the state (East Florida) can contemplate its destitute situation, its rapid increase of population, its inviting fields, already ripe for the harvest, and where churches could with little effort be established, without feeling a deep interest in it, and an anxiety that something be at once done, to give to the country faithful and zealous ministers. It is unnecessary for me to enlarge on the importance to our own denomination, as well as to the country, of sending at once more missionaries into this field. If this labour is commenced *now*, our Church will enjoy the high privilege of supplying this people with the pure water of life, and will take deep root in the state, and in the affections of the people. If the Church will lend us a little help now, in addition to the immense good that may be expected to flow from it, this part of the state will soon be able to return it all with interest. Instead of a struggling existence, our Church will be strong, and its conservative influence will be felt in all the departments of the state, and will tell for good on its future destiny. Instead of here and there a church, they will occupy the whole land; and, like electric conductors, will not only avert the wrath of heaven, but will call down the richest blessings upon all these communities. In many respects, Florida is unlike any other portion of the southern country. In the *first place*, nearly all of it is very healthy, admitting of a residence in almost any part of it, the whole season. In the *second place*, the main body of the land is well adapted to cultivation, and is of that character which seems rather to invite small cultivators, or farmers, than large planters. This leads to the natural inference, that it is destined to have a population far more dense, and of a different character, from that of much or most of the southern states. In the *third place*, its warm and genial climate adapts it to the growth of many of the most valuable tropical productions, productions raised best by small farmers, who perform chiefly their own labour. With this climate, a soil, although not rich, will support easily a dense population; probably no country in the world will afford a greater return to labour than this portion of Florida. A country so abundant in resources, is already rapidly filling up. Whatever the population of a district now, before any of the missionaries can enter upon the work, it will have received large accessions. There are several points, or sections of country, so densely populated, as to present the most favourable field for a minister. If not soon occupied by Presbyterians, they will be by others. If we would be the *most successful*, we must begin the work as early as others. Truth should be sown, certainly as early as error; and even then the struggle is sufficiently severe. ....

The writer next enters into a detailed account of some of the more important points, which should be immediately occupied by good energetic labourers. *Fourteen* stations are mentioned, requiring not less than *six* missionaries to supply them. We are unable to give this part of the communication in our present number; if it is deemed important to publish this, we may do so hereafter. We give the conclusion of this important document. ED.

If the missionaries can be obtained, there are several other fields which might be designated, and to which they might be sent advantageously. Only those of most importance, and of most urgent character, have been selected. If these are supplied, they will soon make way for others. If these six stations are supplied, we may then

plead successfully, we trust, for others. The destitution of Florida, the pressing wants of her increasing population will become known to those who are interested, and competent to represent them to those from whom their help must come. No feeling heart can witness this destitution, in positions so inviting, without having a deep interest in this people. You will pardon the length of these remarks. It is hoped they may be made of some avail in the establishment of our Church more extensively in this state, and in conveying to others, who can afford the relief, some idea of the real missionary field, which this portion of the country presents to those who seek to extend the kingdom of our Lord.

LETTERS FROM MISSIONARIES.

Illinois.

The following letter from a missionary in Northern Illinois, was addressed to "The Ladies of the Sewing Society of the Presbyterian Church in Georgetown, D. C.," acknowledging the receipt of a box of valuable clothing from said Society. We think the letter will be read with interest by the friends of Domestic Missions; and we trust it will encourage the benevolent females in our churches to persevere in the good work of supplying the pressing wants of our mission families. This is indeed a good work, and essentially aids the cause; and those who engage in it from love to the cause, will not fail of a rich reward. The brother who writes occupies an important point in the great western missionary field, and it may be gratifying to the friends of this cause to know—that during the past month, among a large number of appointments for the West, the Board have commissioned two promising young men to that particular field, who are now on their way thither. ED.

DEAR SISTERS,—I have recently received a box of clothing, directed to me for the missionaries in Northern Illinois, from your Society. In behalf of my brethren and myself, I would express to you our most sincere and hearty thanks for this valuable supply of our necessary wants. We thank the Lord, also, that he has put it into your hearts, and given you the ability to aid us in this important work. We are labouring in an extensive field, and have many embarrassments to encounter. The people are generally poor, in debt, and scattering; and yet they are anxious to have the Gospel preached to them, and will do much to secure this blessing. Without aid from our brethren and sisters of the older settlements, many, who *now* hear the Gospel, would be deprived of it: you may judge, then, how grateful they feel for these tokens of your affection.

The missionaries of our Board in Illinois receive but a small support: most of us have contracted debts while we have been employed as missionaries, although we practise the most rigid economy. We are willing to toil and suffer in our Master's service, but we must be honest. The clothing you sent us is as valuable as gold. Had we the means of buying cloth, it is nearly impossible to hire good female help to make it up; and our wives have more than they can do to cook, wash, mend, and attend to other domestic concerns; so that *made-up garments* are peculiarly valuable to us and our children.

The temptations are sometimes suggested, when oppressed with these difficulties, shall we leave this field of labour for some more favoured portion of the vineyard, where we shall be better sustained? But how shall we leave this deep and fertile soil, with such local advantages as promise, in a few years, a dense population, to the *various errors* that are rushing upon us, and, without a counter influence, must desolate this part of our land for the present and future ages? The half has never been told you how much we need more missionaries in the West. There are multitudes of congregations that might bo gathered, and small ones that might be increased, and soon support the Gospel themselves, if faithful ministers could be sent among them. I have been in this country *eleven years*, and have aided in organizing *twelve churches*; and have preached to a multitude of others. I have witnessed powerful revivals of religion, and many have been added to our small churches. Sabbath schools, Bible classes, and temperance societies have been formed, and are exerting an influence beyond all calculation. There is such a revenue of blessedness connected with these operations, and extending through all time, and through eternity, that it might seem, that the spirit of a departed saint even, might wish to come back again to our world, and engage in the toils and share in the recompense of such a work. As this cannot be, let *us, while in the body*, realize our privilege and duty.

I am now one hundred miles from home, labouring among a people where I organized a church last winter. Within twenty miles of this place are *eleven* Catholic churches, academies, and a college begun! What but the Gospel can perpetuate our civil liberty and the

rights of conscience? Help us, dear Christian friends, in this good work, and may the Lord bless you a thousand fold in your basket and your store, and in your own souls. Although we never expect to see your faces in the flesh, we hope to meet you in heaven; and through God's grace, from our *united labours* in the service of our Saviour *here*, to be more interested in your Society for ever.

FROM AN ITINERANT MISSIONARY IN NORTHERN ILLINOIS.

A very large, destitute, and important missionary field.

My specified field of labour is bounded by the limits of Schuyler Presbytery, which includes Wisconsin territory, and nearly all that part of Illinois lying between the Mississippi and the Illinois rivers. Although the distance between the extreme points at which I have laboured is about *two hundred miles*, and the distance I have travelled in the short time I have been in commission is more than *six hundred miles*, I have as yet visited only a small portion of this country;—being over such an extent of country, my report must of necessity be general.

In point of *morality*, this country, as far as my information extends, will compare with almost any other, but beyond this there is nothing very encouraging. A lamentable indifference on the subject of religion almost universally prevails. In some places, the attendance on the external means of grace is good, in others it is not. The Sabbath is generally so far observed, as to refrain from ordinary labour. The cause of temperance has almost universally fallen back: the Washingtonian movement was but a momentary impulse, and has left the country in many places, even worse than before. Sabbath schools are organized in almost every neighbourhood, and are generally well attended.

The northern part of the Presbytery has been but little known until recently; there being no ministers and no churches in our connexion located in this part of our bounds. It is now becoming more known, and presents an interesting and encouraging field of labour. Three churches united with the Presbytery at its last meeting, all situated in this part of the field. One at Galena, one at Albany, Whitesides co.; and one at Willow Creek, Winnebago co. There are other places at which churches might be established.

At *Albany* I spent two Sabbaths. This church is entirely vacant. It united with the Schuyler Presbytery at their last meeting. This is, in some respects, an important field. Almost everything that could have an influence against the cause of Presbyterianism has been brought to bear, so that, at present, it does not present a very prosperous appearance. A house of worship has lately been enclosed, and is now occupied. The number of members in communion is about *thirty*. They have a flourishing Sabbath school, and if they had an intelligent, faithful minister, with God's blessing, much good might be done.

At *Willow Creek* I spent four Sabbaths: this is a place of singular interest. The church consists altogether of emigrants from Scotland. The number in communion is *fifty-six*. Until lately they were entirely vacant, and unknown to our Presbytery. They were received under care of Presbytery at its last meeting. The settlement is compact. They are all farmers. The greater part of them have been in the country between four and five years. They retain in a great measure the peculiarities for which the Scotch are distinguished. They are strict observers of the Sabbath, and other appointed means of grace, and enjoin them as strictly on their children. They have a well attended Sabbath school. On the Sabbath the congregation invariably meet, and if there is no preaching, they spend the time in some kind of religious exercises. They are intelligent; they are a reading people. They greatly need a library; and I know of no place where a set of the Board of Publication's books would be better taken care of, better read, and would be calculated to do more good than in this church. But at present they are not able to buy.

There are other places of interest which I hope to be able to report hereafter.

There is, as you are well aware, great need of self-denying ministerial labour in this country. But few churches are able to support a minister, and many can do but little. This, however, only gives force to the cry heard from all parts of our country—"*Come over and help us.*"

FROM A MISSIONARY IN MERCER COUNTY.

A frontier effort for Domestic Missions.

... During this quarter an effort has been made in the Pope's River Church for Domestic Missions. Your heart would have been delighted with the manifest interest in that cause, so cheerfully did they seem to obey the injunction, "Freely ye have received, freely give." This church, although weak in numbers and in temporal ability, has thus desired to reciprocate, at least by a token of friendship, its love to Christ and the cause of missions. The amount raised is *twenty-nine* dollars. The cause of Domestic Missions commends itself strongly to the sympathy of the Western Christian.

FROM AN ITINERANT MISSIONARY IN KASKASKIA PRESBYTERY.

Churches supplied.—In an interesting state, &c.

Since my last I have been refreshed by the arrival of a brother who has taken charge of two of the churches embraced in my field of labour. The church of H— is in a more interesting state than it has been for several years, and the Lord of the harvest is giving fresh evidence that he hears the prayers of the destitute, and does not despise their cry. Blessed be his glorious name for ever. I can now devote that portion of my time to other places, where the people seem ready to perish for lack of vision.

A languishing little church resuscitated.

I have recently commenced operations in the village of B—. A church was organised there two or three years since, but for want of more labourers it has been so entirely neglected that by removals, deaths, &c., we supposed it had become so nearly extinct that our Presbytery pronounced it dissolved. But I find a remnant of seven members, with one ruling elder, still waiting and praying, that the set time to favour Zion may come. The door set open before them is not yet closed. This place has a population of nearly one thousand, and the eager anxiety manifested to have Presbyterian preaching seems to indicate that nothing is wanting but suitable efforts, with God's blessing, to build up an interesting church. O for some self-denying minister, who is able and willing to "endure hardness," to take charge of this interesting and important field.

Iowa.

FROM A MISSIONARY IN MUSCATINE COUNTY.

Manifest progress.

In review of the year I am permitted, through the blessing of God, to see a *manifest progress.* Our number of communicants is considerably increased; our attendance on public worship is altogether larger, and we have gained much, I am persuaded, in the influence which, as a church, we exert on the community. The interest taken by the members in the prosperity of the church has decidedly increased. I enter upon the duties of another year with much reason for encouragement, and with a much better knowledge of my field.

Missouri.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Sowing in hope.

The season for more active effort has now arrived. A week from this day, with brother to aid me, I expect to commence a protracted meeting. I trust we may have good news to tell. I have for eighteen months past been sowing the seed in hope. I have endeavoured to preach the glorious Gospel of the blessed God, in its purity and simplicity; and I humbly trust, for His own name's sake, he will not suffer it to be in vain. I have been cheered by a few decisive fruits of my labours; but I hope and believe that a general impression has been made on the minds of the people favourable to the Gospel. I have recently preached several sermons, explaining and vindicating the system of doctrine taught in our excellent standards. I have reason to believe the effect has been good. Gross misapprehensions and misrepresentations of our doctrines are in vogue. It was often affirmed, Presbyterians were afraid to acknowledge and preach their own doctrines from the pulpit. While I endeavoured to present the truth fully and faithfully, I avoided, as far as I could, all occasion for offence, and endeavoured to enforce the general principle taught by the apostle in that query, "For who maketh thee to differ from another?"

Indiana.

FROM A MISSIONARY IN MARION AND JOHNSON COUNTIES.

Some tokens for good.

It is not my privilege to report special outpourings of the divine Spirit in these counties, containing more than *seven hundred* square miles, and a population of nearly *twenty thousand;* yet I have the satisfaction of knowing, that in my visits through this wide field, where I have been sowing the seed, it is beginning to germinate: one or two in a family have been awakened, and are seriously inquiring the way of salvation, and in another they have been led to inquire and mourn over their guilty and lost condition as sinners: others again have been comforted and strengthened, and cheered onward in their pilgrimage.

A *second* matter of encouragement is, that what is called Presbyterianism is becoming better known, and much less offensive to the previously prejudiced community. After preaching last Sabbath to a mixed mass of hearers, on a Methodist camp ground, not having any other place sufficient to accommodate the people, several were heard to say that Presbyterians did not preach as they expected, "*infant damnation;*" and that "God had made a particular number to be damned, let them do what they might." It is an encouraging fact, that Presbyterianism is rapidly gaining ground over the prejudices of a majority in this field, and a loud demand is made and fast increasing for Presby-

terian preaching. Thus I hope God is giving us favour in the eyes of the people.

Again: I cannot but hail it as a token for good, when I find, as I certainly do find, an increasing desire for tracts and religious books. This is an important means of doing good, and might be greatly multiplied, if I had the means to obtain tracts, and books, and especially the tracts and books of our own Board of Publication. I have, during the year, done something in this work, and much good has resulted. In the review of my labours during the year, I have some consolation in believing that good has been done, and that a foundation has been laid, with God's blessing, for much greater good in time to come.

FROM A MISSIONARY IN LAWRENCE COUNTY.

A seed-time.—Obstacles.—Mexican war, &c.

In making my report, I have still to record the goodness of God; although the visible fruits in my field of labour are not large, they are sufficient to assure me that my labours are not in vain in the Lord. We see an ingathering sufficient to assure us, that the Lord is still with us. At the same time, the smallness of that ingathering affords abundant reason for humiliation, and should admonish us that all the increase must come from God.

With us, and as far as my labours with the brethren extend, *this* seems to be a *seed-time;* I have had occasion more than once to remark, that I have never known a season in which there has been so much faithful preaching of the truth, as the present. Attention to preaching has also been good, and everything seems to indicate an approaching harvest. May the Lord grant us an abundant one.

But we have many obstacles with which to contend. One that just at this time, and for a few weeks past, has interrupted our ordinary and regular course, is the Mexican war. Excitement is up, and other things are thrown into the back ground, by the all-absorbing war spirit. The troops from this county left us this morning. Many young men, who habitually or occasionally attend my ministrations, have gone with them; and it was a heart-rending thought to me, that so far as I know, not one of them is pious. On inquiry, I could hear of but one praying man in a company of nearly one hundred. But that one, thanks to God, is an officer. As I mingled among the volunteers, and gave them and their friends such advice as I could, and as they took the line of march, I thought, when will that time come "when nation shall not lift up sword against nation, neither shall they learn war any more." But God overrules these things for good. An instance of this has come to my knowledge this day. A family in our connexion, most of whom are members of our church, and the head of the family, the widow of a deceased elder, were thrown into consternation by the enlisting of a junior member. They bade him farewell with many tears. When he was gone, an older brother, not a member of the church, approached me. Perceiving his mind was very tender, I sought an interview, in which I learned that his brother's enlisting had been the immediate occasion of bringing him to the Saviour. He had been serious for a long time, and although not pious, he could not endure the thought of his brother's going to the army without an interest in Christ. This led him to take the course of true wisdom, and give himself to the Saviour: now he rejoices in the hope of salvation, and also in the sweet privilege of bearing that absent brother, in the arms of his faith, to a throne of grace.

FROM A MISSIONARY IN STEUBEN COUNTY.

No fancy picture, but some plain matters of fact.

We have in our assemblies a few men and women, of faith and prayer, of various denominations. We have also professors of almost every creed, and *professors of no creed.* Sceptics, Universalists, Unitarians, &c. abound, yet some of all these attend, such is the motley mixture of our congregations. The attendance at each of my stations has thus far been good, and the attention while present commendable. True, many of those who *listen attentively,* at other times appear to "care for none of these things." But is this surprising? The Lord of life himself, who "spake as never man spake," was despised and rejected of men. Is it then wonderful that his truth should be rejected by many of this mixed multitude who even listen to it with attention? The Sabbath here is greatly profaned. Men can, without a blush, engage in their ordinary labour. Hunting, fishing, and pleasuring, are very common on that sacred day.

Now, while our Eastern churches enjoy the stated means of grace, and have beloved pastors to go in and out before them, will they not pray more fervently for those of their members who are *scattered, straying,* and *lost* in the midst of this waste, howling wilderness of error and of vice? While our fathers in the ministry reap the golden harvest of souls, born through their instrumentality, will they think of the peculiar discouragements under which their sons labour in breaking up this soil, before they can begin to reap, or even see a bud, or a blade, or anything that gives promise of fruit? While they meet the *aged members* of their flock, and hear them with joyful tones and tearful eyes, speak

of their experience of God's providence and of his grace, will they think of their absent sons, who are constrained to hear God's providence denied, prayer scoffed at, and the ministry contemned! and when the privilege is asked, of prayer with the family, to be refused by a mother, and in the presence of her children!

Mission Rooms, Philadelphia, August, 1846.

MONTHLY REVIEW.

During the month of June, the Executive Committee of the Board, at Philadelphia, made *thirty-nine* appointments and re-appointments; of these *nine* were in commission at the close of the year, and *thirty* were not then in commission. *Ten* are entirely new appointments, of men not before in commission, and have been sent principally to the West. The amount pledged in June, for the support of missionaries, exceeds *four thousand dollars.* This is exclusive of appointments made by the Western Executive Committee, at Louisville, Ky. The Report from that Committee had not been received when this was written. When these are added, the whole number of appointments in June, will probably be nearly or quite *fifty;* and the whole amount appropriated will doubtless exceed *five thousand* dollars. The churches will thus perceive that the demand for missionaries, and for aid in their support, mentioned in our last annual report, has already commenced; and that their Board have entered in earnest on the work of redeeming their pledge, of using every possible effort on their part to send into the great missionary field, every good, sound, efficient missionary they can obtain. The calls at this time are loud and pressing. In the present number of the Domestic Chronicle we have given a single specimen of these calls. Florida wants immediately *six* missionaries, and *these* will be able to supply *only a portion* of her wastes. The Board are looking for the men, and so soon as suitable men can be found, they *will be sent*, and *must be sustained.* And we fondly hope such calls from the South,—and they are at present both numerous and pressing,—will rouse our southern churches to more general and vigorous efforts for this cause. In the vast West, where the population is increasing with such amazing rapidity, and where it is spreading in all directions, the number of missionaries called for, and wanted *immediately*, is *very great.* That is unquestionably the *great missionary field* in our land, on which the eye of the Church should be fixed with intense interest. Our whole country claims our attention, and no portion of it, requiring missionary aid, should be overlooked or neglected. But there are many and weighty reasons why the *West* should receive *special* and *immediate* attention. Not an hour should be lost in obtaining for that vast field as many good missionaries as can be found; and whatever may be the expense of sending and sustaining there, men of the right stamp, we are persuaded it is not only the duty, but the true policy of the Church, to employ at once, in that field, every well qualified missionary that can be obtained. On the part of the Board no exertion they can make shall be wanting to accomplish this great object; and with the efforts of our Western Executive Committee, aided and sustained by the strength of the whole Church, the Board confidently hope, with God's blessing, they will be able to accomplish for the West much more than has ever yet been done. Here is a work worthy of the character and strength of our church. May she have wisdom and grace to know and do her whole duty.

The receipts for the month of June,

as our readers will learn from our Treasurers' Reports, have been small, *unusually small*. We suppose there are sufficient reasons for this, without suspecting any diminution of interest in the cause. We have no such suspicion. We fully believe the cause of Home Missions was never dearer to our churches than it is at this moment. And well assured we are, there never has been a period in our history, when that cause more imperatively demanded the united prayers and concentrated efforts of *all* our churches than at the present time. Vast interests are now at stake. The well-being of our country, the salvation of millions, are closely connected with what our churches may do, and do *now* for the cause of Domestic Missions. We speak soberly, and advisedly, when we express it as our deep, settled conviction, that whatever other interests our churches may neglect, they cannot, with safety to themselves, regard to the authority of their Master in heaven, or faithfulness to their solemn trust, neglect the plain, imperative duty of supplying their own country with Gospel privileges.

There are two or three facts which it may be important here to bring to the remembrance of our churches. The first is, That the work of Home Missions is an *every day work*. As your Board have no *periodical times* for making appointments, or dating commissions, so they have no *periodical periods* for making payments. Appointments are made every week, and dated according to the time of commencing labour. The Board pay their missionaries quarterly, on the receipt of their quarterly reports; and as quarterly reports are received by almost every mail, the work of payment is almost a *daily work*. And hence the necessity of a *constant*, *regular* supply of funds, to enable the Board to meet their engagements.

We call attention to another fact. The Board must now make their arrangements for the year. To meet punctually engagements already made, and send out the additional missionaries that will be called for, will require necessarily a considerable amount of funds. During the summer season, from arrangements made in the churches, much less is collected for this object than during the other seasons of the year. We wish, as far as possible, to avoid interfering with any arrangements the churches may make for their own convenience. Still funds are absolutely necessary to carry forward this important work, and the want of funds, at this season of the year, may prove greatly injurious to the cause. To meet the difficulty we venture a few suggestions. There are a number of churches that are in the habit of collecting yearly for this object which have *failed* to do so *the last year*. Let *these churches* make their collections for Domestic Missions *now*, with as little delay as possible. This will furnish very seasonable aid. Again, there are a large number of churches from which nothing has been received for this object for years. Will not such churches do something *now*? Can they longer neglect so important a duty, and deny themselves so sweet a privilege? Will any church hold back, when such loud and pressing calls are made upon them from all portions of our land? We trust not. Come *now* to the aid of this good cause. Your aid *now* will be of essential importance. And from the prompt liberality of *individual friends* of this cause, much may be hoped for. Brethren, the work is before you. The cause of Domestic Missions is now enjoying the special favour of God. It has never been in a more prosperous state than at the present time. To secure present advantages, and press onward to more glorious results, will require *unceasing prayer*, and *vigorous*, *untiring action*. The Lord send a reviving spirit, and wake up all our churches to the importance of this work.

BOARD OF MISSIONS.

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Rev. ASHBEL GREEN, D.D. LL.D., *President.*
Rev. W. A. McDOWELL, D.D. *Cor. Sec. & Gen. Agent.*
ALEXANDER SYMINGTON, *Recording Secretary.*
Rev. THOMAS HOGE, *Treasurer.*
WILLIAM NASSAU, SEN., *Auditor.*
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Rev. C. C. CUYLER, D.D., *Chairman.*

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Rev. WILLIAM L. BRECKINRIDGE, D.D., *Chairman.*

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Rev. W. W. Hill,	William Richardson,
Rev. S. Scovel,	Henry E. Turnstall,
Charles Woodruff.	

Rev. W. W. Hill, *Secretary of this Committee.*

Member's of the Board.

The term of service of the following expires in May, 1850.

MINISTERS.

William S. Plumer, D.D.,	David Magie, D.D.,
James Hoge, D D.,	Joseph H. Jones, D.D.,
C. C. Cuyler, D.D.,	Jacob Green,
J. J. Janeway, D.D.,	John C. Young, D.D.,
John Gray, D.D.,	James W. Alexander, D.D.,
H. A. Boardman, D.D.,	Alexander Macklin,
F. McFarland, D.D.,	Daniel McKinney, D.D.
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LAYMEN.

William Shear,	James N. Dickson,
M. Newkirk,	J. D. Williams,
Thomas Henderson,	J. Cowper, M.D.,
George Morris,	E. M. Donaldson,
Robert Wallace,	

**The term of service of the following expires in May,* 1849.

MINISTERS.

John McDowell, D.D.,	David J. Todd,
W. L. Breckinridge, D.D.,	W. W. Hill,
Wm. A. McDowell, D.D.,	Joshua Wilson, D.D.,
James Woods, D.D.,	Samuel R. Wilson,
John M. Krebs, D. D.,	Thomas L. Janeway,
E. P. Humphrey,	John T. Edgar, D.D.,
Daniel Stewart,	Isaac N.Candee.
Sylvester Scovel,	

LAYMEN.

Samuel Cassedy,	Henry E. Turnstall,
Charles Woodruff,	Alex. W. Mitchell, M.D.
William Garvin,	James Dunlap,
Samuel Russell,	William Dulty.
William Richardson,	

The term of service of the following expires in May, 1848.

MINISTERS.

A Green, D.D. LL.D.	Willis Lord,
A. Alexander, D.D.	W. D. Snodgrass, D.D.
Gardiner Spring, D.D.	John Johnston,
W W. Phillips, D.D.	Geo. W. Musgrave, D.D.,
A. T. McGill, D.D.	Thomas Hoge.

LAYMEN.

Francis Bailey,	G. T. Snowden,
Moses Allen,	Alexander Symington,
Joseph Patterson,	W. S. Boyd.

The term of service of the following expires in May, 1847.

MINISTERS.

Samuel Miller, D.D.,	C. Van Rensselaer, D.D.,
Wm. B. Sprague, D.D.,	Nicholas Murray, D.D.,
Francis Herron, D.D.,	Elisha McCurdy,
Henry R. Weed, D.D.,	Andrew O. Patterson,
Wm. M. Engles, D.D.,	Charles C. Beatty, D.D.

LAYMEN.

Robert Soutter, jun.	Robert Stewart,
James Lenox,	Wm. R. Thompson,
William Nassau, sen.,	James Field.

* The General Assembly, at their Sessions in Cincinnati, May, 1845, adopted the following resolution:

"Resolved, That the present General Assembly elect twenty-four members, fifteen Ministers and nine Laymen, to fill the vacancies in the Board of Missions; and that hereafter the same number be elected annually, instead of the number heretofore elected."

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JUNE, 1846.

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath ch, N Y	20 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Marlboro' ch, N Y	6 87

Pby. of Bedford.

Somers ch, N Y, 10; Poundridge ch, N Y, 3 76	13 76

Pby. of New-York.

Jersey city ch, N J, mo con 13 50; Wallabout ch, N Y, 3 64; Brooklyn 1st ch, Wm. Dunham, jr. 1; Newton ch, L I, 25	43 14

SYNOD OF NEW JERSEY. *Pby. of West Jersey.*

Greenwich ch, Camb. co, N J, in part	10 00

Pby. of Newton.

Harmony ch, N J, 8; Blairstown and Knowlton chs, N J, 28	36 00

Pby. of Susquehannah.

Orwell ch, Pa, mo con	10 00

Pby. of Luzerne.

Wilkesbarre cong, Pa, ladies sew. soc.	10 00

SYNOD OF PHILA. *Pby. of Phila.*

Miss Haxham, of Tenth ch, Philadelphia	25 00

Pby. of Newcastle.

Lower Brandywine cong, Del. 4 25; Red Clay Creek cong. 11 25; Rev. Thos. Love, 50cts	16 00

Pby. of Carlisle.

Mr William Milligen, of Buffalo ch, Pa, 5; Rev John Dickey, pastor, do. 5	10 00

Pby. of Huntingdon.

West Kishacoquillas ch, Pa. in part	12 75

MISCELLANEOUS.

Check returned by Rev. John A. Scott, 31 25; "A friend to the Negroes," 1; "A friend to the cause," 6	38 25
Total	251 77

Clothing, &c., received at the office.

From the ladies of Lansingburgh cong, N Y per Rev V D Reed, a box of clothing, &c. valued	120 00
From the ladies of Pennington cong, N J, a box of clothing, value not given, but supposed to be worth about	30 00
A bundle from the Misses E and C Beatty, of Allentown, N J, for the family of the Rev. Mr. S, whose case was mentioned in the Presbyterian of June 20th, valued at	10 00
From the Sunday School of Nyack ch, N Y, 207 volumes second hand library books, (sent to a destitute place in Maryland, where a new Sunday School has been just started.)	
	160 00

FOR THE CHURCH EXTENSION FUND.

Received in June.

A member of the Canawaga ch, Pa, per Mr. John Dickson	10 00

WM. D. SNYDER, Ass't Treas.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JUNE, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Bethel ch	20 00

Pby. of Redstone.

Tyrone ch, 3 25; Connellsville ch, 8; Lawrenceburgh ch, 7	18 25

Pby. of Blairsville.

Blairsville ch, 20 68; Ligonier ch, 11	31 68

Pby. of Beaver.

Westfield ch	12 00

SYNOD OF WHEELING. *Pby. of Washington.*

Sistersville ch, 3; Cross Creek ch, 23 81	26 81

Pby. of St. Clairsville.

Cadiz ch	10 48
Total	112 22

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY AND JUNE, 1846.

Pennsylvania Run	10 00	Mrs M Watson	12 50
Peoria, Ill.	20 00	Zion, T	20 00
Horeb, Ky	27 00	South Hanover	20 00
Beulah, O	3 00	Carlisle	6 50
Marion	2 70	T. Collins	11 00
Big Spring, Ky	21 90	Mrs. C Thurse	8 00
Corydon, Indiana	2 05	Plumb Creek	19 20
Rev. J. Dubuar	1 17	Rev. J. G. Mumford	13 00
Pequa, O	10 00	Sales at Depot	46 50
Presbytery of Potosi	50 00		
Hopewell, O	21 35	Total	346 22
Hopewell, Ind	3 50		
Springfield, O	17 55	WM. GARVIN, Treasurer.	

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. SEPTEMBER, 1846. No. 9.

Board of Foreign Missions.

THE ISLAND OF ST. HELENA.

The Rev. J. M. Jamieson has communicated the following account of St. Helena, the ship in which he returned from India having touched at that island.

Seventy-four days had elapsed from the time we bade farewell to the shores of India, when for the first time we caught a glimpse of the far-famed St. Helena.

It is situate in the southern Atlantic ocean, and in lat. 15 deg. 55 min. S., and lon. 5 deg. 35 min. west. The Island is of a circular form, and 27 miles in circumference. Population about 5000.

It was discovered by the Portuguese; but at what time, and what its subsequent history has been until taken by the English I have, at present, no means of ascertaining. At the distance of 40 miles its cloud-girt summit presented an undulating outline, just above the horizon, which might have been mistaken for a dense cloud. But the practised eye of the sailor is seldom imposed upon by such appearances, and the officers of the ship soon assured us that our eyes rested once more on *terra firma*. With a fair breeze and full sails, the gallant "Tioga" severed the opposing waves, and bounded on towards the Island. But no sooner had the rocky peaks become more prominently developed to the eye, than the sun sunk beneath the horizon, and the shades of night gathered around its many shadowed mountains. We therefore hove to, and awaited the return of day. The next day was the Sabbath, and brought with it a fresh interest. The bold rocky coast presented a new and more picturesque aspect. The soft, cloud-like appearance, first seen in the horizon, was transformed into rugged precipices, sloping lawns and shady groves. Impending rocks, as if upheaved from the bottom of the ocean by some awful convulsion of nature, rose up perpendicularly from the sea some thousand feet, and formed an impregnable barrier around the Island. The "Tioga" glided on, and as we approximated the harbour, many small but strong forts, perched on the summits of the rocks and inserted in their cavities became visible, with their batteries of guns commanding the entrance to the valley, and the anchorage. At length the ship took up her position, and once more dropt her anchor. Immediately the Port Captain made his appearance, and having examined the ship's papers, and assured himself of the healthy state of the passengers and crew, took his departure. This was the signal for all who wished to go on shore to follow. A nephew of Mr. C., the American Consul, also came on board. From him we ascertained there were three places of worship on the Island; an Episcopal Church, and a Dissenting Chapel in James Town, and one of the Church of England in the interior of the Island, and that in all of these divine service would be held that day at eleven o'clock. On hearing this, Captain E., Mr. H., and myself concluded to call at once on the consul, and as we learned he was a pious man, and attended worship at the Dissenting Chapel, we proposed to accompany him. He accordingly met us on the quay. and kindly conducted us to the chapel. While on the way we inquired of Mr. C. to what denomination of Christians the minister of the congregation to which we were proceeding belonged. He replied he was not known by any sectarian name. From this and other similar inquiries, we inferred he held the principles of the "*Plymouth Brethren.*"

On our arrival at the chapel we were informed that the pastor was unwell, and not able to preach, and that a young man who had been converted through his instrumentality about a year ago, was to officiate in his place. At the appointed hour he appeared, entered the pulpit, and commenced by singing a hymn, and prayer. In the mean time Mr. C. desired me to preach the sermon. This I consented to do. There were about 200 persons present, and all seemed attentive to the word of life. After service we, in company with Mr. C., visited the pastor, and found him suffering from a bronchial disease. He is a Scotchman by birth, but came last from the Cape of Good Hope. He is about 35 years of age, intelligent, eloquent, and a devoted minister of the Gospel. It is but little more than a

year since he came to St. Helena, and to use his own words, he then found the people of the Island enveloped in moral darkness, or sunk into merely lifeless religious formalities. He has since collected a good congregation, some of whom are burning and shining lights. He has also obtained upwards of £500 for erecting a new chapel. He preaches at several places on the Island during the week, and is much beloved by his people. He is, I believe, supported on the voluntary principle.

In the afternoon Mr. H. preached to a large congregation of attentive hearers. After service many gathered around us and gave us a most affectionate welcome. Never since I left America, ten years ago, have I seen so much Christian love manifested. Captain E. and I dined with Mr. C., and Mr. H. accepted an invitation from the Rev. Mr. F., (a German Missionary, who has charge of some 1200 liberated African slaves on the Island,) to dine with him. In the evening we returned to the Tioga, and spent the night on board.

James Town is situated in a narrow valley of the same name, which opens up from the anchorage, and extends back about a mile from the ocean. It is a beautiful town, but almost obscured by the immense mountains and rocks which enclose it on three sides. The houses are neatly built of cut stone and slated. Many of them have an appearance of grandeur seldom seen in country towns. The walks of the principal street are handsomely paved with pebbles, and the centre McAdamized. It is about one mile in length, and for the most part has rows of Peepul trees on both sides, which give it a rural appearance. Higher up the valley there are beautiful gardens belonging to the residents, and one, I believe, to Government. These produce apples, peaches, pears, plantains and grapes; but, with the exception of the latter two fruits, the others are very insipid.

There are several respectable shops in James Town, where almost all descriptions of European goods can be procured, but at a very high rate.

Many of the oldest inhabitants were born and educated on the Island, and have never been off it. They speak of their little world as a delightful and wonderful place, and some of them would not exchange it for any other portion of the earth. When discovered it was uninhabited, and those who now reside on it are from all parts of the world, which makes the society quite a medley.

On Monday morning Captain E., Mr. B., Mr. H., and myself agreed to make an excursion in the interior of the Island, and to visit the spot where the mortal remains of the great, but misguided *Napoleon* were entombed for many years.

We accordingly procured four horses from Mr. C., and set out before breakfast.

From James Town we ascended Ladder Hill by an excellent road to a Fort, which commands the entrance to the town. Its elevation is about 800 feet above the sea. Thence the road led over low hills, and through scattered forests of firs, and junipers of a dwarfish size. On all sides were seen mountains rising to the height of from 2000 to 3000 feet, whose summits were covered with dark, dense foliage, and their slopes interspersed with beautiful spots of cultivation and pasturage. At short intervals splendid country mansions belonging to the authorities of the Island, and private gentlemen, were also seen giving animation to the scene, and relieving it from an air of solitude. While to complete the landscape we caught, through the abrupt ridges and chasms into which the Island has been severed, occasional glimpses of the ocean, dashing its surges against the opposing rocks, and stretching out its troubled surface until lost in the distant horizon. The hedges of the farms were adorned with a beautiful variety of wild flowers, such as I had often seen on the Himalaya mountains, and the fields carpeted with luxuriant grass, interspersed with delicate flowerets. After riding about 5 miles, we arrived at a beautiful country seat called *Fairy Land*. It belongs to a Mr. A., a merchant in James Town. He was twenty years in America, married in Carlisle, Pa., and came to St. Helena ten years ago with his wife. They were much pleased to see us all. They had kindly invited us to stop at their country seat, and ordered the servants to get breakfast for us. This invitation we gladly accepted. The house is a beautiful cottage, built of cut stone, and stands on the knoll of a hill. The grounds are tastefully laid out, and intersected by neat walks. In them numerous fruit trees, as the apple, pear, peach and orange, and various flowers, have been carefully cultivated. The apples, pears, and peaches were ripe. They were, however, far inferior to those in America in flavour.

The surrounding scenery is sublime. Awful chasms, wild, gloomy ravines, towering peaks, streams of liquid water pouring over rocky precipices into the sea, and the dark blue ocean, all combine to complete the landscape.

Leaving *Fairy Land* we proceeded to visit the Tomb of *Napoleon*, and after a pleasant ride of two miles, we arrived at the celebrated spot. The place which the mighty conqueror selected for his long home does credit alike to his taste, and greatness of mind. It is in a slightly depressed valley near the eastern part of the Island, and surrounded by gently sloped fields of cultivation. The tomb is a plainly constructed vault, walled with rough stones and lime. It is about eight feet in length, three in breadth, and seven in depth. It is entered by a rude flight

of stone steps, and has a cavity in the bottom, in which the coffin was cemented. This cavity appeared remarkably short, only five feet and six or eight inches in length. The tomb is enclosed by a plain iron railing, some ten feet square, and covered by a weather-beaten tarpoling. Over this hangs a withered, and almost branchless weeping willow, and several small cedars are planted around it. Such for twenty years was the humble sepulchre of him who but a few years ago was the terror of all Europe, and the greatest man of his age.

The ground on which the tomb is, has been rented from Government by a poor widow woman. She charges each visitor one dollar, and thus collects money enough to pay the rent and support herself. There is also a superannuated Scotch sergeant, who lives near the tomb, and has had charge of it ever since Bonaparte was buried. He takes much interest in relating anecdotes concerning the Emperor, and becomes quite eloquent in his praise. When asked if Napoleon could speak English, he said, "O! yes, he spoke it slowly but *fluently!*" He gave me a small stone and a piece of plaster out of the wall of the tomb, for which I paid him his price. He showed us the spring of water, near the tomb, from which Bonaparte always procured his drinking water. It is the best on the Island. The plantation, called *Long Wood*, where Napoleon resided all the time he was on the Island, is about a mile from the tomb. It is a beautiful place, has considerable level ground about it, and is planted with various kinds of trees.

The climate of St. Helena is always cool, and pleasant except in the deep glens. Rain frequently falls in gentle showers, and the hills and valleys are generally clothed with verdure. The products of the Island are potatoes, turnips, and various kinds of vegetables; also a variety of tropical fruits, and some which belong to the temperate zones. The soil is in some places a rich black loam, and several feet deep. There is, however, no corn grown on the Island, as the inhabitants have no mills to grind it. Their flour is all imported. Bread is consequently very dear. There are many sheep raised by the farmers, but they, as well as all kinds of stock on account of the great demand for the supply of ships, are likewise very dear.

In the evening we returned to James Town, and were kindly invited to dine with the A's. After dinner we, accompanied by Mr. B. and several other friends went on board the Tioga, and there bidding them farewell, weighed anchor, and set sail for New York.

India: Lodiana Mission.

COMMUNICATION FROM THE REV. L. JANVIER: MARCH 26, 1846.

A Brief Account of the late War between the British and the Sikhs.

It has been for some time my purpose to write you a brief account of the deeply, painfully interesting events that have been taking place during the past winter on our north-western border, and especially with reference to the marked goodness of God in delivering our mission and all its affairs from the dangers to which they were exposed. You are aware that for two or three years past the Punjab has been in a most disordered state. From the time that the Maharajah Sher Singh was assassinated, there has been an almost uninterrupted succession of scenes of anarchy and bloodshed. The Governor-General of India in the mean time felt it to be necessary to guard well the border, lest the large and well-trained, but lawless Sikh soldiery should carry their career of violence so far as to make incursions on the Company's territories. To this end the two stations on the Sutledge, Lodiana and Firozpur, and a third within a few marches of that river, Ambala, had a larger amount of troops than usual thrown into them about a year since; so that there must have been about 20,000, including cavalry and artillery, at the three stations. In the course of the year various acts occurred on the part of the Sikhs which might have been interpreted as insults offered to the Company's government, but still the Governor General seemed quite resolved to take no notice of them, so long as it was possible to avoid doing so. Indeed it has been generally understood that he had instructions from England, to avoid making war upon the Punjab if it was at all possible to do so, consistently with the duty he owed to those from whom he received his authority, and to the people placed under his rule. As the last cold season drew on, several additional regiments were ordered up the country, in order to be prepared for any event. In September the Governor-General left Calcutta for the Upper Provinces. This was, as you are perhaps aware, Sir Henry Hardinge's first visit in this direction: and it was generally supposed that he would endeavour to take some measures for securing a better understanding with the Sikh government. He appeared determined, however, to pursue a pacific policy. So far did he carry this resolution that when on his way up he learned that the Commander-in-Chief had ordered a body of troops from Meerut to march for the Sutledge, and that those troops were actually on the march, he countermanded the order, and required them to return to their quarters. This act has since been greatly regretted by many, but it serves at

least to show what the views and plans of government were. When the Governor-General reached Ambala he had an interview with the Political Agent for that region, the distinguished, and now lamented Major Broadfoot. Then it was, if I mistake not, that he was put in possession of facts which left little room for hope that a war could be avoided. Early in December it had been rumoured that the Sikhs were crossing the Sutledge between Lodiana and Firozpur. On the 11th of that month the Governor-General reached Lodiana, and on the 13th he issued a proclamation, stating that the Sikh nation had grossly violated their treaties with the Company's government, as their army had in a time of peace, and without provocation, crossed into the Company's territories and entrenched themselves there; and that he in consequence now pronounced all the Sikh possessions on this side of the river confiscated, and that any bands of armed men found in the Company's territories should now be treated as violators of the public peace. At the same time he called on the rulers of the protected Sikh states on this side the Sutledge to support the Company's cause, as they had bound themselves to do, assuring them that if any of them failed to do so, they would in due time be treated accordingly. You will perceive from this that the rumour above referred to was but too true. The fact was that the Sikhs to the number of 60,000 had crossed the river and encamped at a place called Firozshahr, where they had entrenched themselves most securely, being provided with about an hundred pieces of fine, well-manned artillery. In the mean time Firozpur was placed in the most imminent danger, for there were not more than 10,000 men in it, and the Sikhs could have fallen upon and cut them to pieces at any time; or they could have intercepted the detachments that were coming on, and so destroyed the army before it was formed. But it appeared as if the Lord in some way turned their counsels into foolishness; for there they remained in their entrenchments until the force that was sent on to relieve Firozpur had effected a union with the Firozpur troops. At least they did not succeed in preventing that union, although they did not strictly confine themselves to their entrenchments, as will appear from the mention which I now proceed to make of the battle of Mudki.

On the discovery of the real state of events, the Governor General hastened operations as much as possible to meet the coming crisis, and especially to relieve Firozpur. On the 15th of December the troops marched from Lodiana, while from more distant points they were brought on as fast as possible. On the 18th a portion of the British army fell in with a body of Sikh troops much superior to them in numbers near the village of Mudki, which is between Lodiana and Firozshahr; and a hard-fought, bloody battle ensued. Many fell on both sides, but eventually the Sikhs were driven, and their cannon taken. I should remark that the British troops, both European and Seapoys were greatly exhausted from overmarching, and want of provisions and water, having marched night and day with little intermission. This same plan of forced marching was continued until the 21st, when the united forces reached the enemy's camp. A fearful conflict then ensued. Night came on, and the battle still raged. Late at night hostilities ceased: and the British troops again had to lie down on the cold ground, without food, water, or shelter. And the Sikh troops were so emboldened, that in the night they commenced playing their heavy guns upon them. With the light of morning the battle was renewed. The British troops fell by hundreds, and the Sikhs I suppose by thousands. In the course of the day, after a fearful struggle, the entire camp was carried, the bayonet doing the chief of the work; as the entrenchments were so strong that there was little opportunity for artillery to do any thing against them. About 90 guns were taken from the Sikhs. The loss of the British in killed and wounded in this battle and in that of Mudki, was upwards of 2000. The number actually killed I do not know, but many of the wounded died afterwards. The loss of the Sikhs must have been immense. The remains of their army crossed the river; some of them taking possession of an island in the river.

No farther fighting, except occasional skirmishes, took place until the 28th of January, when a division of the army, under Gen. Sir Harry Smith, met that portion of the Sikh army which had remained in the neighborhood of Lodiana, and obtained a most decisive victory, sustaining themselves but little loss. This battle was fought near Aliwal, about 16 miles distant from Lodiana.

The remarkable deliverance of Firozpur from being attacked by an overwhelming foe has already been noticed. But the protection of Lodiana during a long period of utter defencelessness, seems a still more strongly marked instance of Divine interposition. From the 15th of December, when the troops left that place, until near the end of January, there was, humanly speaking, nothing whatever to prevent the Sikhs from utterly laying waste the city, and putting all its inhabitants to the sword or to flight. For many weeks of that time, there were not even troops enough there to defend the little fort, and the officers' families that had taken refuge in it, in case the enemy had come in any considerable numbers. The troops were all drawn off in the direction of Firozpur; and those that came on up the country still went in that direction, leaving Lodiana out of their line

of march. At the same time the Sikhs had assembled themselves at the foot of Falaur, just across the river, scarcely six miles distant from Lodiana, to the number of about 20,000. Had they chosen to cross, which they could have done on any day, they would have found a handful of men in the Fort, some of them sick, and the people of the city just as little prepared or disposed to assist them as a flock of sheep would be to resist a pack of wolves. The Sikhs are an active, energetic, warlike race; and the people on the border have had great dread of them, so that there is every reason to believe that had they come the city would have been completely at their mercy. When this state of things came on, you may imagine what were our feelings in regard to our personal safety, the continuance of our operations, and the security of the mission property. We saw that it was truly a serious time. We earnestly sought divine direction as to the path of duty, and prayed particularly for two things; the one, that our operations might be continued throughout, the other, that the poor, defenceless city might be spared an attack. The month of December passed away, and we all continued at our post, and at our work. Often our fears were great, though the most of the time we were favored with a good degree of calm confidence in God, and of assurance that He would take care of us. We knew that it might be our duty to fly, as it was that of Lot; or again, it might be necessary for us to stay, as it was for the soldiers in the ship in which Paul sailed. We did not wish to do even so much as to go into the Fort, if it could be avoided; but at the same time we felt quite decided that in case there was an alarm betokening imminent danger we ought to go there, as it was a place of shelter which in Divine Providence was prepared for us. And although as I have said it was but imperfectly guarded, still it was much better than nothing. Day by day we had reports that the Sikhs were crossing the river, or that such a day had been fixed on by them for crossing. At length it came to be an old story, and we used to listen to it almost with a smile.

Toward the close of December we held a day of fasting and prayer in our church, when we made it a special matter of supplication that it might please God to spare us and the city from the scourge of war. On Sabbath, the fourth of January we had our monthly concert of prayer, and in the address delivered on the occasion, the little church were exhorted with peculiar earnestness to put confidence in God, and to pray that the events now occurring might be overruled for the advancement of his kingdom. It proved a memorable Sabbath to us. We had not been out of church more than an hour, before a messenger came full speed from the Fort, with word that the Sikh army was within a mile from cantonments, and that if we desired to take refuge in the Fort we must come with all haste, as the gates were likely to be closed in half an hour. The friendly messenger had just gone, when the three signal guns were heard, to intimate that the Fort would presently be closed. We made all possible haste. Our native Christian families and orphan girls took shelter on the premises of Timur Shah, son of the late Shah Sujah of Cabul. He had a body of armed men at his disposal, and as he was next door to us, and kindly offered to give such protection as he could, the brethren preferred going there to making the attempt to get to the hills. When we reached the Fort, about two miles distant from the Mission premises, we distinctly saw cantonments burning, and from time to time a loud report was heard, being the explosion of the different depositories of ammunition. We waited to see what would happen. All was confusion: but still the army of the enemy did not appear, excepting a small body of horse whom they had detached, to fire the houses. After some time the native corps that had been sent a short distance from the Fort, to watch the movements of the Sikhs returned, saying that the enemy after halting for a short time within a mile from them had moved off in another direction. Now how this is to be explained, we have never heard, and perhaps never shall. We only know that the hearer of prayer interposed to defend the defenceless. It may be that when they saw this regiment coming out toward them, and drawn up in a long line, they thought that it was merely the van of a much larger force; at all events after having shown the audacity to set the lines on fire, a body of 10,000 men moved away from before 800 Ghurkas. And to show the marked goodness of God I have to add that this Ghurka regiment had come in only that very morning; so that if they had not been there, there would have been none to send out, to make even the show of an army. Up to that day there had only been the shadow of a garrison there, as before mentioned. That night another regiment arrived. We spent Sabbath night in the Fort, and the next day returned to our homes and resumed our work. In the course of a few days after three more regiments came in, and it appeared as if we were to be quite secure. But this impression was short-lived. It has been mentioned that from the 22d of December to the 28th of January there was no fighting, except now and then a skirmish. But this calm was to prepare the way for a great and final struggle. The British army in the neighbourhood of Firozpur was receiving accessions from time to time, as different corps came up the country, but the special occasion of their delay was to give the siege train from Delhi time to join them, that thus they might be prepared to meet

any emergency, and to march, if necessary, upon Lahore. In the mean time the Sikhs had recrossed the river, and had again entrenched themselves very strongly on this side, near a village called Sobraon, 21 miles from Firozpur. It is generally supposed that the British were very willing to let them do this, as they would much rather meet them on this side and then cross into the Punjab than to have a powerful foe entrenched on the opposite bank, to meet them as they passed over the ford. As the month of January passed away, and the time drew near for the siege train to arrive, we learned that the troops lately arrived in Lodiana would not remain there, but would proceed to join the main army. At the same time the Sikh army that had crossed the river in the neighbourhood of Lodiana continued to threaten that place, and several times, subsequent to the Sabbath above referred to, it was thought they were coming on to the attack. With this prospect, and with utter uncertainty as to the amount of any force that might be left at Lodiana, we began to consider seriously whether we ought longer to hold our position. Our friends down the country had long been most solicitous about us, and had thought that if we could safely travel we ought by all means to leave. We at length determined to give our native Christian families who had been most anxious to retreat to Saharanpur permission to do so. On the 10th of January they left for that place together with the orphan girls. We still thought that we could remain. However the most stringent orders from head quarters came that all officers' families should be removed to places of safety; and day by day the ladies in the Fort were, according to these instructions, moving off. We of course did not come under these orders, but we did not think that they ought to be slighted by us; and when in addition we found that although they would still be willing to give us such shelter as they could in the fort, yet in case of a siege they would much rather have no persons there but fighting men, and when we considered farther that we were liable to daily alarms and interruptions, it was decided among us that Mrs. Janvier and myself with our children and those of Br. Porter should leave for Saharanpur, and that Br. Porter should stay and carry on the press and English school, so long as it should be practicable to do so. On the 16th January we left. Br. Porter was permitted to continue at his post, and the operations of the station were not for a single day suspended. Matters there however continued to appear more and more warlike. Repeatedly the force moved out to meet the Sikhs who were said to be coming on. Detachments were placed in different parts of the station to guard the weak points. A body of troops and a couple of guns were stationed close upon the Mission premises. This unsettled state of things continued until the 28th of January when as above mentioned the battle of Aliwal took place; which, although not at all decisive of the great struggle, yet had a most marked effect on the state of things at Lodiana. From that time, as we learned from Br. Porter, affairs there assumed a new aspect, and nothing afterwards occurred to renew the state of alarm and apprehension. Early in February the siege train arrived at Firozpur, and on the 10th of that month the British troops advanced to attack the entrenched camp of the Sikhs. A desperate and bloody conflict ensued. The heavy guns were not found so efficient as had been hoped for, on account of the wonderfully strong and well planned fortifications of the Sikhs, and the loss on the side of the Company was again severe. After about half a day's hard fighting they carried the enemy's camp, and continued the work of destruction until there was not a man of them left on this side the river. When they began to fly they attempted to cross by the bridge they had constructed; but that had been greatly injured during the action and presently gave way, so that the loss of life on their side was immense; probably not less than 10 or 15,000 in the battle and flight. The British army presently after the battle crossed the river, and proceeded towards Lahore. The Prime Minister, Gulab Singh, begged for opportunity to treat: but he was given to understand that all farther arrangements should be concluded at Lahore. No farther resistance was offered. One of the conditions of peace was that all the remaining cannon that had been pointed against the British should be given up, and that the remnant of the army which still held together should come into camp, and lay down their arms before the Governor-General. These terms were complied with. The war is now at an end, and peace is established; how firmly, time must show. It was very generally supposed that after all that had occurred, the entire Punjab would be added to the Company's territories. But the Governor-General thought it better to take but a portion of the country: viz. the tract extending north from the river Sutledge to a tributary of that stream, the Beas; requiring the Sikh government at the same time to pay an indemnity to the amount of a crore and a half of Rupees (fifteen millions,) being equal to about seven millions of dollars. The Beas, instead of the Sutledge, now forms the boundary: and in case of any future hostilities, we should have the enemy's border at a distance of 65 miles instead of 6 or 7. One third of the indemnity has been paid, and immense amounts of spoil, consisting chiefly of guns and their appurtenances have gone down the country. A force of about 10,000 has been left at Lahore. This was done at the request of the Sikh govern-

ment, who declared to the Governor-General that without such an assistance they would be utterly unable to keep the soldiery in abeyance and to fulfil the terms of the treaty.

Lodiana, 14th April.—When I commenced the preceding narrative, I was on my return from Saharanpur to this place. I did not succeed in finishing it in time for the mail, and I fear when it reaches you 'twill be a piece of old news. Since the close of the war, all has remained quiet. The troops are still at Lahore, as above mentioned, and are to be continued there for some time. There are likewise to be four new stations in the newly occupied territory. Falaur, above referred to, is one: Jalandhar is another. This territory is called the Jalandhar Dooab. Dooab you will remember means "two rivers:" hence the application of the name to this region.

The way is now open for the propagation of the Gospel in the Punjab: that is in a portion of it. But we are not doing anything as yet. We do not deem it wise to act hastily; or to do anything that might tend to embarrass the plans of Government. It will not however I presume be long before we shall itinerate in that region; and in the course of a few months, if we only had the men, we might establish one or two stations there. But alas, our numbers in the stations already established are so reduced, that the time seems not near when we shall be able to put *them* in proper working order, independently of attempting to establish fresh outposts in the regions claimed by the enemy of souls.

I must now close. This sketch is very imperfect, although protracted perhaps to an undue length. I had intended making a number of observations also, but space does not admit

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China: Amoy Mission.

COMMUNICATION FROM THE REV. HUGH A. BROWN: FEBRUARY 13, 1846.

Notice of Foo-chou, as a mission-station—Calls upon the Chinese officers—Gambling at the beginning of the New Year—Birth-day of Siong-te—Feast of Lanterns—Dinner given to the Missionaries by the Mandarins.

Several weeks ago the Rev. Mr. S. arrived here from Foo-chou, where he had been staying about a month, collecting information with reference to the city and its adjoining country, and the facilities for establishing missions there. Mr. S. confirms fully the statements heretofore made as to the superiority in size of that city over all others opened, excepting Canton.—His estimate is that it is twice as large as Ningpo, three times that of Shanghae, and five times that of Amoy. The Consul resident there seems to have managed well, in inducing the Mandarins to use efficient measures to remove all danger of violent or disrespectful treatment to foreigners. Mr. S. went freely into the Tartar quarter, where before it was not safe for a Chinese to venture. The forbearance of the people is yet however wholly unmixed with that cordiality which has been secured in this city. There is no doubt but that a very little of that free and kind intercourse which Missionaries are more apt to afford, would readily produce the desired change from the respect of fear to that of friendly regard. The way seems fully open for the residence of Missionaries at the port, but it is thought that for the first few months single men, or men unaccompanied by their wives, would answer the best purpose. Not because any violence would be offered, but because convenient houses for families could not be immediately rented, except at very exorbitant rates, whilst single men would find no difficulty in obtaining quarters sufficiently convenient in one of the Monasteries. Mr. S. purposes to urge upon his Society the immediate commencement of a Mission there, if they can find the men for it without weakening the stations at Shanghae and Ningpo, at the former of which places they have now one Missionary, and at both of which they wish to have a good force; or at least such is Mr. S.'s recommendation.

On the second day of the China New Year, we went to pay our respects to the high Mandarins of the city. The Thae-tok was absent, and our second call was on the *Chiam-hu*, the Military Commandant. He received us very cordially: His button was the light clear blue. His appearance was that of a man of forty-five or fifty years, with a very passable countenance and presence. His conversation was in the Amoy dialect, and he entered into the discussion of various matters very freely. Satisfaction was expressed with our work and with, apparently, entire cordiality. On being asked if he would receive copies of our books, his answer was that he would be to the highest degree thankful. Nevertheless he went into a defence of Buddhism, and contended for the efficiency of the protection received from their gods. The claims of *Ma-cho-po*, the favourite goddess of the sailors, he particularly supported, asserting that in case of a leak at sea, when the sailors could not otherwise find out in what part of the vessel it existed, an appeal to Ma-cho-po was always successful.

Our next call was on the *Fo-ia*, or highest civil officer resident here. The *The-tok*, on whom we first called, is the Admiral of this station, and the highest in rank of all the officers. The *Fo-ia* is over a district of country around, including two hus and a chin—i. e. three counties. He wears an opaque blue button, which indicates a higher rank than the clear blue.

Here, too, we were received with marked politeness and cordiality. The Fo-ia is a Tartar, and a fine looking man of fifty-five or sixty. After a free conversation we retired, and were accompanied through all the courts to the street door.

At the *Hai-koan's* we did not gain admittance, the word being that he was not in, which we well knew was only a form of speech, well known in more Western lands. The Hai-koan is over the Customs, and this office is always held by a Tartar, and we are told the incumbent is changed several times a year.

As usual our reception with the Hai-hong was a very kind one. He himself offered to receive some of our books and distribute them among his dependents or friends. Retiring, we found a band of music playing for our gratification. Though from the Hai-koan we did not receive an audience, he soon afterwards sent his cards, acknowledging the call.

A few days after our visits, after the return of the Admiral to the city, an invitation was received to dine at his house with all the Mandarins. The members of the British Consulate, and Officers of a Man of War in port, were also invited. Those of the Consulate, and the Officers of the vessel had reasons for declining, and only three or four of us having given reason to suppose we would be present, the dinner was postponed. This was somewhat to our disappointment, for the others having declined, we thought it would be a favourable opportunity not likely to be soon again presented, of having a dinner alone with the officers, and had resolved, with the exception of one, to attend.

The late proclamation, extending the act of toleration to all sects of Christians, which you have no doubt received from Canton, has been posted up here, but only in two places, so far as we have been able to learn. This is indicative of a desire to make the edict as little known as possible.

Besides the closing of the shops on the first, and to some extent on the second day of the New Year, the most prominent characteristic of that season of festivity was the almost universal gambling. At the corners of the streets and in every favourable opening the tables were abundantly set and crowded with players.—Games at cards were very common, but those in which dice-men were used were perhaps most abundant. A bowl occupied the centre of the table of each company, and the chances were tried by grabbing the four or five dice-men and letting them fall again into the bowl. It is understood that for the first five days of the year there is no law against the practice. It abated somewhat during the fourth and fifth, but was still very common on the sixth, and gradually it has nearly given place to other amusements or to business. I have seen men carrying about sweetmeats and painted eggs, much to please children, with a bowl and dice-men, in order to gamble with the boys, and I have witnessed a very little child, having staked his cash against perhaps one of the painted eggs, tossing the dice, in order to get the egg for nothing, but quite as likely to lose both egg and money.

On the 9th was the birth day of *Siong-te* or *Thi-kong*, the Supreme ruler, who is honoured for a few days at the recurrence of his birth day, and not again during the year. The mode of doing this is worthy of note.

Instead of permanent temples, temporary structures are set up. The parts of these are so prepared that they are readily taken apart or put together, so that whilst the structures remain but a few days after each erection, their materials answer for many years. This year we have seen two of these of a strikingly splendid and tasteful appearance. They were built on posts set in the wider parts of a couple of the least confined streets. In size they were nearly equal, and about 12 by 30 feet. On ascending the steps one would find himself in an apartment occupying the whole extent of the structure, but broken by semi-partitions, so as at once to relieve the view, and present a larger surface for ornament. At the end fronting the entrance the name of "The precious great upper Emperor" appeared written on the face of a mirror. Before this, the only representation made of the Thi-kong, are set the usual articles used in the worship of the inferior deities. On the altar we found a number of plates of fruit and cakes, all arranged with a great degree of elegance. The shrine, the altar, the roof, walls, semi-partitions, and railings were every where decorated with the most elaborate carving, and gilded richly throughout. Flower pots with the "Water nymph" flower in full bloom, added beauty and fragrance. A respectable looking bystander informed us that the cost of one of these miniature temples was about one thousand dollars.

On the 15th of the first month occurs the feast of lanterns. We went out in the evening to witness whatever might be worthy of observation. Very little that was striking met our eye. A visit to one of the temples deserves mention. The altar of this temple we found highly decorated, especially in the display of huge candles and incense sticks. Many imitations of large candles we saw in use at other places, but here they were genuine. Some distance in front of the idols between two pillars was the place of the altar or table for offerings. Over this on cloth stretched between the columns was written in large gilt characters, "Heaven's great holy Mother;" and outside of this were set two candles of about six feet in length, and ten inches in diameter at top, but tapering somewhat towards the bottom. One

men was required constantly at each of these, to keep them from burning improperly. Inside of the pillars was a semicircular arrangement of smaller, though still large candles, and set according to size from the extremities towards the two or three incense sticks, seven or eight feet in length by three in diameter, which occupied the centre. A temporary railing separated the portion of the room outside the pillars from that within next the shrine, which was reserved for females. In this part were perhaps sixty well dressed females. Mrs. Y. was ushered into their apartment without notice, and most of them having apparently never before seen a foreign female, the whole company were panic-struck and rushed to the other parts of the room, much to our amusement. Mrs. Y., however, advanced towards them, and by a few words completely restored confidence. They then pressed around her with sweetmeats and tea, expressing the highest gratification at her presence. Tea was also brought to those of us in the crowd on the outside.

At the same temple, at a later hour, those who remained witnessed some good exhibitions of fire-works. All the temples were opened, and their shrines more or less brilliantly decorated with the large candles.

February 18th.—Yesterday we were waited on by a messenger from the Mandarins, requesting us to say when it would be convenient to meet them alone at dinner. There seems to have existed some fear that the recalling of the invitation on the previous day at so late an hour had given offence. This of course was not the case, but we were very well satisfied in being afforded an opportunity of meeting the officers, with none present besides our own number. . . . .

February 20th. Yesterday evening, in compliance with the invitation mentioned on another page, we had the pleasure of dining with the Mandarins of the city. At five o'clock we proceeded to the house of the *The-tok*. Not being aware that after an invitation it was necessary to have cards, we had neglected to take them with us. We were therefore ushered first into the room of waiting at one side of the outside gate, whilst cards were prepared. Here, as usual, a crowd gathered around, to whom one of our number discoursed on the folly of idolatry, the subject being introduced by a shrine with several images which occupied one side of the apartment.

At length our cards having been handed in, the great central folding doors were thrown open, and we advanced through a court for about fifty yards on a broad granite pavement. This walk brought us to a spacious porch, at each end of which were rooms for some of the under officers of the establishment, and upon the walls were hung shields, whilst stands of spears were close by. As we approached the porch the folding doors leading to the reception room were thrown open, and we saw the Mandarins waiting to receive us. The old Admiral, i. e. the *The-tok*, came out to receive us, and, as we entered, the others advanced to shake hands. The *To-ia* had not yet arrived, but there were present the Admiral, the Hai-koan, or Collector of Customs, the Hai-hong, or Mayor of the city, and the Chham-hu, or Military Commandant. On being conducted to seats, a very bad arrangement was made for the convenience of conversation. Twelve chairs were placed in opposite rows of six each, and about twelve feet apart. We were seated half on each side at one end, and the officers in the same style at the other. No interpreters were used, and taking into consideration that only one of them could speak the Amoy, and but one of us the Mandarin, and that but little, it was not surprising that conversation did not at once become lively. In a few moments tea was brought and placed on the small stand which stood between each pair of chairs. Before tea was finished the firing of guns and the cries of the attendants in procession announced the coming of the *To-ia*. The attendants inside stood waiting to throw open the doors, and peeping through the opening left by the folds standing slightly ajar, to know the precise moment when their services were required. On the opening of the doors we saw two lines of attendants formed and holding large fan shaped screens, such as are usually seen in pictures of official processions, so as to intercept the view until the To-ia had advanced close to the door. They were then suddenly withdrawn, and the old gentleman was received at the door by the Admiral. After greetings all round we were again seated. The dresses of the officers were much alike, all wearing long fur robes, with the strings of beads thrown round the neck, on the outside of all. We had understood that the Admiral had been deprived of his button lately, but he appeared with it.—It is the red, which is the highest grade. We had now present one red button, two opaque blues, one clear blue, and one crystal, with two peacock's feathers, which graced the caps of the The-tok, and the Hai-hong.

After a few minutes tables were set between the two rows of seats, spread with fruits and cake as the first course. Now followed a scene sufficiently amusing, in endeavouring to get a proper distribution of the company. The object of the Mandarins was apparently to insist on our having the places of honor, whilst ours was to give them the preference, but at the same time to have such a division as to favor conversation. After a noisy discussion, with the most edifying confusion, the matter was settled by giving the two ends of the table to us, and the centre to the officers. Wine was then brought and placed before us, and a different colored

liquor, perhaps wine, possibly something stronger, before the Mandarins. On proposing to drink a difficulty occurred in most of us declining. Three of our company were Englishmen and four Americans, and all the former were willing to take the wine, whilst the latter declined. This brought on a discussion which led to an explanation of the temperance movement in Christian countries, in a few words; and to prevent a misunderstanding likely to be entertained, resulting from the fact before them, of all the Englishmen taking wine and the others declining, it was stated that some clergymen in both countries felt free to take wine.

It should be stated before going further that in condescension to our supposed want of skill with the chop sticks, knives, forks, and spoons had been borrowed and placed at our plates, though, that we might, if we saw fit, show our skill in conforming to Chinese customs, the sticks were also provided. Most of us were contented to use the knife and fork. The fruits soon were taken from the table, and wholly untouched; and there followed course after course of rich animal soups or stews, with a mixture of vegetables, including several different preparations of the far famed birds' nests. There were stews of eggs with an animal gravy, of dried and fresh duck, with roast duck, roast goose, pork and mutton. In all about two dozen different dishes came on the table, not including the cakes and fruits, and all of which I tasted were very palatable, and nearly all in the highest degree so. This was the general judgment, and one of us who had tried the skill of French cooks, said he had not had such a dinner since he left Paris. Most of the different articles were brought in small dishes, the size of a tea cup, and thus placed before each one; but some were brought in large bowls, as is customary with us to be served out at the table.

Instead of napkins pieces of paper, of a small size were placed at each plate. And these I saw used for all the ordinary purposes of the pocket handkerchief, as well as of the table napkin. The closing dish was rice, after which tea was served. The Chham-hu acting as interpreter, the conversation was pretty well kept up, considering the divisions of language among us. One item of discussion was the utility of the barometer, one of which is in the possession of the Admiral. The Chham-hu earnestly contended that it was of no practical importance, as he had determined from observations made with the Admiral's instrument. Efforts were made to set this matter right, but with what success is uncertain.

Altogether, the evening was spent very pleasantly. At an early hour we rose and took our leave, and in that act still received the attentions of our hosts in the style of true Chinese politeness. As we passed the porch a lighted torch, of platted bamboo slips was handed to each one, for our convenience through the but partially lighted streets.

Mr. Lloyd and myself continue to enjoy good health, and we are encouraged in our study of the language.

The labours of the brethren of other societies move on as usual. Five services are held each Sabbath, and two daily during the week, besides the female meeting which has been for some time under weigh, with an increased attendance. It is hoped that very soon, the two old men, of whom you have heard in previous letters, will be received by baptism into the visible church. There are other interesting cases of serious inquiry.

Miscellaneous.

IRISH PRESBYTERIAN CHURCH. INDIA MISSION.

From the Report to the General Assembly.

"As in former years, a full and official report of their missionary proceedings has been furnished by the Presbytery of Katiawar, for the information of the Assembly. This report is very minute and satisfactory, and, being too lengthened to be read now, will be printed as an appendix to a few general observations on the state of the mission, which the directors desire to submit for the consideration of their brethren. They are thankful to say, that the state of the mission is most encouraging—much more so than in any previous year. It has attained to a measure of maturity far beyond our most sanguine expectations. God has signally owned the labours of your missionaries in the foreign field. And the Church has good reason 'to thank God and take courage.' For the illustration and confirmation of these remarks, a glance at some of the more prominent features of the mission will suffice.

"1. It was stated, in the report of last year, that £1,500 had been raised for the erection of mission premises at the three principal stations of the mission. It is now our pleasing duty to record that these buildings are nearly completed; so far that they are capable of being occupied by our brethren. The sum of £500 was allotted to each, but that was found to be insuffi-

cient. The directors considered it to be their duty to advance £200 more for the Rajkote station, and £100 more for Gogo. Additional sums were subscribed by friends to the cause in India, and the work is now all but complete. This measure has already proved to be most favourable for the mission. It has stamped a character of permanence and strength upon it, which it did not previously possess, in the eyes both of Europeans and natives. The missionaries constantly refer to it with the most pleasurable emotion; and Providence appears to have smiled on their work with increased favour, as if in token of the Divine approval.

"2. We have mentioned Rajkote and Gogo; but the third station requires a more special notice. From the first, Poorbunder was the place selected for it. There the first fruits of the mission were gathered. Its locality and population, and many other circumstances, pointed it out as the proper site. Efforts were, therefore, made to obtain ground for building; but in vain. The opposition to the mission was in proportion to its success. No permanent holding could be had; and your missionaries were at length obliged to abandon the place. Latterly, one of the brethren has returned to it, and, by the interference of the English political agent, he has been permitted to enjoy a temporary shelter; but there is yet no prospect of any permanent habitation. In the course of these disappointments and uncertainties at Poorbunder, an application was made to your missionaries abroad, and to your directory at home, to occupy a station at Surat, which had been for some years in the possession of the London Missionary Society. Surat is not in Katiawar, but is very contiguous to it, lying on the opposite side of the Gulf of Cambay, from Gogo, at the distance of a few hours' sail. A lengthened negociation was entered into on the subject with your own missionaries and the London Society. Dr. Wilson, of the mission of the Free Church, was particularly consulted; and the result has been the occupation of that station by your mission. Great advantages have thus been gained to the cause; large and valuable mission premises have been obtained there at trifling expense. The sum expended on them by the London Missionary Society was £2,700; and they have generously conveyed them to you for £500. Providence has thus shut up the way in one direction, that our steps might be turned in another. Poorbunder was closed, and Surat has been opened. The population of Surat is very great—it is computed at half a million in our books of geography; but the missionaries say that this is an exaggeration. It is easy of access from Bombay, with which it is expected shortly to communicate by a regular steam conveyance. On the whole, we are constrained to regard this movement as one of those remarkable and gracious providences by which God has guided our mission throughout its entire history. It is pleasant to think that we have only been following where his hand has led us.

"3. Nor has it been only in the choice of fields of labour that a gracious Providence has been manifested. God, who has the hearts of all men in his hands, has, in a marked manner, raised up many efficient friends and helpers for the mission. Many persons high in station, in both the military and civil departments of the English service, have contributed to its funds. One gentleman at Bombay gave £50 towards the mission premises at Rajkote; and, by a happy providence, that gentleman is now appointed to be the political agent at Rajkote, to the great delight of our brethren there. The military gentlemen at the same place presented the missionaries with a handsome present as a token of gratitude and esteem. A Christian English officer having been deputed lately to travel throughout an extensive district of the province, on the business of the Government, requested your missionary at Gogo to accompany him, and preach in the villages which he had occasion to visit. The invitation was thankfully accepted, and the Gospel thus extensively preached in the land. But there is one name with which the Assembly is now familiar, that of a gentleman to whom your mission is under the deepest obligations. It is known that I allude to Lieut. Valiant. His annual contribution to the mission is the largest it receives from any person, whether at home or abroad. That contribution is statedly £110, besides many occasional donations. In all this there is much cause for gratitude. We have reason to be grateful for the pecuniary aid thus afforded. But we value the testimony thus borne to the mission far higher than we do the generous contribution. Here are gentlemen resident on the spot, who know your missionaries personally, and behold their work with their own eyes. They are not even members of the Presbyterian Church. In every view, they are the most competent and credible witnesses. And you have the strongest testimony they are able to bear to the labours and value and efficiency of your missionaries. We should not fail to mark the goodness of God in furnishing this testimony. We can thus appeal confidently to our congregations for the generous support of missionaries who are proved to do their work ably and successfully.

"4. The mention of Lieutenant Valiant naturally suggests another important feature in the history of the mission. It will be recollected by the Assembly that a proposal was made by him, at its last meeting, to contribute a large sum towards the support of a sixth missionary, if he should be appointed. That proposal was

thankfully accepted by the Assembly. It became, therefore, the duty of the directors to obtain a suitable person for this purpose. We hoped to find such a one among the licentiates of the Church, and were resolved not to disturb any pastoral connexion, by the selection of an ordained minister, if that could be avoided.—Many attempts were made to obtain a licentiate, but they were unsuccessful. It was found that some who appeared to us to be fully qualified for the mission, had formed such high views of the position of a missionary, that they feared to undertake it. They observed the mighty influence which the mission was exerting on the Church at home, and when they contemplated the responsibility of sustaining it, they shrunk from the task. They said, let us have the experience of a few year's labour at home—let us know ourselves better—and let the church have more opportunity to prove us; and then, if we are found to stand the test, let us be called to the work. But the men who go on the mission ought to be known—having been found faithful. On these grounds, the licentiates applied to be declined. We had no alternative but to address ourselves to ordained ministers. At first we were unsuccessful here also. But we felt assured God would in due time make the path plain, and that has now been done. Mr. Wallace, of Saintfield, has received and accepted the call of the directors to be the Assembly's sixth missionary to India. It is his present intention to leave this country, by the Southampton steamer, in the beginning of October, so as to reach Bombay in November, and enter on his work during the winter months in India. Nothing need here be said to justify the choice of your directory. The appointment has afforded the most unqualified and universal satisfaction. Mr. Wallace possesses, in a very large measure, the confidence of those brethren to whom he is more particularly known. And his addition to the mission is regarded as a fresh token of the Divine favour to the cause, and so as a promise of still increased efficiency and success.

"5. We speak of increased success, for the mission is now, happily, in such a position that we can point to many undoubted instances of saving advantages by it. The converts formerly reported to the Assembly have all been preserved steadfast and consistent. No case of backsliding among them has ever been alluded to by the missionaries. On the contrary, they continue to speak of them with the highest satisfaction. Some of them have been eminently useful. Having received the truth themselves, they are endeavouring to spread it in the land. The Munshi Abdur Raman is employed at Surat as a catechist, and it is proof of his usefulness, that his salary is paid by a Christian officer in the country, who is acquainted with his labours. Another of the converts is, in like manner, employed at Rajkote, who extends his labours to the neighbouring villages. And money has lately been sent out by some Christian ladies, for the purchase and keep of a pony for his use, that his itinerancies may comprehend a more extensive circuit. During the year, a considerable number have been added to the converts. It is most encouraging to learn, that there have been more baptisms and apparent conversions, in the last year, than in the five preceding it. The whole number now baptised amounts to twenty-one. And it is not merely the fact of these baptisms, but the position in society of those who have been baptized, that ought to be considered. They are not persons of low caste, to whom there can attach any suspicion. They are generally of an elevated caste, and hold an independent position. Some of them are possessed of considerable property, and have contributed to the mission, instead of requiring to be aided by it. It is true, the soul of the poorest is as valuable as that of the richest. Still, it is not to be overlooked that, in the conversion of a man of station and influence, as well as of information, there is less room for suspicion and more ground for hope of future usefulness. Several of the converts are principal men in their own villages, and are able to maintain their place in them, thus affording reasonable expectation that their conversion is only the prelude to many more. And, while God has given these unequivocal marks of His favour to the mission, His providence has opened the whole country to the missionary. There are two millions of heathens in Katiawar who are willing to hear the Gospel. No violence is ever shown to the preacher of the Gospel. India is, in this sense, more open than Ireland. The great complaint of our missionaries is the apathy of the people. They will hear their own superstition condemned, and not take it amiss. They will hear the Gospel and express approval. But they say, and do not. Still the opportunity to address them is to be highly prized. God has already shown it is not altogether in vain. And the constant and earnest entreaty of our brethren from the field of labour is, that the Churches at home will wrestle in their prayers to God for them—that on their behalf they will offer the supplication of the prophet, night and day, unto God—"Come from the four winds, O breath, and breathe upon these slain!" . . . .

[Banner of Ulster, July 14, 1846.

INDIANS OF BRITISH GUIANA.

Their former condition—Power of the Gospel among them.

Our readers will find the following narrative to be one of far more than ordinary interest; it is indeed a

most striking testimony to the value of missionary labour amongst the most degraded people. It is taken from an address made at a missionary anniversary in London in May last, by the Rev. J. H. Bernau, of the Church Missionary Society, who was then on a visit to England for his health.

From a messenger you will expect to hear how his message has been received, and with what success the Lord has crowned the preaching of the Gospel of our blessed Saviour. I will therefore, as briefly as possible, call the attention of the meeting to the field in which I have been labouring during the last ten years. It has not been among the teeming population of India, nor the countless millions of China; but among the remnant of the poor Aborigines of South America, in the colony of British Guiana.

Before entering upon the mission itself, I may perhaps be permitted to describe the state of these poor Indians. Although once mighty tribes, they are now but a remnant, wandering about in the vast forests of that continent. They live in a perfect state of nudity. They are complete savages. They have no desire but to eat and drink. They are not idolaters: they believe in the Great Spirit who made heaven and earth, and from whom they receive nothing but good; but they do not trouble themselves about Him, because He does not trouble them. As long as they are well, they are the most proud and independent people that can be met with; but when sickness overtakes them, their troubles commence; and instead of going to the Creator they turn to the devil, and make propitiations to him. They cut a leg from a deer, and hang it upon a tree. If that do not succeed, they call in the conjuror; not that he possesses any knowledge of medicine, but they suppose he is able to help them by conjuring or cursing the devil. The conjuror then has the sick person suspended in a hammock across the path, that the devil may make him well. They say that the devil must pass one way or other along the path, and that therefore he will see the sick person, and help him. After the removal of the sick person to his former place, he takes his chance. If he get well, they imagine the devil has cured him: if he die, they curse the devil for not accepting the propitiation, but never shed a tear of sympathy or compassion. It is thus with the nearest relatives—father, mother, brother, or sister. They bury the corpse, and then desert the place forever, because they imagine it is haunted by evil spirits. If the conjuror suspect the sick person has been poisoned, he looks at the body, and, on perceiving the least blue speck on the skin, he says, "This is the place where the invisible poisoned arrow has fastened." He then gathers certain leaves and boils them, and, in whatever direction the pot may boil over, he says, "In that direction the murderer has gone." The Indians then look out for the nearest settlement in that direction, as there, it is supposed, the victim of revenge will be met with. The nearest relative then takes his bow and arrow, and, without speaking a word, or tasting any food, except roots and wild fruits, sets out in search of the guilty party. On meeting with a person, the first who may happen to approach, he waits until he has passed, and then shoots him through the back; afterward digging a shallow grave, and placing the body in it. On the third night he goes and tastes the blood, and then returns home perfectly at ease. When I have asked some of the natives how many persons they have killed, the answer has been, one, two, three, or more. On my further inquiring, "Has not your conscience smitten you?" the person interrogated has said, "Why?" quite unconscious of having done any thing wrong. If the person shot should not drop down dead, but go home and die, the relations bury the body where it cannot be found by the murderer. This they do to punish him; for, if he do not taste of the blood of the slain, he must inevitably, they suppose, go mad. If the unfortunate victim be a woman, the avenger of blood throws her down, forces open the mouth, and thrusts one or two poisoned fangs of a serpent through the tongue. The consequence is, that the tongue swells up, the poor woman is unable to tell the perpetrator of the deed, inflammation ensues, and mortification ends her wretched existence.

Such is the awful state of degradation in which these savages live.

I will now give you some account of the Mission. It was established in the year 1827 by the Society sending a catechist to Demarara. Eventually a settlement was formed at Bartica Point; but on my arrival there, in 1837, I did not find a single Indian. The catechist informed me that seventy persons had died of the measles, and that the rest had fled to the woods. My heart would have sunk within me but for an entire dependence on Him by whom I had been sent forth to preach *the unsearchable riches of Christ*. I set about forming a settlement; but to my great surprise I could not find any of the people. No one would help me. Finding this to be the case, I erected a temporary shed, and began my Missionary excursions; but whenever I reached a settlement the children, uttering a scream, ran away from me, their mothers followed, and their fathers walked after them, with their bows and arrows in their hands. I remained there for a year without being able to speak to a single Indian. At length I obtained the assistance of a little boy, with whom I paddled about from place to place, and prayed to God to direct me how to get at the hearts of

the people. One day I was meditating upon 1 Cor. xii. 16—*Being crafty, I caught you with guile.* O then, I thought, it may sometimes be lawful to use stratagem in the cause of the Gospel. On my next trip, therefore, I took some small biscuits, and threw them after the children, who gathered them up. On the next occasion, I held a biscuit in my hand; but they would not approach until I had turned round, when they ran up, snatched the biscuit, and scampered into the bushes. On my next visit, I showed them that I had biscuits in my pocket, and they were sufficiently confiding to come and help themselves. It may be asked, What made them so suspicious at first? I found that the conjurors had been my chief enemies; saying that seventy persons had already died, and that, if they went, they would all die. On my fourth visit the little ones remained, and their mothers and fathers too. After having thus made them my friends, I first spoke to them on general subjects; and on my fifth or sixth visit introduced the subject of Religion. I will now tell the meeting of the shrewdness which these savages manifested when I spoke to them of heaven, and told them of Jesus Christ having come into the world to save them. They said, "Well, now, Domine, where do you think our ancestors are?" I remembered the case of a Missionary who, in the eighth century, was sent over to convert the Danes. When he was in the act of baptizing the Danish King, the king turned round and said, "Where do you think my ancestors are?" "Surely," said the missionary, "they are in hell." Upon this the King replied, "If my ancestors are in hell, I am not better than they that I should go to heaven." He then refused to be baptized, and became the relentless enemy and cruel persecutor of the missionary and his Christian subjects; destroying and burning all the churches within his dominions. The meeting will see, from this anecdote, that it is necessary for missionaries to be *wise as serpents, and harmless as doves.* To the person who made the inquiry, "Where do you think our ancestors are?" I replied, "Where do *you* think they are?" The answer was, "In the air." "But there is a place," I rejoined, "beyond the air, where God wishes you to go and be happy." They said, "If our ancestors are not there, we have no wish to go; and if they are in hell, we shall not mind being with them." Now how was I to address myself to such a people? I knew that the Gospel was *the power of God unto salvation*, and that this was the only lever by which man, degraded by sin, could be raised to a higher level, and made *wise unto salvation.* I told them that God loved them. They said, "We know that: He does us no harm." I replied, "God gave his Son to die for you and me, because we are sinners."—"Are you a sinner?" they asked: "we have never seen you drunk." I said I hoped not; but told them that there was a time when I lived in forgetfulness of God, who had shown me nothing but kindness from the day of my birth, and who, when I was living in sin, gave his Son to die for me. "What is that to us?" they inquired: "are we sinners? we have never stolen." I did not wish to enter into these points with savages; but said, "Suppose you have a friend, and show him nothing but kindness: if he should slight you, would you not feel it?" "Yes." "What would you think of him?" "We should think him a very bad man." "Exactly so," I replied; "the Almighty feels that you owe him nothing but kindness, and yet you never pray to him: he loves you, however, notwithstanding your forgetfulness, and gave his Son to die for you." This at last prevailed upon the heart of the savage: this is that love of Christ, which, when felt in the heart, operates with a transforming influence on the savage, the Mahomedan, the Jew, the Gentile, and the nominal Christian, and makes us *love him* who *first loved us.*

I at last saw their hearts opening, the film clearing from their minds, and perceived that they discerned the great truths of the Gospel. When I found this to be the case, I tried to persuade them to come nearer to me, in order that I might instruct them more readily. The fear of death had not yet been shaken off; but at length they came, set about clearing, and wished to build their huts in the old style. I recommended them, however, to build comfortable cottages. They said they did not understand how, when I offered to teach them; and I have often been surprised to find how many occupations I have gone through in the course of the day, having acted as Minister, Schoolmaster, Mason, Carpenter, Doctor, Dentist, and in many other capacities. It is our duty to make all these things subservient to the glory of God, and to the promotion of his honour among those to whom we may be sent to do good. On my erecting a cottage, as a model, they made others; and now there are no fewer than twenty-eight cottages.

While this was going on, I was employed in teaching them the things of God; and when the spirit of God sheds light on the understanding, even the savage understands the way in which he must be saved. My labours having been blessed to the turning of the hearts of some, I sent them forth to tell others what they themselves had experienced; and the effect was so great, that numbers flocked into the settlement.

A Boy's School was established, in which many have been instructed, and afterward a Girl's School; 150*l.* was speedily raised [in the colony] toward the erection of the Girl's School-house. There are now not fewer than forty-eight boys and forty-five girls, of these savage [illegible]

attended in their respective schools. Some have married from the schools, and live happily with their partners. If time would allow, I could relate many pleasing anecdotes of what has passed in the schools.

When I had established two schools, I thought of building a church, and asked the people to come forward with their contributions. They said they would gladly give something; but they had no money. I told them to go to work with the wood-cutter, which they did; but speedily returned, saying they could not remain with him because he was cursing and swearing from morning till night. This wood cutter was an European. Some of the Europeans in the colony are professed atheists, and wherever they go, they cause a great deal of mischief among the heathen. I then told the people, as they had no money, to bring me the legs of the deer, which they formerly gave to the devil, and I would buy them. They did so, and I purchased them at a fair price. Others made curiosities, which they took to Georgetown and sold. The women said they would be glad to give money for the building of the church, but they had none; and inquired how they were to get it. I told them to call the next day, and in the mean time I would consider the matter. The scheme which I proposed may, perhaps, appear ridiculous here; but I mention it, to show how the simplest machinery will act. I said to them, "You rear fowls: set one apart as the Mission fowl, and sell all the eggs she lays for the benefit of the Mission." They did as they were told, and there was soon such an abundance of eggs and fowls that we could scarcely dispose of them. The children were also most anxious to contribute. I then applied to the Governor for assistance, and the ground on which I proceeded was this. The Government of the Colony, in order to maintain the good-will of the Indians, had been in the habit of making them presents of knives, cutlasses, powder, shot, and a cask of rum. I once went among them after they had received their present, and the scene was indescribable. The Indians were strewed in all directions, in a state of beastly drunkenness.—Perceiving that the practice which had hitherto existed was thus a great hinderance to missionary work, I made a representation to the Governor, stating that he could have nothing to fear from such a handful of Indians. The Governor was willing to adopt my views; and I therefore made one condition, and that was, that it was not to appear that I had been instrumental in stopping the customary presents.—The next year the Indians were greatly enraged, and had they known that I had been the means of putting an end to the practice, they would have speedily put out my candle. I now went to the Governor, and said to him, "You have granted a good deal of money by the discontinuance of these presents, and I want some of it to help me to build a chapel. I want £500." The Governer then told me to draw up a petition, which I did, and the result was that I obtained the £500. While the Chapel was being built, I called on the people to bring in their contributions, which amounted to no less a sum than £150 sterling. The rest was contributed by the Society, and the chapel was consecrated by the Bishop of Guiana.

The number of communicants was then forty-eight; and having no communion plate, we communicated out of a tumbler. I brought before them, however, the injunction of the Apostle, *Let all things be done decently and in order*; and told them that we ought to have a communion service, which I would endeavour to procure as cheaply as possible. In the necessity for a service they entirely concurred; but did not appear to be satisfied with the prospect of a cheap set of vessels. "Why," I said, "would you have the service of silver? that would cost a great deal of money, probably £25 or £30." "Well," they replied, "we will subscribe it;" and within a fortnight those forty-eight communicants put down £25.

One more instance of their liberality, and I have done. As some of the people frequently arrive late at chapel, I spoke to them on the subject. Their reply was, "We are sorry; but we have not seen the sun to-day." I then said I would endeavour to get a bell, that they might know the time. They subscribed £5 for one; and now, when that bell stops ringing, every Indian is found in his proper place. There are at present upward of one hundred communicants, and the services of the sanctuary on the Lord's-day are frequented by from 250 to 300 hearers: it is extremely delightful to hear them join in the responses and in the singing.

This was the state of things when I left the colony. Before leaving, the people surrounded me, saying, "You will not return." I promised to do so, unless God prevented me. They asked me to leave them a pledge that I would do so, as they seemed to think it possible I might not wish again to risk the climate. I was at that time paralyzed, and had to be carried on board the ship by which I came home. I said to them, "Have you ever found me unfaithful to my word?" They said, "No;" but still they wished me to leave them some pledge. I asked what they required; when they said that they wished me to leave my little babe, then only six weeks old. This was a hard trial; but I said, "Well, my babe you shall have;" and it gave me much pleasure to hear, by the last accounts, that the child was doing well, and beginning to stand.*

Ch. Miss. Gleaner.

* It is necessary to mention here that Mrs. Bernau was removed to her rest on the 6th of June last, the day after the birth of this infant.

MANY JEWS LOOKING FOR THE MESSIAH.

(*From an Address delivered at the Free Church Assembly, by Dr. Capadose, a converted Jew, from Holland.*)

All are not so deeply fallen as no longer even to expect or desire any Messiah. There is, in this respect, a striking difference between a part of the Jews in the East and the greater part of those who live in Europe. Whether it be through greater civilization or greater intercourse with nominal Christians in whose vicinity they dwell, or through the generally prevailing Infidelity, the greater part of the Jews in Europe have lost sight of their Messiah, and evince a desire for the enjoyment, in preference, of a share in all the civil rights of the land in which they dwell, and of a claim to the same offices and posts with Christians; while others often manifest such an attachment to Mammon, that frequently I have been compelled with sighs to exclaim, "Quid non mortalia pectora cogis auri sacra fames!" Oh how great is the fall of those who, having been highly raised by God, do not glorify him! Having forsaken the Messiah, the Rock of Ages, they have built their house on the sand, and the rains have descended, the floods have risen, the winds have blown and beaten on the house, so that it is fallen, and the fall of it is great. Matt. viii. 29. The first people in the world are become the last of all; for though there may be in Germany and elsewhere a certain excitement, it is as yet at most but a national pride by which they are excited. But in the East, a belief in the Messiah, and an expectation of him, seem to live in many hearts. In the days of my youth, when living in the house of one of my relations, a highly esteemed and estimable man, I had often opportunities of hearing conversations with Jews who came from Jerusalem. I remember my once having met there a man who was very remarkable for the fineness of his figure, but having that emaciated and melancholy cast of countenance which so peculiarly characterizes the Jews of that quarter, that it is as if the lamentation were written on their faces, "How doth the city sit solitary that was full of people! How is she become a widow—she that was great among the nations, and princes among the provinces! How is she become tributary!" This man, rich in possessions, made a journey into Europe as a *Schelicol*, in order to make collections on behalf of his poor brethren at Jerusalem, among their more wealthy brethren in faith, as Paul did in his time. This very interesting man related, while once sitting next to me, that he had experienced, in the morning of that day, a very strong emotion. One of his friends had come running up to him in a very great hurry, and with manifest disorder and joy, exclaimed, "Have you heard the news? have you heard the news?" "No," said he, who was from the East; "Why, Napoleon has surrendered himself prisoner?" "What is that to me! truly I thought our blessed Messiah was come!" and thereupon he sighed. This happened in 1814. I was then still quite blind respecting the truth; but I know that this remark, and especially the melancholy tone in which it was spoken, deeply affected me; and I now think on that man when I remember the words of the disciples that were going to Emmaus—"We trusted that it had been he which should have redeemed Israel."—Luke xxiv.

An experience of similar cases shows us how necessary it is, in order to labour with effect among the Jews, to examine thoroughly whether they whom we address have still retained the ancient standard of faith in the Messiah; or whether they must be ranked among the so-denominated civilized, new, or modernized Jews. A deeper examination, however, into the domestic life and habits of the Jews, and an intercourse with them, will lead, through many painful discoveries and distressing occurrences, to the perception of many luminous points and cheering appearances. You know I come from a country in which more than 60,000 Jews reside—the greater part of whom are known by the name of German, the remainder by that of Portuguese Jews. Now it is a fact, acknowledged by all who have occupied themselves with an examination of the moral state of the inhabitants of cities and towns, that the Jews, at least those of Holland, stand higher with respect to morality than the Protestant and Roman Catholic part of the population. In general, the number of drunkards, adulterers, and murderers is very inconsiderable. Their domestic life frequently presents most affecting scenes—their attachment to each other is unexampled. Thus, for instance, it is a constant custom among them to provide food every day for any of their brethren in the faith who may happen to be in a state of imprisonment, even when they do not act thus from any attachment to the law. This spirit of union and mutual love, which was so early displayed by Moses in Egypt, often refreshes my heart when I observe it; and I have frequently been compelled to exclaim with a sigh, O that the bond of love which so firmly binds together the children of Israel after the flesh, were also experienced in the union of heart of the spiritual life! Sometimes they are animated by still higher principles, which indicate a secret life of God operative in them, though concealed and repressed by the old covering of Rabbinical institutions. Thus a circumstance occurred in my own family which may be considered as striking and characteristic. My worthy grandfather was a very feeling and affectionate, but passionate, man. He had a brother for whom he felt a tender and ardent

love. They had once fallen into a dispute with each other, and had returned to their respective homes, enraged the one against the other. This happened on a Friday. At the close of the day, when it began to grow dark, my good grandmother, like another active Martha, began to make all things ready for the Sabbath. She called out: "My beloved Joseph, it is already dark; come and light up the Sabbath lamp;" but he, sunk in profound sadness, paced the room backwards and forwards, to the increasing anxiety of the good old woman, who exclaimed: "See! the stars are already in the Lord's firmament, and our Sabbath lamp is still dark." My grandfather then took his hat and staff, and with visible perturbation hurried out of the house; but in a few minutes he returned with tears of joy in his eyes. "Now, my beloved Rebecca," cries he, "now I am ready." He offered up the prayer, and with evident feelings of delight, kindled the lamp. He afterwards made known his dispute in the morning, adding, "It was not possible for me to offer up the prayer and light the lamp before I was reconciled with Isaac" (that was the name of his brother.) "But how came it to pass that you returned so quickly?" "Why," said he, "Isaac, like me could not rest—it was with him as it was with me—he also could not enter upon the Sabbath without being reconciled. We met each other in the street—he was coming to me, I was going to him—we fell into each other's arms weeping." When, many years afterwards, I first read in the Gospel of our Lord the words, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"—this event, which had affected me when but a child, presented itself anew to my mind, and I thanked my blessed Redeemer, and the covenant God of my fathers, that he had still left such indications of life amidst so much death, in that people who are my flesh and my bones. Consider then, O beloved fathers and brethren, whom I love not only as fellow-heirs with me of eternal life, but also as faithful friends of the ancient people of God—consider what that people will eventually become, when it shall please the Almighty to remove the scales from their eyes, and the veil from their heart. Let this excite and kindle your zeal to send forth missionaries—men full of faith and of the Holy Ghost—men, who, like you, are filled with love for Israel—to proclaim to them the truth, and in love to call out to them, "Behold the Lamb of God that taketh away the sin of the world." Herald of the Churches, July, 1846.

NOTICES OF BRITISH AND FRENCH SOCIETIES, IN 1846.

LONDON MISSIONARY SOCIETY: MAY 14.

Receipts, 79.745*l.*; expenditures, 74.497*l.* The Society employs among the heathen 165 European missionaries, who have under their care 150 churches. The number of European and native assistants is 760; of Printing Establishments in operation, 15.

CHURCH MISSIONARY SOCIETY: MAY 5.

Receipts, 102,458*l.*; expenditures 1073*l.* less than the receipts. Three missionaries, and the wives of four missionaries, have died during the year, and three missionaries have returned home on account of ill health; while thirteen ordained missionaries, and eight others, have been sent forth to the Missions, including nine who have returned to their stations, and two who have been transferred to other Missions.

BAPTIST MISSIONARY SOCIETY: APRIL 30.

Receipts, 22.586*l.*; expenditures, 25.191*l.* The removal by death of two missionaries, and the wives of two missionaries, is reported. Three missionaries had to relinquish their posts, owing to failure of health. Five missionaries and their wives, and one assistant, were sent forth to the Missions. The number of members added to the churches was 1866; the total number, 39,902. It is stated that the sale of the Juvenile Missionary Herald has reached 45,000 copies a month. As the Baptists are comparatively a small body in Great Britain, this fact is well worthy of being noticed and considered. We should expect to find a wide-spread and deeply felt zeal for the extension of the Gospel, prevailing in churches whose children are so well supplied with missionary reading. And we believe that, in proportion to their numbers and means, the English Baptists are actually doing more for the promotion of Christ's cause among the heathen than any other branch of the Church,—with the exception, perhaps, of the Free Church of Scotland.

WESLEYAN MISSIONARY SOCIETY: MAY 4.

Receipts, 112.823*l.*; expenditures, 104.266*l.* The Society supports 397 missionaries and assistant missionaries at 284 principal stations—many of which are in Ireland and in the British colonies. It reports 103,150 church members, and 4,315 persons on trial for church membership. Twenty-three missionaries were sent forth to the Missions, and seven were called to rest from their labours.

FREE CHURCH OF SCOTLAND MISSIONS.

The large sum of 76,509*l.* was contributed by the congregations of the Free Church last year, to the various objects supported by that body. Of this sum 14,603*l.*

were given in aid of foreign and Jewish missions, exclusive of nearly 8000*l.* given by friends in India, for missions and churches in that country. It is interesting to observe that 1,113*l.*, or upwards of $5000, were contributed by the children to the different funds. For church building, 12,137*l.* are acknowledged; for school building, 8,441*l.*; for the Education scheme, 7453*l.*; for the new College, 7,792*l.* These sums are all included in the total amount above mentioned, which exceeds the whole receipts of the year previous by 11,099*l.*

BRITISH AND FOREIGN BIBLE SOCIETY: MAY 6.

Receipts, 101,305*l.*; expenditures, 105,851*l.* The number of volumes issued by the Society during the last year was 1,441,651.

RELIGIOUS TRACT SOCIETY: MAY 8.

Receipts, 56,110*l.*, of which 46,697*l.* were received for publications sold. The circulation at home and in foreign countries amounted to 420,000,000 pages.

FRENCH SOCIETIES: FINANCIAL CONDITION IN APRIL, 1846.

Société Evangelique:	receipts,	231,077 francs.
	expenditures,	239,270 "
	debt,	18,977 "
Société des Missions:	receipts,	104,173 francs.
	expenditures,	169,035 "
	funds on hand,	69,654 "
Société Biblique-fr. et étr-Protest.:	receipts,	78,921 francs.
	expenditures,	75,226 "
	funds on hand,	14,814 "
Société des Traits:	receipts,	29,082 francs.
	expenditures,	25,496 "
	debt,	960 "

Mission House: New-York, September, 1846.

SAILING OF MISSIONARIES.

On the 20th of July the Rev. Stephen Mattoon and his wife, S. R. House, M. D., a licentiate preacher, the Rev. William Speer and his wife, and the Rev. Messrs. John W. Quarterman and John B. French, embarked at this port in the ship Grafton for Canton. Messrs. Mattoon and House are appointed to the Siamese Mission, and will proceed to Bangkok from China. The other brethren will be stationed in China; Mr. Quarterman being appointed to the Ningpo Mission, and Messrs. French and Speer to the Canton Mission.

On the 12th ult. the Rev. Messrs. John H. Morrison, David Irving, A. H. Seeley, and their wives, and Mr. Robert M. Munnis, a licentiate preacher, embarked at Boston in the ship Gulnare for Calcutta. Of these brethren Mr. Morrison is appointed to the Lodiana Mission; the others to the Furrukhabad Mission. We trust that the blessing of God will attend these his servants on their voyage, and that He will grant to them a long course of useful labour in their respective fields.

Public religious services were held in view of their departure, in the First Presbyterian Church in this city, on Sabbath evening, July 19th. The Rev. Samuel Miller, D.D., President of the Board, was present, and conducted the services of the evening. After Prayer by the Rev. Mr. Morrison, an Address to the Missionaries was made by Walter Lowrie, Esq., the Corresponding Secretary, and Addresses to the congregation were delivered by the Rev. Messrs. French, Mattoon, and Irving; the concluding Prayer being offered by the Rev. Dr. Miller. We have seldom, if ever, seen a larger public meeting in any of our churches, and the deep interest of the service made all to feel that it was good to be there.

RECENT INTELLIGENCE.

CHINA.—We have advices from Ningpo to March 26th, Amoy to April 11th, and Macao to April 20th. At Ningpo the Mission had purchased a

small piece of ground for a burial place, one-sixth of an acre for one hundred and fifty years, at an expense of fifty dollars and an annual rent of fifty cents. The Press was constantly at work. Large editions had been printed of Milne's Sermons, Tracts on the Sabbath, Keying's Memorial to the Emperor with notices of Christian Doctrine, and a Tract against Idolatry. In the school at Ningpo there were 28 boys and 10 in the school at Chusan. The brethren at Amoy were suffering from an ophthalmic affection, in common with some of the missionaries of other societies, which had interrupted their studies; but at the latest dates they were getting better. At Macao 19 boys were in the school, whose progress was encouraging. The number during several months had been 27; and Mr. Happer is anxious to have it increased to 30. Scholars are readily obtained; but the difficulty in the way of enlarging the school is, the limited amount of funds at the disposal of the Board.

AFRICA.—By communications from Settra Kroo, dated to the 15th of April, we learn with much regret that the prospects of the mission have become not a little overcast with clouds. Mr. Connelly's health had been seriously impaired, though he was better at the last dates. One of the native assistants, Robert W. Sawyer, had left the service of the mission, influenced as it was feared by the desire of worldly comfort. But the chief ground of discouragement was the unsettled and intractable state of mind of the natives. This resulted partly from conflicting claims of English and American parties to Nanna Kroo, a town which both had purchased from the natives. Several other places had been purchased by the Liberia colony, and attempts were made without success, to obtain Settra Kroo —where, it seems, a strong feeling of prejudice has been excited against every thing American, "though not in favour of good Christian Englishmen," but unhappily of men bearing a very different character. Besides this, the people of Settra Kroo were likely to become involved in a war with the people of the interior. The following extract from a communication of Mrs. Connelly will show the sadly altered state of feeling among the natives:

"We are at a loss what course to pursue in the present state of things. Our hands seem bound, turn any way we can. Mr. Connelly proposed to the head men of the town to hire or rent a small piece of ground of them for four or five years, to build a house on, which might answer the double purpose of church and school-house. He conversed some time with them about it, the design, advantage, &c. But the effort entirely failed. They finally told him positively they would not let him have a piece of ground for $10,000, and that they did not want to hear him preach or talk to them, nor did they want their children to be instructed. We then attempted to teach a day and night school in the house first occupied by Mr. Canfield, which belongs to our head man. When the little boy would go to ring the bell for school, the parents would commence quarreling with him, and forbidding their children to come. We continued it some time with but two or three scholars; and then found the opposition so strong, that it it was useless to waste our efforts. Our boarding school at the mission has averaged eight for five months. Scarcely any of the inhabitants come to the mission church to hear preaching, and are very unwilling, and sometimes abusive, when the truth is preached from door to door. By their secret and wicked influence, they prevent scholars from coming into the mission from neighbouring towns. Thus like the Dog in the Fable, they neither improve their own privileges, nor will they let others enjoy them.

"We have thought, and prayed, and wondered, and planned what was best to do. Life is too short and time too precious, especially in this country, and there are multitudes too needy and willing to receive the truth, to waste this short life among the few and incor-

rigibly wicked. We have therefore concluded to call a meeting of the Town people generally, and state plainly to them the case, giving them fully to understand that our remaining among them will depend principally upon their manifesting a willingness to send their children to the school, and favouring the object of the mission generally; and that we shall forward to our mission board information to this effect, and shall wait *your* decision and advice."

LEGACIES.

In the receipts of the English Church Missionary Society for the last year, we observe the sum of 7321*l.*, or about $35,000, left to the Society as a Legacy, by the late John Scott, Esq.; and it is stated that three sums, each of the same amount, have been left by the same gentleman to other religious institutions, besides the remainder of his property in reversion bequeathed to similar objects.

The spirit in which these bequests were made, rather than their large amount, is what we desire to commend to the attention of our readers. This will be learned from the words of Mr. Scott's Will.

"I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of a Holy God, nor for rendering the slightest return of the unmerited mercies I have received; but with the view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul."

Contents of the Foreign Missionary, for September.

Notices of China, No. I.; by J. C. Hepburn, M. D.
Letters to good children about India, No. XIII.
Letters from Ningpo, No. IV.
Selling of Missionaries.
Recent Intelligence.
Extract from a Letter of a Pastor in Missouri.
Donations to the Board.
Value of Missions.
Too Late.
The Devil of the Bullocas, (with an engraving)
Expenses of Heathanism.

DONATIONS OF CHILDREN,

From May 1, 1845, to May 1, 1846.

From the returns which are inserted below, it appears that the whole number of churches, from whose children contributions have been acknowledged, is *ninety-three*—which is one more than the number reported in the last year; see Missionary Chronicle of September, 1845. In neither year is it probable that all the contributions made by children have been separately reported, and therefore, we doubt not, many donations from their ranks have not been acknowledged. This we sincerely regret; but it is a matter which only the friends of children and of missions in the churches can remedy. The Treasurer of the Board can do no more than acknowledge the contributions, in the form in which they are reported to him.

Taking these returns, then, as we find them, and presuming that in both years an equal degree of attention has been paid to this matter of separate reports of the children's donations, we may fairly conclude that the total sum given by them is more than one-half greater than is presented in these lists. For, of the churches enumerated below, forty-eight are not reported as having made any contribution in the preceding year, and forty-seven that were reported in the preceding year are not reported in the last. We are unwilling to believe that in these forty-seven churches no effort was made by the children during the last year to send the Gospel to the heathen, and prefer to hope that their contributions were not separately reported.

The sum actually reported is $2388, about $900 more than was reported in the year ending May 1, 1845. With the explanation given in the last paragraph, we may put the whole sum down at about $3300—an amount large enough to support the entire mission to Africa, or both the missions among the Ottawas and Creeks; a larger sum than was remitted for the promotion of the true religion amongst the many millions of papal Europe. Let no one, therefore, undervalue the donations of the children of our churches. Viewed as a merely pecuniary matter, their liberality is worthy of respect. It already yields a handsome sum. And we will not despair of seeing that sum increased ten-fold. The children who now give will continue to give, and many of them will increase their gifts; and their example will be felt by the hundreds of Sunday schools, and the children in ten thousand families, who have, to their own injury, and the great loss of the heathen, stood aloof from this work in time past. Give the children the opportunity, both of learning the condition of the heathen and of sending their pennies and sixpences to aid in conveying the Gospel to them—Give them the opportunity of reading The Foreign Missionary, and of

putting their little offerings in a missionary box, and we shall soon see a noble stream flowing from their benevolence.

Who can compute the value of that benevolence in its influence upon their own character? Who can weigh its results as developed in their own future conduct? Who can judge of its effects upon the piety and efficiency of the Church in the coming age? Who can foresee its fruits among the heathen, and its reward in the world to come?

Synod of Albany.

Pby of Troy.—Waterford ch sab sch 25 00
Pby of Albany.—Albany 1st ch, 'Four children who love their pastor,' 10 00

Synod of Buffalo.

Pby of Steuben.—Bath ch sab sch miss soc 5 00

Synod of New-York.

Pby of Hudson.—Goshen ch sab sch 50 00
Pby of North River.—Newburg 1st ch sab sch 50 00
Pby of Bedford.—White Plains ch, miss box in sab sch 3 00
Pby of Long Island.—Bridgehampton ch, juv for miss soc, 10; sab sch, 4 25 14 25
Pby of N.-York.—N Y 1st ch sab sch, 16; children of Mr Bensel, 2 28; 15th street ch sab sch, 29 77; Brooklyn 1st ch sab sch, 30; Jersey city ch sab sch, 25 00; Mad Av ch sab sch, 6 25; Chelsea ch, children of the congregation, 43 25 152 55
2d Pby of New-York.—Scotch ch sab sch, 116 38; Canal st ch sab sch, 8 77; West Farms ch sab sch, 10; Peekskill ch sab sch, 15 150 09

Synod of New Jersey.

Pby of Elizabethtown.—Elizabethtown 1st ch juv miss soc, 140; sab sch, 30 170 00
Pby of New Brunswick.—Princeton ch col'd sab sch, 3 50; Queenston sab sch, Princeton, N J, 13; New Brunswick 1st ch sab sch, 10 26 50
Pby of Newton.—Hackettstown ch sab sch, 3 62; Easton ch sab sch to ed *Jesse M Bowell, Joseph Barbe and Catharine Innes*, in Nor India, 66 66 70 28
Pby of West Jersey.—Burlington ch sab sch 13 26; Bridgetown ch sab sch, 95; Cape Island sab sch, 12 25; Salem ch sab sch, 30 150 51

Synod of Philadelphia.

Pby of Philadelphia.—Philadelphia 9th ch juv miss soc, 13 42; Central ch, infant sab sch 72; Scot's ch juv miss soc, 26 50; North ch sab sch miss assoc, 100; 2d ch sab sch miss soc, 100 311 92
2d Pby of Phila.—Germantown ch juv miss soc 20; Abington ch juv miss soc, 8 50; Doylestown ch, little girls miss'y box, 1 38 29 88
Pby of Newcastle.—Wilmington, Del. 1st ch juv miss soc, 47 70; Newcastle, Del. ch sab sch, 20 67 70
Pby of Baltimore.—Georgetown, D C, Bridge st ch sab sch juv miss soc, 26; Baltimore, Md, 2d ch sab sch, 49; Alexandria, D C, 1st ch sab sch, 57; Warren's Factory, Md. children of J. Thompson's family, 1 70; Washington, D C, F st ch, youths miss soc 26 63; Baltimore 1st ch, col'd sab sch, 30 181 33
Pby of Carlisle.—Gettysburg ch miss box in sab sch, 7 09; Chambersburg ch sab sch juv soc, 51; Green Hill ch sab sch, 2 50; Greencastle, Pa, miss box of children of Rev J T M Davie, 4 35; Petersburg, Pa, Calvin and Jane Matier, children of John Matier, 2 40; Carlisle, Pa, 2d ch youths miss and Bib soc, 30 97 34
Pby of Northumberland.—Danville ch sab sch 15 50

Synod of Pittsburg.

Pby of Blairsville.—Beulah ch sab sch 50
Pby of Redstone.—Greensburg ch, Pa, Mr Coulter's sab sch class 1 98
Pby of Ohio.—Pittsburg 2d ch, infant sch, 10; do. 1st sab sch, 16; Pittsburg 1st ch sab sch, 30; Canonsburg ch sab sch, penny collection, 10 65 00
Pby of Allegheny.—Whitestown ch sab sch, 2 00
Pby of Beaver.—Westfield ch, juv miss soc 6 17

Synod of Wheeling.

Pby of Washington.—Mill cr ch, Hookstown sab sch, 13 28; Washington ch, Pa, sab sch, 30 43 28

Synod of Ohio.

Pby of Coshocton.—Berlin sab sch Union 6 13
Pby of Richland.—Frederick ch, children's coll 4 37

Synod of Cincinnati.

Pby of Chilicothe.—Two children 38
Pby of Miami.—Children of Springfield ch 1 65
Pby of Cincinnati.—Cincinnati 1st ch sab sch juv miss soc 174 99
Pby of Oxford.—Connersville ch, children's mite soc, 5 00; Oxford ch, Master T H B, the proceeds of one pig, 10; do. two little girls, 2 08 17 08

Synod of Indiana.

Pby. of Indianapolis.—Indianapolis 1st ch sab sch, 38 93; Shiloh ch, a child of the Rev D V Smock, 5 cents; Franklin ch sab sch 5 15 44 13

Synod of Northern Indiana.

Pby of Logansport.—Mr. Wallace's children 36

Synod of Illinois.

Pby of Sangamon.—Springfield ch sab sch 30 00

Synod of Kentucky.

Pby of Louisville.—Louisville, Ky, juv miss assoc 14 00
Pby of Transylvania.—Richmond ch sab sch 20 00
Pby of Ebenezer—Covington 1st ch sab sch 10 00

Synod of Virginia.

Pby of Winchester.—Winchester ch, little sch girls, 1; Fredericksburg, Va, ch, children of James P. Corbin, 8 9 00
Pby of West Hanover.—A little girl, 25 cents; Lebanon ch, Daniel Blain, 3; Mary Randolph Blain, 2; (children of the Rev. Sam. W. Blain,) 5 25
Pby of East Hanover.—Richmond 1st ch sab sch 25; Norfolk 1st ch sab sch, 21 24 46 24

Synod of West Tennessee.

Pby of Holston.—Knoxville 1st ch sab sch 8 75
Pby of Western District.—Memphis 2d ch, little girls, 15; do. sab sch, 10 25 00
Pby of North Alabama.—Florence ch sab sch 40 00

Synod of South Carolina.

Pby of Charleston.—Charleston 2d ch juv miss soc 79 50

Synod of Georgia.

Roswell, Geo, juv miss soc, 20; Richmond, Geo, juv miss soc, 15 35 00
Pby of Georgia.—St Mary's ch sab sch 10 00
Pby of Hopewell.—Augusta 1st ch sab sch juv miss soc 50 00
Pby of Flint River.—Columbus ch sab sch 7 75
Pby of Florida.—Quincey ch sab sch* — —

Synod of Mississippi.

Pby of Mississippi.—Natchez ch sab sch, 46.18; Port Gibson, Miss, sab sch, 77 cents 46 95

Miscellaneous.

Flatbush, L I, children of Mrs J T M Davie, miss box, 4; children, 7 cents 4 07

Total amount, $2398 89

* The contribution from the Quincy sab sch, was included with the amount given by the church.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*

Ballston Spa ch, mo con, 10 35; Charlton ch, mo con, 3 50; Westminster, Utica ch, 108 50 — 122 35

Pby. of Troy.

Cambridge 1st church — 31 00

SYNOD OF BUFFALO. *Pby. of Buffalo City.*

Buffalo 1st ch — 50 75

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Hempstead ch — 6 00

Pby. of Bedford.

South Greensburg ch — 12 10

Pby. of Long Island.

East Hampton ch in part to con WILLIAM PARSONS 1 m, — 25 00

Pby. of New-York.

Brick ch mo con, 3 80; Brooklyn 1st ch mo con 19 11; Chelsea ch mo con, 11; Sab sch, 3; Hammond street ch mo con, 1 63; N Y 1st ch mo con, 62; Sab sch, to ed. *W. W. Phillips*, 6 25; do. for Omaha mission, 12 50; Wallabout ch mo con, 4 10; Duane street ch mo con, 6 12; N Y 42d street ch mo con, 6 95; Mad av ch mo con, 5 10; Sab sch for sup of boy in China, 6 25 — 147 81

2d Pby. of New-York.

Scotch ch mo con colls in May, June, and July, 180; Canal st ch mo con, 15 — 195 00

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

Freehold Village ch, 10 64; Boundbrook ch, 11; N Brunswick 2d ch, for missions in Nor India, 25; N Brunswick 1st ch, female auxiliary association, 50 — 96 64

Pby. of Elizabethtown.

Perth Amboy ch, — 25 00

Pby. of Newton.

Easton ch Sab sch, to ed *Jesse M Howell, Joseph Barbe* and *Cath. Innes*, in Nor India — 66 66

Pby. of Susquehanna.

Towanda ch — 9 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Phila Tenth ch, mo con colls from Feb to June, inclusive, 185; Miss Huxam don, 25; 'a friend,' don, 25 — 235 00

2d Pby. of Philadelphia.

Neshaminy ch — 15 00

Pby. of Donegal.

Marietta ch — 21 00

Pby. of Newcastle.

New London Cross Roads Benev Fund — 50 00

Pby. of Baltimore.

Alexandria, D C, 1st ch — 58 77

Pby. of Huntingdon.

Shaver's creek ch — 57 50

Pby. of Northumberland.

Pine cr ch, 48 50; Derry 2d ch, 26 70; Fem Miss Soc, 18; Derry Fem Miss Soc, bals to con REV. JOHN H. RITTENHOUSE, 1 d, 40; Chilisquaque ch, juv miss soc, of which J S, 5, raised from a crop of corn, 15 00 — 148 20

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Bolling Spring ch — 2 00

Pby. of Ohio.

Laurenceville ch, 17 41; Bethel ch, 15 — 32 41

SYNOD OF WHEELING. *Pby. of Washington.*

Cross Roads ch, Florence Sab sch — 7 22

Pby. of Steubenville.

Ladies of Two Ridges ch, 23; Island creek ch, 20; Big Spring ch, 15; Richmond ch, 5 61; Carrolton ch, 4 37; Amsterdam ch, 2 50; Harlem ch, 1 50; Harrisburg ch, 4 80; Corinth ch, 2 50; Bethlehem ch, 2 37; Still Fork ch, 2 00; Steubenville 2d ch, 66 35 — 150 00

Pby. of New Lisbon.

Ladies of Bethel ch, in part, to con Mrs LYDIA ROLEY, 1 m — 19 12

SYNOD OF OHIO. *Pby. of Zanesville.*

Cambridge ch, Rev. W. Wallace don — 5 00

Pby. of Coshocton.

Apple cr ch, 15; a little boy for China mission, 1; children of Sab sch, 4; Unity ch, 27; E. Hopewell ch, 3 75; Coshocton ch, 24; 'A lady,' 20; Sab sch, 5; juv miss soc, 5 20; Evans cr ch, 4 00; New Philadelphia ch, 7. Clarke ch, 2; Jefferson ch, 4; Wakatomika ch, 2 50; Keene ch, 10 29 — 134 74

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Hillsborough ch — 25

Pby. of Miami.

Dicks cr ch, 2; Bath ch, 1 35; Yellow Spring ch, 5; Honey cr ch, 15 38; Mount Pleasant ch, 15 86 — 39 59

Pby. of Cincinnati.

Cincinnati 1st ch Sab sch miss soc — 17 43

Pby. of Oxford.

Somerville ch, 1 85; Brookville ch, 8 45; Oxford ch, Rev. E D McMaster, D.D., don, 10; Lexington ch, 14 17; Eaton ch, Dr John Munger, don 10 — 44 47

Pby. of Sidney.

Bellefontaine 1st ch, 2; Urbana ch, of which Mrs Sarah Smith, to con '———' 1 m, 30; Mrs JANE MASON to con herself 1 m, 30; Master J W B ADAMS, 5, in part to con himself 1 m; and Mrs Cowan, 5, 86 95; Salem ch, 7 45; Newton ch, 6 25; Troy ch, 26 38; Covington ch, 7 56; Piqua ch, 16 18; Sidney ch, 53 24 — 206 01

Pby. of Maumee.

Lima ch, 9 87; fem miss soc, 3 93; Blanchard ch, 5 60; West Union ch, 75 cents; Enon Valley ch, 2 07; Findley ch, of which FREDERICK HENDERSON, 5, in part, to con himself 1 m, 29 98; William Taylor, don for China miss, 10, for African miss, 11 05 — 73 25

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*

Fort Wayne ch mo con — 32 67

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Galum ch, 84 cents; Elkhorn ch, 3 30 — 4 14

Pby. of Sangamon.

Springfield 1st ch, to ed *John G. Bergen*, in China — 30 00

Pby. of Peoria.

Lewistown 1st ch — 25 00

SYNOD OF MISSOURI. *Pby. of St. Louis.*

St Louis 2d ch, 50 63; do. Sab sch for distrib. tracts, and portions of Sacred Scriptures in the Chinese language, under direction of Rev. W M Lowrie, 32; St Charles 1st ch, 44 65 — 127 28

Pby. of Potosi.

Apple cr 2d ch, 3 65; Apple cr 1st ch, 9 50; . 13 15

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch, 2 mos mo con colls, 14 00; Louisville 2nd ch, 10; fem mis soc, 11; Shelbyville ch concert colls, 20 55 00

Pby. of Muhlenburg.

Marion ch, 2 25; Fredonia ch, 3 06 5 31

Pby. of West Lexington.

Bethel ch, 25 87; Mount Sterling ch, 10 35 87

SYNOD OF VIRGINIA. *Pby. of Montgomery.*

Christiansburg ch 10 00

SYNOD OF NORTH CAROLINA. *Pby. of Fayetteville.*

Black River ch, 11 67; Bethesda ch, 4 03; Antioch ch, 16 13; Long Street ch, 5; China Grove ch, 8 75; Bluff ch, 13 08; Union (in Duplin) ch, 5; St. Paul's ch, 8 90; Centre ch, 30 55; Rock Fish Factory ch, 8 27; Philadelphus ch, 12 40; Sardis ch, 7 65; Union (in Moore) ch, 4; Hopewell and Mt. William's chs, 11 88; Laurel Hill ch, 17 56; Mt. Harmony ch, 2 50; Rock Fish ch, 5; Mt. Carmel ch, 15 12; Grove ch, 12 50 199 99

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch, children of sab sch, 6 75, col. members, 3 25 10 00

SYNOD OF GEORGIA.

Augusta, Ga. 'A W,' 10; Bath, Richmond Co. juv mis soc for sup of *Bathniel Walker* at Allahabad, 80; '——' "a friend," 12 25; 'another friend.' 5; miss. box of a few children, 2 75; 'a lady,' a breast-pin, 110 00

Pby. of Hopewell.

Augusta 1st ch ladies for. mis soc, 72; Lincolnton ch, Thos. C Baldwin, 40 cents 72 40

Pby. of Flint River.

La Grange ch, 35; Hopewell ch, 5; Decatur ch, 18; Fairview ch, 14 81 72 81

SYNOD OF ALABAMA. *Pby. of S. Alabama.*

Centre Ridge ch of which 9 00 from coloured members for African mission 50 00

SYOND OF MISSISSIPPI. *Pby. of Mississippi.*

Natchez ch, mo con, 72 22, sab sch, 17 78 90 00

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

From Tr. of Synod, bals. of salaries of Messrs. Caldwell and Campbell to 1st Dec. 1846, 600; Ref. Pby. ch, West Milton N Y, for printing tracts under the direction of Rev J R Campbell in India, 58 57 658 57

LEGACIES.

Baltimore, Md. estate of Mrs Maria McClelland dec, 181; rec'd on account of A McLenahans legacy, 55 00 236 00

MISCELLANEOUS.

Museum box in miss house, 2; 'a friend,' for mission in Agra, Nor. India, 1000; children of Rev. J T M Davie for China mission, 5; 'a lady,' 5; Jamaica, L I, Miss Lambert, 10; Phila. 'a friend,' 2; '——' a friend, 1; 1025 00

Total, $4970 56

DONATIONS IN CLOTHING, &c.

Lima, O. fem mis soc, one bed quilt, valued at 8 00

Pine cr ch Pa, 1 box clothing, &c. for Iowa mis valued at 62 85

New Castle on Tyne, Birmingham and Leicester, England—friends, through Mrs. Anna H Richardson, two boxes clothing and prizes, for Iowa and Sac mission, valued at £42 13 8 206 50

Elizabethtown 1st ch. N J, 1 box clothing for Settra Kroo miss western Africa ——

N Y, Dr Barker, 12 copies of Roy's Hebrew and English Dictionary, 2d ed to be sent to the different missions, ——

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. SEPTEMBER, 1846. No. 9.

Board of Domestic Missions.

CHURCH EXTENSION.

We beg leave to call the attention of our readers to the following article on *Church Extension*, which we copy from the Presbyterian. This is a subject of deep interest, and has an important connexion with the prosperity of the missionary work, and we rejoice to find it is beginning to attract the attention of the friends of Christ and his cause. It was our intention to have republished in this number of the Chronicle, the resolution of the last General Assembly on this subject, and to have added some remarks, calling the attention of the Presbyteries and Churches to it. The object in view, will however, be better accomplished by the article we publish, than by any remarks we could make. We wil only add, the Board have no agent for this object nor for the present do they contemplate having one They must depend entirely on the Pastors and Churches doing this work. The suggestion we think a good one that so far as is practicable, a particular day be specified for taking this collection in all our churches. And why not the day mentioned? *The last Sabbath in December.* This plan has succeeded well in the Free Church of Scotland, why may it not succeed here? Suppose a trial of it be made in this instance? Will the Presbyteries look at this subject carefully at their approaching fall meetings?—ED.

The more I think of this subject, the more important does it appear. The small sums already contributed to this object have produced much good. Small societies have been enabled by the aid of this fund to finish, or render comfortable, their houses of worship. In many instances, for want of a commodious place of meeting, people are prevented from soliciting ministers to come and preach for them; and the scattered families of our own people are induced to connect themselves with other denominations, because we do not supply them with the preaching of the Gospel. Among the Jews, it was a rule, that in every place where there resided ten responsible persons, there a synagogue must be erected. A rule of a similar kind should have place among us. Even if the people of any neighbourhood had no preaching, if they had a house of worship, they might collect together for prayer and praise, and hearing an evangelical discourse or tract read. There is sometimes too much haste in organizing churches before there are members enough to furnish the proper officers; but there is no danger of going too fast in erecting houses of worship. There are now hundreds of places in our country, where small buildings of this kind might be advantageously erected.

It was wise in our late General Assembly to recommend a collection for this object in all our churches; and it would have been better still had they appointed an agent to devote his whole time and energies to this one object; for it is much to be feared, that this recommendation will be forgotten or neglected by most of our congregations. When I read in the Scotch papers how much was done for church extension before the Disruption, and especially, of the extraordinary effort of the Free Church, by which more than six hundred churches have been built, I am filled with astonishment at the liberality of that wonderful people, and with gratitude to God that He has enabled them to give so freely of the gifts of his providence, for the promotion of his kingdom. But when I compare what our numerous and wealthy body are doing, with the noble and almost unparalleled exertions of the Free Church, I cannot but feel mortified and ashamed. Some few individuals, and a small number of our churches set an example to others, which I trust will be followed more and more. Have we any good reason to think, that the liberal are ever impoverished by their free-will offerings to the Lord? Can any man or woman be found in our country who will say, "I have suffered loss by my contributions to the treasury of the Lord?" Besides, as money is of no use but to be spent in procuring something which is beneficial, or which affords us pleasure, if any man desires to enjoy his superfluous wealth in the highest degree, let him cherish a spirit of enlarged liberality; for however paradoxical it may seem to avaricious men who are lovers of the world, it is nevertheless, most certainly true,

that, "It is more blessed to give than to receive." In most cases the way in which money is expended affords no pleasure in the retrospect; but acts of real beneficence will always afford pleasure on reflection. Christ himself, at his second coming, will say to those who abound in such acts: "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me;" therefore, "make to yourselves friends of the unrighteous mammon, that when you fail here they may receive you into everlasting habitations."

Would it not be well, Mr. Editor, to designate some particular time when the churches should obey the recommendation of the Assembly? Suppose the last Sabbath in the year should be agreed upon for this collection, at which time the pastor might explain to the people the importance of the object. I observe that it is common in Scotland to take up a collection for a particular object, simultaneously in all the churches; and there is something animating in this; as is experienced in concert of prayer.

Some time since it was mentioned, I think in the Presbyterian, that five dollars from every one of our churches would produce at least ten thousand dollars; and a few churches did send in this small contribution; and among them some of the weakest. But it is the unhappiness attending all such proposals that they are by most forgotten or neglected. While that small sum might be contributed for this object by the poorest, the richer churches should not be contented to offer less than twenty times this sum.

I know, at this moment, several interesting cases of attempts to build churches, in places where no house of worship existed before; and where aid is greatly needed. Last summer, in company with a brother in the ministry, I visited a village more than a century old, consisting of several hundred inhabitants, in which there never has existed a house erected for the worship of God. The only place for public worship is a common school house. I understood from an old inhabitant, that the first settlers were Quakers; but they built a meeting house at some distance. Next came the Universalists, who infected many of the people with their flesh-pleasing doctrine; which leaven, alas! still continues to ferment. Then came the Mormons, who found this a suitable soil for their imposture, and accordingly they formed a society of a number of members; but they are now broken up; and wonderful as it may seem, the people have now the materials collected to build a Presbyterian church, where no family brought up in that denomination can be found.

A. A.

LETTERS FROM MISSIONARIES.

Wisconsin.

FROM AN ITINERANT MISSIONARY.

A Temperance meeting. Temperance prepares people to hear the Gospel.

In my last, I adverted to a temperance meeting I had in prospect. I held that meeting last Saturday, in a very hardened and careless neighbourhood, and in compliance with the request of the *tavern keeper* himself, and as the case had much interested me, I had made some preparation. It is now with a grateful heart I lay before you the result. The evening was dark, and threatened rain, and it did rain before the meeting closed; still there was a good attendance of the people, and they gave a fair and serious attention. And as Providence directed, there were also present two other ministers, one Baptist and one Methodist, who seemed to be interested in the singular case, and who very generously and cordially sustained me in all the positions of my lecture. God was present to bless. The tavern keeper and his wife put their names to the temperance pledge, and will no more sell anything that can intoxicate. And all that were present, except one man and one woman, put their names to the pledge. Emotions of interest, of gladness, thanksgiving and praise stirred within the hearts of Christians. One thing is to be particularly noticed as the result of this meeting on temperance, and of all others indeed that I have attended. The people earnestly invite me to "*come and preach the Gospel.*" But I can fill only one place at a time. There is a loud and earnest call on your Board to send out more help into this field; and now, if the rich congregations of our country, enjoying regularly the administration of the Gospel, and its ordinances could but behold the various scenes of destitution, which this Territory presents, they would be moved to send the Gospel to the poor.

FROM THE SAME MISSIONARY, OF A LATER DATE

. . . . This is a large field, and an interesting one, into which the people are flowing from every quarter. Did they come only from our own States, the embarrassments of forming and building the church would be less; but Europeans come in largely, and this in many ways enhances both the expense and the labour of church organization. I have, during the months of May and June, travelled about four hundred miles over the country, and the more I see and examine, the more thoroughly am I convinced of the great importance, and the absolute necessity of the operations of our Board of Domestic Missions on a large scale. Otherwise the people must perish for lack of knowledge: Emigrants come, in great numbers, and when I meet with them in my travels, and they find I have been here for some time, they inquire of me with an interest and curiosity truly surprising, all about the country over which I have passed. It is all-important for the cause in this Territory, that the church act efficiently now. . . . .

Indiana.

FROM A MISSIONARY IN VANDERBURG COUNTY.

The religious interest continues.

The religious interest, which in my last report, I mentioned as awakened in our church and congregation, and which resulted in the addition of some *thirty-seven* members, still continues. Since our last communion we have received *four* more upon examination; some *four* or *five* more are still inquiring, and we trust will soon be brought to a decision for Christ. Our converts, with but few exceptions, so far as we may judge from outward conduct, manifest a good spirit, and a determination to persevere in the good way they have chosen. We pray that the Lord would strengthen and confirm them in the faith and practice of the Gospel. We are gratified to find that the believing parents have felt it their duty and privilege, to give their children to God in the ordinance of baptism. I have been called to contend with the scruples of some upon this subject, but have generally been successful in removing them. A few Sabbaths since I baptised seven children, and on the next Sabbath *six*. Our Sabbath school continues to be well attended. The average number is about ninety scholars, and fifteen teachers, myself superintendent. A goodly degree of interest pervades the school, which I trust will result in the awaking and conversion of many. The Lord has done great things for us; we would give him all the praise, and desire thereby to be quickened to the exercise of greater diligence, and zeal in his service.

FROM A MISSIONARY IN DELAWARE COUNTY.

Importance of Sabbath Schools.

. : . While there are some things that look discouraging here, in the main I think the prospect is more encouraging than it has been before since I have been in the field. There is more than usual doing this summer in the way of Sabbath schools, and the encouragement seems to be greater. I look upon Sabbath schools with very great interest, especially in such a field as this, as through them many of the youth are brought under the influence of the Gospel, who would otherwise but seldom hear it. And it is by the ingathering of the youth, we are to expect the principal growth of our little churches. The attendance on the means of grace is generally good, and intemperance is but little known. I believe I have never been acquainted with a community, made up of so many kinds of people, which was so generally sober and quiet, and peaceable. This I consider encouraging. . . . .

Ohio.

FROM A MISSIONARY IN MORGAN COUNTY.

"We take too limited a view of missionary operations."

. . . . Our quarterly and annual reports are often destitute of interest, from the fact, that we take too limited a view of this department of the operations of the church. If we do not see sinners converted and added to the people of God, we hastily conclude that truth has lost its force, that our ministry has been ineffectual for good, and that we had better seek some other field where we can be more useful. Against this evil, the church, not only in the west, but throughout our entire community, has had to contend for years,—th;s spirit of change, rotation in office, seeking, nd hearing something new. But we trust a better day is about to dawn on the church. The permanent and conservative character of our body commends itself to the confidence and affections of the people, wherever its doctrines and order are plainly preached, and fully understood. You already know that the number of churches within the bounds of the Hocking Presbytery is increasing. At almost every meeting since our organization, we have received some church under

our case. Others will probably join us soon. What shall we do? is a question that meets us at every meeting. Our congregations are all weak. They cannot command men as the strong churches can. The spirit of missions is not strong enough in the hearts of ministers to carry them into these destitutions. . . . .

FROM A MISSIONARY IN TRUMBULL COUNTY.

"Some indications of good."

. . . . Whilst the past year has been one of unusual spiritual dearth, throughout this section of country, and while the field in which I labour, has suffered much from the influence of such dearth, I have reason to bless God that there have not been wanting *some indications of good* in our midst, however small. At times, in our little assemblies, there has been evident manifestation of seriousness, such as have plainly indicated the presence of God's spirit, and have led me to hope it will not always be a day of small things among us.

On Sabbaths, when there is no preaching, prayer meetings, Sabbath school, and Bible class are attended to in the church. And the interest in these, and the number who attend, have both increased of late. And I am gratified to state, that the congregation, when there is preaching, has greatly increased. In a word, I am disposed to view our prospects here as much more encouraging than they have been, and to continue my labours, hoping that with the blessing of God I shall yet see cheering results.

FROM A MISSIONARY IN DARKE COUNTY.

The church encouraged and strengthened.

. . . . The little church here has been somewhat encouraged recently, and I trust strengthened, by the addition of *seven* persons to our number; at our last communion in May we received *seven* on examination. Of these, all except one were heads of families, and all except one, were young persons. We would thank God and take courage. Pray for us. . . .

Kentucky.

FROM A MISSIONARY IN MONTGOMERY COUNTY.

. . . . I have endeavoured to sow the good seed of the word, although it has been in weakness, and in fear, and in much trembling, and apparently with but little immediate fruit. But the Lord reigns, and I trust these labours, feeble, and imperfect, and even sinful as they are, will not be in vain in the Lord. The promises of God, and the experience of many of his servants, who have long had to say, "Who hath believed our report, and to whom is the arm of the Lord revealed," and afterwards have seen the salvation of God and the fruit of their labours, encourage me. On Sabbath before the last, we had a communion season in a schoolhouse, in Bath county, where I preach one Sabbath in the month. The congregation on the Sabbath was large, and the attention paid to the preached word good. Here a few of God's people, who live far from the house of the Lord, commemorated the dying love of their Saviour, a privilege they seldom enjoy. Although the minds of the people were excited with the news of war, and with the enlisting of volunteers, yet a spirit of deep solemnity seemed to rest on the audience during this interesting scene.

My congregations of coloured people are encouraging, both as to number, and the attention paid to preaching. That which we need, that for which we pray, and that in which alone we would trust, is the life-giving influence of God's Spirit. "Except the Lord build the house, they labour in vain that build." O that God would revive his own work.

Virginia.

FROM A MISSIONARY IN ORANGE AND MADISON COUNTIES.

Happy results of a year's Missionary labours.

In reviewing the operations of the year that has closed, and especially the last three months, to which this report will have more particular reference, I find abundant reason to bless God for the multiplied assurances of his presence with me in my labours. I desire to give him all the glory. It was God who opened the way to my residence, among these "sheep of his pasture, and people of his hand;" and he it is who has thus far helped me. A few scattered but devoted members of the Presbyterian church, thrown by providential circumstances among those by no means inclined to favour our denomination, had been long praying that God would send a minister of their own connexion to break unto them the bread of life. At the suggestion of the committee of West Hanover presbytery, I was sent to discharge the office of an under shepherd to them. Since my residence in that region, we have formed ourselves into a church, have had several Sabbath schools organised, and made arrangements for the erection of a house of worship. He has blessed us, by adding to our number. He has also put it into the hearts of the people to give liberally towards the benevolent objects of the church, and excited the minds of most of those within

our reach to attend more diligently than they were wont to do, on the use of God's appointed means of grace.

But I will proceed to notice more particularly the operations of the last three months.—During the month of April I attended my appointments regularly, preaching three or four times a week, distributing Tracts at most of my preaching places, and visiting all who were sick, or inquiring the way of life. Two cases of awakening developed themselves to me during this month: both of these persons have since expressed a hope in Christ, and will probably unite with us when an opportunity offers.—During the present month our Session will meet, and *four* or *five* at the least will cast in their lots with us. During this month also, I *found* several lost sheep of my fold, of whom I had not heard before. They were formerly of the German Reformed connexion, but settled in a community in which there were none of that persuasion, and united with a Presbyterian church then organized, and under the supervision of Samuel Davis Hoge. This was about thirty years since. The church of which they were members declined after Mr. Hoge left this region, and soon ceased to have any existence. The persons of whom I have spoken design uniting with us at our next sacramental meeting. In the month of April, also, a Sabbath school was organized in Madison county, of which one of our Elders is the Superintendent. This school numbers between fifty and sixty scholars. It is cheering to the Christian's heart to visit it. I have never seen a school in which scholars and teachers seem to take more interest, or which gave more promise of success. The Library consists of *one hundred volumes*, which the S. S. Union furnish for *ten dollars*. There is also another neighbourhood, in which a useful school could be organized. If some of your good people would make us a donation of that Library, I would ensure the organization of the School.

In May, I continued my labours at my several places of preaching, and had in addition several appointments at private houses. My congregations have steadily increased in size, and what is more encouraging to the minister, in religious interest. During this month I had the assistance of three brethren of West Hanover Presbytery who made a flying visit among us. Their preaching I trust did good.

In the month of June I preached about four times a week, made some twenty or thirty visits, and scattered a great many Tracts. I also supplied a number of families with the Shorter Catechism, and made arrangements for regular catechetical instruction during the year.

I have reason to believe that the incorruptible seed has been implanted in the hearts of some of the coloured people through my preaching. I have not been unmindful of their spiritual interests, and hope to do good among them.

At the meeting of the West Hanover Presbytery, a call was presented by this people for my services as a pastor; a salary sufficient for my support has been pledged, and hence my connexion with the Board will cease. And in closing this report I can but return to you, and through you to the Board, which has kindly aided in sustaining me, my sincere thanks for the promptness and attention with which my wants have been supplied. May God bless you, and prosper the cause.

Florida.

FROM A MISSIONARY IN PENSACOLA.

The Lord is granting his blessing.

Owing to delay in bringing my family here, I have only performed about two months actual labour. During that time my exertions in preaching and visiting have been incessant; and the Lord was pleased to smile upon these labours. A goodly number have, as they hope, been converted to God. And an interesting and important addition of *twenty-five* have been made to the church. Of these, a few had been previously members of our own or other churches. The impression seems to be decidedly favourable at present, to the building up of an interesting Presbyterian church in this place. The cause has warm and active friends. We have, however, opposition to contend with. With God on our side, however, we have nothing to fear, and everything to hope; without that, we know our effort will prove a failure. We have all felt, however, that we have abundant cause for gratitude to God for the large and unexpected blessing he has poured upon us in these ends of the earth, these dark desolations of our Zion. The number of members in our little church is now *forty*. It was fifteen before our little revival.

The Sabbath school contains about *eighty* children, some of them Catholics, and is efficiently sustained. Some Catholics have become our friends, and attend our place of worship. They seem to be more than usually accessible here. I hope the Lord may make me the instrument of good to them.

I have a large and interesting congregation of coloured people, to which I preach every Sabbath afternoon. I think there was some deep feeling among them on the subject of religion when I left them. I trust it will be revived upon the recommencement of our meetings.

I hope that something may be done here for the sailors. I have invited them to attend our

place of worship, and we design to appropriate a portion of it to them. We raised *two hundred* dollars for the colporteur enterprise. Our books and tracts were purchased, and read with avidity by most of our population. They were received by none with more apparent pleasure than by some of the officers of the navy, and by the sailors. . . . .

Pennsylvania.

FROM A MISSIONARY IN LUZERNE COUNTY.

Missionary labours among the mountains, &c.

I now go every other Sabbath to Nanticoke Dam on the Susquehanna river, where there is a feeble church organized, and dying for want of efficient pastoral labour. From where I board this is about *thirty miles* by wagon road, and twenty through the woods and across the mountains. The latter way I generally take. I can travel it on horseback and on foot, and have weekly appointments on the way. I have already explored these "mountain fastnesses," and find now and then a stray sheep in the woods. Visiting some fifty families I found three English Presbyterian women. This work I like well, although it is very exhausting to the physical man; I have been laid aside for a few weeks by sickness, but am now becoming more vigorous.

The church at N . : . met at the sacramental table on the 26th July. I spent the week previous in visiting among them. I found but little spiritual life; but my prayer is, that God will quicken and warm them into vigorous, spiritual life. There is a goodly number of young people, whom I hope to collect into a Bible class. In the first two meetings of the class we have had about *fifteen* or *twenty* learners. This number should be, and I hope soon will be, more than doubled. This is a most efficient instrumentality; it induces the study of the Bible in almost every family. This is what we want, that the people should search the Scriptures, but it is greatly neglected in our German population.

Sabbath Schools.

These are my most encouraging and promising agency. In the valley of Conyngham, we have already *six*, and intend to start another in a few weeks. We have obtained a 100 volume Sabbath school library for *four* of them, and have raised the money for a *fifth*. We have *two* Sabbath schools in the Nanticoke congregation, and *two* in the Lutsey settlement. The Schwytzers should have two more; but they are hard to harness. I did succeed to gear them up in the spring, but they crept out of the harness, and out of that field of labour, while I was providentially detained from them a few weeks. I do not however despair of two schools soon in that place.

I continue my Bible class both at C—— and at N——. They have great need of this agency there, for there is but one family altar to be discovered in the region. So far as I have ascertained by some sixty or eighty family visits, there are few besides this single family, that attempt anything like regular family instruction in religious matters. Oh! what moral desolation and heathenism exist at home! Oh! that God, with whom is the spirit and power, and whose is the kingdom, the honor, and the glory, would shed down divine influences abundantly, and work a *great work* in our day, beyond our most sanguine hopes.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY.

Anxiety to have the Gospel.

. . . . A pious lady, who has a large and growing family, and who resides some fifteen miles from here, remarked to me a few days since, that there had not been a sermon preached in her neighbourhood for more than three months. Said she, with tears in her eyes, "are you going to desert us entirely? What is to become of my dear children, if they must grow up without the means of grace, without so much as a Sabbath school? I felt deeply for her: She had been raised under the sound of the Gospel, and had a brother in the ministry. Her condition is that of many in this region, and it will be that of many more, if missionaries are not sustained here. . . . .

Mission Rooms, Philadelphia, September, 1846.

WISCONSIN.

A NEW PRESBYTERY FORMED.

The last General Assembly, on an overture from the Presbytery of New-York, authorized the forming of a Presbytery in Wisconsin. The following extract of a letter from one of our missionaries in that territory, gives the pleasing intelligence that such Presbytery has been formed, under circumstances of peculiar interest.

"On Saturday last, July 18th, according to the resolution of the General Assembly, we met in Prairieville, and formed the *Presbytery of Wisconsin*. Our exercises were interesting and solemn. They seemed to make a favourable impression on the people. Four of the brethren preached; two of them twice. An excellent brother, who is labouring in Walworth county, after a very satisfactory examination was received a member of the Presbytery. The state of things is as encouraging as we could desire; the only cause of embarrassment is our weakness. We need a strong reinforcement. Three churches, which were taken under our care, need pastors. Four or five places, where we expect to form churches, need stated preaching; and several important missionary fields should be immediately occupied."

This new Presbytery is entirely the fruit of missionary effort. The brethren who compose it are all missionaries of the Board, and most of them have been sent out within the last year. *Four* ministers united in the organization. One was received during their meeting, making their number *five*. Another valuable young brother, under appointment by the Board, was taken sick when on his way to Wisconsin, and unable to be present. He is now re covering, and it is hoped will soon be able to join his brethren in that important and interesting field. Another, a valuable minister, now labouring in Wisconsin, it is expected will apply for admission to the Presbytery at their next meeting. And the Board hope to be able soon, to add both to their number and strength, by sending more missionaries to that field. The field open for missionary labour in that vast territory at the present moment is encouraging almost beyond example. The Board have but recently sent missionaries to that field. Thus far they have been prospered in this enterprise beyond their most sanguine expectations. The Lord has most signally owned what has been done. And the calls from famishing thousands in that newly-settled territory demand of us prompt and energetic action. The missions there must be sustained and strengthened.

TO PRESBYTERIES AND SYNODS.

The last General Assembly, with great unanimity, passed the following resolution:

"Resolved, That each Presbytery in our communion be recommended to discourage the sundering of feeble churches now united in the support of the Gospel, and generally to combine together such feeble churches in appropriate fields of labour, that the Board of Missions may be relieved from the need of a large allowance in such cases, and, where practicable, from the need of any allowance in aid of ministerial support."

We publish this resolution, with a view of calling the attention of our Presbyteries to it. The fall meetings of the Presbyteries are now approaching, and this is a subject worthy their serious attention. By a wise and judicious arrangement, on the principles embodied in this resolution, it is believed, without injury to many of our feeble churches, and in some instances to the real benefit of such churches, there might be an important saving of missionary funds, and also an increase of our strength in missionaries for the supply of our more destitute regions. When both men and means are so much needed, for the supply of the hundreds of thousands in our land, who have no minister to preach the

Gospel to them, we should surely economize, so far as we can, both our men and our means for their supply. We hope our Presbyteries will look carefully at this matter.

We would also ask the attention of Presbyteries and Synods to the following Resolutions of the General Assembly, in relation to Domestic Missions:

"Resolved, That while we rejoice at the increased interest which the churches have manifested in the work of Domestic Missions, yet in view of the magnitude of the work, the extent of the field occupied, and the rapid increase of the population of our country, we earnestly exhort the churches to augment their contributions to this object, and to pray with increased earnestness for its enlarged success.

"Resolved, That it be recommended to all the churches under our care to take up an annual collection in behalf of Domestic Missions, and it is hereby again enjoined upon such Synods and Presbyteries, as have not acted in the premises, to adopt such plans as seem best suited to secure the contributions of all the churches in its own bounds, with system and certainty, and to report its action in this matter to the next General Assembly."

We republish these resolutions of the Assembly, with a view of calling the *special attention* of the Presbyteries and Synods to this subject. As stated in their last annual report, the Board are under very large engagements to missionaries for the current year. And these engagements are increasing beyond all former example. In the month of June, as stated in the last Chronicle, the number of appointments and re-appointments exceeded *fifty*. And down to the time we write this, the number of new appointments is nearly *double* the number in any former year. The call for missionaries is still increasing and must continue to increase; and as the Board have already announced to the churches, these calls from perishing souls in our own land must be met. "*God requires it, the Church expects it, the interests of souls demand it.*" Cost what it may, the Gospel must not be withheld from perishing souls. On this principle the Board feel they must act; and in God's strength they will continue so to act, until the churches and the friends of this cause tell them *to stop*, by withholding from them the necessary means. God forbid that this should ever be the case in our favoured Zion. No, brethren, no; *we cannot stop*. The command from on high is *Go forward*. And the Church will take up the command of her Master, and say to her Board, *Go forward:* send the Gospel to all the waste places of our land; *we will sustain you*. This is not only our duty; it is *our privilege*. And we cannot relinquish it. Fear not. Go forward, and the Church will sustain you, and God will bless and prosper his own cause.

We hope the Presbyteries, at their approaching meetings, will not fail to act, and to act wisely and energetically on this subject.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JULY, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*
Hamilton Union ch, N Y, 2 00

SYNOD OF BUFFALO. *Pby. of Buffalo City.*
Buffalo 1st ch, N Y, 50 75

SYNOD OF NEW-YORK. *Pby. of Bedford.*
Poundridge ch, N Y, 15; Mrs Hunt's sub, 10 25 00

Pby. of New-York.
Jamaica ch, L I, 10 21; Wallabout ch, mo con 4 10 14 31

SYNOD OF NEW JERSEY. *Pby. of West Jersey.*
Pittsgrove ch, N J, balance 1 00

Pby. of Newton.
Stroudsburg ch, Pa. 26; Musconetcong Valley ch, N J, in part, 18; Mansfield cong, N J, 51 95 00

Pby. of Susquehanna.
Towanda ch, Pa, 9 00

SYNOD OF PHILA. *Pby. of Phila.*
"A Friend," Tenth Presb. ch, Phila, 25 00

2d Pby. of Philadelphia.—

Abington ch, Pa, in part	50 00

Pby. of Donegal.

Presb. cong. of Marietta, Pa,	94 00

Pby. of Baltimore.

Third Presb. ch, Baltimore, Md, 77 20; First Presb ch, Alexandria, D C, 58 77	135 97

Pby. of Carlisle.

Presb ch of McConnellsburg	30 00

SYNOD OF OHIO. *Pby. of Coshocton.*

Apple Creek ch, 9; Fredericksburg ch, 3; E. Hopewell ch, 3 75; Linton ch, 4 50	20 25

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*

Hamilton ch, Ind,	1 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Gallum ch, Ill, 84 cts; Elkhorn ch, Ill, 3 30	4 14

Pby. of Peoria.

Lowistown ch, Ill, 35, less disc. 75 cents	34 25

SYNOD OF VIRGINIA. *Pby. of West Hanover.*

Checks drawn in favor of missionaries, 31 25; 40; 50; 92	213 25

Pby. of Montgomery.

Buchanan ch, Va, 40 50; Pleasant Grove ch, Va, 4; Rock Spring ch, 3; Mountain Union ch, 6; Falling Spring ch, 20; Salem ch, bal 5 50	80 00

MISCELLANEOUS.

Bethel Benev Asso, S. Car, 15; "J L," 1; Miss Ann Cuthbert, Harford Co, Md, 3	19 00
Total	$33 12

Clothing, &c., received at the office.

From the Presb ch, Bridgehampton, N Y, a box of clothing, valued at	60 00
From three ladies of Augusta, Geo, a bed quilt valued at	6 00
From the ladies miss soc of the Presb ch, Morristown, Ohio, (deposited with Messrs. Crangle & Bailey, Wheeling, Va,) a box of clothing, valued at	28 75
From the ladies sewing soc of the Presb ch, Charleston, Va, a box of clothing, valued at	60 00
From the Wilkesbarre Miss Soc, Pa, a box of clothing, valued at	46 50
Total	216 25

FOR THE CHURCH EXTENSION FUND.

Received in July.

Rev Wm Wallace, Cambridge, Ohio	5 00
Rev Wm M Engles, D.D., Editor of the Presbyterian, being the amount of contributions made by several persons for Church Extension purposes	40 00
'A Friend,' Tenth Presb ch, Philadelphia, per Dr. Boardman	25 00
Barboursville ch, Va, per Rev. D B Ewing	5 00
First Presb ch, Alexandria, D C, per Rev. E Harrison	14 00
Total	$89 00

WM. D. SNYDER, Ass't Treas.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JULY 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Lawrenceville ch, 10; Second ch, Pittsburg, Sligo S Sch, 63 cents	10 63

Pby. of Allaghany.

State Lick ch, 9; Scrubgrass and Harrisville chs, 5; Union ch, 17	31 00

Pby. of Erie.

Mercer ch	13 28

SYNOD OF WHEELING. *Pby. of Steubenville.*

Hagerstown ch, 3; Union ch, 50 cents; Bethlehem ch, 2 37; Still Fork ch, 2; Carrollton ch, 4 37; Centre Unity ch, 7 13; Coriath ch 2 50	21 87

Pby. of New Lisbon.

Deerfield ch, 21; Newton ch, 3 50; Rehoboth ch, 2 60	27 10
Total	$103 88

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY AND JUNE, 1846.

Paint Lick, Ky,	40 00
Providence, Ill,	7 00
Plumb Creek, Ky,	10 00
Cane Run	3 00
William Perkins,	3 00
Augusta, Ky,	9 60
Sharon	9 00
Pisgah and Rocky Spring	12 60
Rev M R Miller	25 00
Bethel Cincinnati Presbytery	14 00
Pisgah Presbytery	5 00
Waveland, Ind,	20 00
6d church, Louisville	1 00
Hopewell, Indianapolis Pby, in part	60
Franklin do. do.	20 00
A Friend, Franklin, Ind,	54 00
Indianapolis (balance of last year,)	269 75
Shelbyville, (Indianapolis Pby,) in part,	10 00
Sand Creek do. do	23 10
Greensburg do. do	11 00
Corydon, Ind,	12 50
Sales at Depot	25 00
Total	$515 95

WM. GARVEN, Treas.

THE

FOREIGN MISSOINARY CHRONICLE.

VOL. XIV. OCTOBER, 1846. No. 10.

Board of Foreign Missions.

Choctaw Mission.

COMMUNICATION FROM THE REV. JAMES B. RAMSEY.

The following communication is dated at Spencer Academy, July 16, 1846. The account which it gives of the Examination, Addresses, &c.; and also of the Examination of the Girls' School, under the care of the Rev. C. Kingsbury, of the American Board, will all be found interesting, and valuable as showing the rapid progress of the Choctaws in Christian civilization.

Our examination came off the day before yesterday, Tuesday, much to the satisfaction, I believe, of all parties. The evening before a great many people had arrived, besides the trustees, the chiefs and head men; and during the morning they kept coming in from all directions, almost every one leading another horse for one of the boys to ride home; so that at dinner we had above 150 guests. We had killed, the afternoon before, a beef, three hogs, and two sheep, which together with a moderate quantity of bacon, had nearly all disappeared the next evening. There were a number of gentlemen and some ladies from Doaksville and Fort Towson present; among others Col. Pitchlynn's two daughters, and sister-in-law. Capt. Jones also, who you aware is one of our trustees, a very intelligent man, and of polished manners, and a partner of Mr. H., brought his family along in a very handsome coach—the only thing of the kind I have yet seen in the nation. Our exercises commenced about 7 1-2 o'clock, and continued, with about an hour's recess for dinner, until about three. The school room, which however is intolerably small, was crowded all the time, but not a fourth part of the people were in at once that would have been had our accommodations been better.

The classes first examined belonged to Mr. Dwight's department, whose sole duty since I came has been to teach the English language to those who cannot speak it. As we have had no books suited for this, it has required great labour on the part of the teacher; and the examination, which was a sample of the daily teaching, was conducted simply by giving the names of various objects in Choctaw, and requiring from the scholars the English;—repeating short sentences in Choctaw, and requiring a translation in English, and some conversation. This was by no means an uninteresting part of the examination, though it was brief.

From most of this our trustees were absent; being engaged with the chiefs and captains and head men in preparing and signing a memorial to Congress against the extension of the criminal laws of the United States over the whole Indian territory, in matters between Indian and Indian, as well as between Indians and white men, which they had been informed it was proposed to do, and which they strongly in their memorial deprecate, as a very great injury, and a gross injustice, though they scarcely thought it possible that such a thing could be seriously designed. 'Even should it be necessary in the case of the Cherokees,' say they, 'why should *we* be visited for the sins of our neighbours? We can govern ourselves,—we have a feeling of national pride in this thing,—we are trying all we can to improve ourselves, and to elevate the mass of our people,—why now threaten to deprive us not only of a just right solemnly guaranteed to us, but also of one of our strongest incentives to self-improvement.' I could not but sympathize with them deeply,—though I think still there must be some misunderstanding as to the design of the United States government.

The classes taught by Mr. Bissell were next examined. These had been studying reading, writing, arithmetic, (Emerson's 1st and 2d part) and Geography, (Parley's and Smith's.) Then came on the department taught by Mr. Wright, who has occupied the place of the first teacher since I came. These were examined in geography, arithmetic, (Emerson's third part,) natural philosophy, history of the United States, algebra, Latin reader; after which I examined one boy in Horace, who had been reciting to me since I came. Occasionally between the classes we had a speech or two from some boys previously appointed to prepare, which tended somewhat to vary the exercises, and add to their interest. All at the close appeared pleased, and freely expressed their approbation.

After the examinations were through, and we went through them very rapidly,—the people, students, trustees, and all, were assembled under the shade of some trees at the end of one of the Academy buildings, where I had Colton's large Missionary Map hung up, and mounted on a little stage. I talked to them all a little while from this; pointing out the various conditions in relation to religion and civilization, of the various portions of the earth's population; and showing that all those parts which were in ignorance and misery were those who were destitute of the Bible; that all the enlightened parts were those where the Bible was read; that every people who read it and obeyed it were a great people, and had great knowledge in all other subjects; all the wise and powerful and happy nations of the earth were those, and none but those who have and read the Bible. I showed them that the people who speak the English language, and who occupied so small a part of the world, were nevertheless the people who held the great *power* of the world, and possessed the greatest part of its wisdom and knowledge; that knowledge they could thus see for themselves was power; and that that power was to be obtained by Christianity alone. I then told them that the only way for the Choctaw nation to become a great and wise and happy and respected people, was to go on in the way they had so nobly begun, in endowing schools for the religious education of all their boys and girls, and in receiving the religion of Jesus Christ, and in reading the Bible, the word of the great God.

After I had done, Mr. Dwight interpreted the substance of it in Choctaw. He is by the way a very good and graceful speaker, and would make an excellent preacher to his people, were it not that his throat is affected with scrofulous humours which threaten to be a serious bar to his ever speaking much in public; indeed he has scarcely been able to bear the talking necessary for conducting the exercises of the school room.

After this was through, I read out and explained a series of regulations for the next session, involving so complete a change in the management of the internal affairs of the institution, I mean its government, and the restrictions laid on the students, who in almost all things except their lessons, and to too great a degree there, would like to do very much as they please, that I felt it to be a matter of importance that the students and all others should be aware before they left, what they must expect; and told them that out of a regard to their best interests and to the best interests of the Choctaw people, we felt it necessary to establish and to enforce with all kindness and decision these rules. . . . . They relate both to teachers and scholars, and to the regulation of the conduct of the latter in all their employments and relations. They are not numerous, but comprehensive, and meet with the full approval of all the teachers, and of the trustees also I believe. After Mr. Dwight had interpreted the substance of these rules, we closed our part of the exercises by a prayer by Mr. Carr, a Methodist minister.

Col. Harkins, one of the trustees, then rose, and after making a few remarks in Choctaw, invited Col. Deflore, the chief of this district, to address the people. He was followed by Col. Fisher, the chief of the upper or Arkansas district; and he by Mr. McKinney, one of our trustees, who is also Maj. Armstrong's interpreter. After which Capt. Hudson gave a speech, which I learned from Mr. Dwight was a very good one indeed; he is a very able, strong-minded Indian, was instructed in Mr. Kingsbury's school in the Old Nation, and though not a professor of religion, is one of the very warmest supporters of the schools and of temperance. He spoke with real Indian energy and eloquence of gesture. Mr. McKinney appeared to be also a good speaker. All these speeches were in Choctaw, and of course unintelligible to me.—Their general drift, as I learned from Mr. Dwight, was to show the advantages of education, and to enlist the feelings of all in behalf of the schools; and as addressed to the boys, recommending diligence and obedience, &c. Col. Harkins closed with a few remarks, and the company began to scatter, and such a *scattering*, —and saddling of horses, and running hither and thither, and shaking of hands and packing of saddle-bags, you never saw, or rather *I* never saw; and in less than two hours, though it was after four o'clock considerably when they finished speaking, there were scarcely twenty students and strangers together, and it appeared truly desolate. They seemed nearly all determined to start off, if they could only go five or six miles, and camp out, which by the way is the common custom. From some of these boys we parted with not a little concern,—some who appeared amiable and desirous to improve, and whose minds were rather seriously disposed,—lest the absence of two months and a half from all the privileges they had enjoyed, and freedom from the restraints to which they were here subjected, and exposure to strong temptations and heathenish influences, should entirely obliterate all the impressions already made, and the improvement but just commenced. We endeavoured to commit them all, however, to the care of Him, who, we love to think, has among them some vessels of mercy, who shall be to the praise of his glory. Some five or six students wished to remain and work during the vacation, and as there will be much work to do, we shall keep them. Two of those now here are two who joined Mr. Wright's church last winter; one of them can converse some in English, the other none at all.

On Monday evening, the evening before the examination, I got the trustees together, Col. Harkins, Capt. Jones, and Mr. Thompson Mc Kinney, (all who were here, Col. Pitchlynn and Maj. Armstrong being in the east,) and first read to them your letter of instructions, with which they were well pleased, and then consulted freely with them upon the best methods of carrying out the designs proposed. I found them very cordial and ready to enter with interest into any plans for the improvement of matters, feeling that things had not succeeded here as they ought to have done. I laid before them the state in which I found the finances of the Academy, desiring to know what I should do, and what the Board were to expect. They were entirely ignorant of the real condition of things, and were much surprised when I informed them that all the $8,000 income of the present year was, as nearly as I could learn, used up before I arrived, and in all probability rather more; that $5.000 of it had been actually paid out in the early part of the year, for debts contracted the year before,—(the financial years being calender years.) I told them, indeed, they themselves, if I mistake not, *first* mentioned it, that it would be necessary to have more force here, two or three more families at least, if we were to succeed at all in getting along with the institution,—but reminded them that there was no place to stow them away when they did come, except by appropriating to them some of the boys' rooms; that the school house was entirely unfit for the purposes of such an institution, and was a very great obstacle indeed to introducing many important improvements; that the dining room and kitchen were entirely too small and ill-constructed, and a serious obstacle to introducing any improvements there; the storehouses were all poor; that the superintendent's house needed new roofing;—that the wash house was good for nothing:—and one of the houses for the students was decaying very much and needed considerable repairs;—that a carpenter shop was much needed; and yet that unless something were done to relieve the institution from its present difficulties, not one of these things could be done, though all ought to be done as soon as possible. They said it would be hard to expect the institution to be carried on with energy and success by the Board in such circumstances, and unjust; and they agreed that as soon as I could ascertain the exact condition of the money matters, I should inform them, and they would endeavour to get an additional appropriation of a few thousands from some other funds, several of which they spoke of; and if this could not be done, they thought it would be necessary to suspend the institution, i. e., to delay the commencement of the next term until the funds had sufficiently accumulated. So the matter now stands; what is to be done? It is impossible to get along with a school of 100 boys with the present accommodations, much better than heretofore; some repairs and additions we must have indeed to get along at all. I shall await an answer from the Board on this subject with some anxiety, when I shall have laid before you more fully the state of affairs, as I hope to do, perhaps ere I have closed this communication.

July 22d.—I found it impossible to get this ready for the last mail, and hence have delayed closing it, finding much to occupy my time and attention. The day after the examination, I went down to Mr. Kingsbury's, to the examination of his school; this you are aware is a girl's school, and close by Doaksville. The examination commenced between 8 and 9 o'clock; I, in company with Mr. Bissel and Dwight arrived a little while after they had commenced, and was much pleased with the promptness and correctness with which they answered the questions proposed to them. Indeed I believe that no company of white girls could have stood an examination better. It was a cheering sight, to see nearly fifty of these girls, thus trained up under religious influences, and growing in useful knowledge, and a large number of their fathers and mothers present, looking on and listening with countenances of deep and lively interest. The examination was not on special parts of their studies,—*lessons prepared for the examination*, but promiscuously on all they had studied for the whole term; and very seldom indeed was any mistake made. Specimens were then shown of their work in plain sewing and fancy needlework, some of which were very pretty.

After the examination, which occupied some three hours or more, we had a series of speeches from the chiefs and trustees and other head men. The trustees called upon me to give them an address, which I of course tried to do; said a few words to the girls, and talked to the rest about the importance of combining religion with learning; that it was not enough to give their children the knowledge of reading, writing, arithmetic, &c., they must give them good principles if they were to become truly happy and useful:—that education consisted of two things, the one, the imparting of knowledge, the other, teaching how to use that knowledge. The first without the last was only to give a man tools, without teaching him how to use them; the last could only be done properly by the Gospel. Col. Folsom, one of their principal men, gave a very good speech in English, rather broken indeed, but not the less interesting. He urged the girls not to forget the things they had learned at school, as too many he was sorry to say had, and gone back to the habits of their forefathers, and thrown all they had been taught behind their back. He attributed all the advancement his people had made to the influence of the Gospel,

and expressed for himself and people a lively gratitude to the missionaries; but with great energy and keenness warned them all against another very different kind of white men, who were, he said, the greatest curse of the Indians, who sold whiskey, and got drunk themselves and cheated and swore, and thus set to them such bad examples. For my part, said he, all I wish is that our chiefs and the agent would send every one of them out of the nation at once. After closing with prayer we went to dinner, and during the afternoon all dispersed. Mr. Kingsbury has just completed a school-room, or rather just got it enclosed, it is not completed, which is larger than two of ours, though they have only half the number of pupils.

I should have been pleased to have visited all the schools and witnessed the examinations, but could not. You are aware that the time of these examinations is appointed by the trustees, and so appointed that they can have just time to pass in order from one school to another, till they have gone the full rounds. Spencer was this year the first examined. The time for the commencement of the term in all the schools is fixed by them also, and has been I believe permanently fixed by them on the 1st of October, in all the schools. They seem to take a very lively interest in the schools, and in the progress of their people in useful knowledge.

China Missions.

A CIRCULAR FROM THE MISSIONARIES AT NINGPO.

General View of the Missionary Work in China —Names and Stations of the Protestant Missionaries—History of the Presbyterian Mission.

We have received a copy of a Letter that has been prepared and printed by some of our missionary brethren in China, in order to be sent to their friends at home. As it contains information of general interest, we insert it without any omissions, excepting of the Chinese type.

Ningpo, January 1st, 1846.

Among the visions of the beloved disciple, in the isle that is called Patmos, was one of an angel or messenger flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6. It seems to be admitted by all, that this vision, which immediately precedes that of the fall of Babylon, and the establishment of Christ's kingdom on the earth, relates to the missionary operations of our own times. The flight of the angel commenced, it may be, with the first preaching of the gospel in the extreme West, by such men as Eliot, Mayhew, Brainerd and the Moravians in America, and Hans Egede in Greenland. From thence, stretching farther and farther eastward to Africa, India, Burmah, the South Sea Islands, and the Indian Archipelago, it has reached the doors of the Chinese empire. One flight yet farther East, to the populous but unknown kingdom of Japan, and the prophecy will have received its accomplishment, for there will then remain no great nation which shall not have heard the gospel, and the warning "Fear God, and give glory to him for the hour of his judgment is come." When that farther flight shall be taken, it is not for us to say, though, if a conjecture may be hazarded, it cannot be far distant.

Pausing here, where the flight of the angel of mercy is for the present arrested, let us consider the missionary aspect of China, the labourers engaged, and a summary of the operations of the Board of Foreign Missions of the Presbyterian Church, in the United States of America, in behalf of the Chinese.

The fame of China is in all lands, but accurate knowledge respecting the country and people is rare. She has long been a sealed book, even to the learned, being shut out from the rest of the world by moral and physical obstacles, and a language, the study of which is a weariness to the flesh. Ancient she is, but her records do not reach so far back as the deluge, and are worthy of little confidence prior to the time of the Hebrew prophet Isaiah; while down even to the times of Alexander the Great or the Maccabees, they are so meagre as to afford little satisfaction to the reader. The extent of her dominion is so vast, that no nations except Russia and England can be compared with her. Besides China proper, it includes Chinese Tartary, which is nearly as large as Asiatic Russia, and she exercises a nominal authority over Corea, Cochin China and Thibet. Her population is commonly estimated at three hundred and sixty millions. Even at the estimate of two hundred millions, which is thought by some to be nearer the truth, it is twice as vast as that of the entire continent of Africa, nearly as large as that of all the nations of Europe, six times as great as that of North and South America, and Taou Kwang commands more subjects than any other mortal.

The religious sects of China are chiefly three, —that of Confucius, that of Laou-tsz', or the sect of Taou, and the Buddhists. The first, which is the state religion, is a species of refined infidelity, and is confined chiefly to the officers of government and the literati. It is said in the Four Books, (the Bible of China,) that when one of the disciples of Confucius asked respecting the state of man beyond the grave, he replied, "Since we are unable to know life, how can we know death?" and in another place it is said,—"The sage (Confucius) did not speak of

marvels, exertions of bodily strength, achievements of rebels, *nor of spirits*," on which Choo-foo-tsz remarks, "though it is not wrong to speak of spirits, yet it is not the highest part of reason, nor is it a subject easy to be understood, therefore we must not lightly talk about them." The Taou sect are but few in number. Their priests wear their hair on the back of the head, done up in a kind of knot. The worshippers of Buddh compose the vast mass of the people, though this sect is more recent in its origin than either of the others, having been first propagated in China about the time of the destruction of Jerusalem. The number of their temples is great, and their priests, who shave the whole head, are numerous, but their worship is a round of ceremonies and vain repetitions.

Although these three sects are nominally distinct, there is little real difference between them, or rather, the religion of China is a mixture of the whole. The officers of government and the literati pay their devotions alike in the temples of all, imperial gifts are bestowed upon all, and it is not uncommon to see the god of Literature and the Kwan Yin of the Buddhists, enshrined in the Taou temples. The real religion of China, (for there are few who will not laugh at an exposure of the folly of idolatry,) is the worship of deceased ancestors, and most of the devotion they exhibit is in making offerings at the tombs. There are a few Jews, some Mohammedans, and about 300,000 Roman Catholics, chiefly descendants of those who embraced this religion in the reign of Kanghi, when the Jesuits had free access to China, and made many converts. Of the language and religion of the bands of mountaineers who yet live unsubdued in some of the Central and Southern provinces, nothing is known.

The language of China is perhaps the most remarkable in the world, for as written, it is understood by educated men all over the empire, but as spoken, it varies in almost every province. The Chinese say that if they go a hundred miles from their native places in any direction they meet a new dialect. These dialects are not merely slight variations from a common standard. They differ so widely that those who speak either of the dialects of Canton, Chaou-chow-foo, Amoy, Fuh-chow-foo, Ningpo, or the provinces of Chih-le and Shensi, cannot understand any of the others. In the Northern provinces, and perhaps in some of the Central and Western ones, the Mandarin or court dialect is generally understood, even by the common people, but in the Southern and Eastern provinces, the case is different. Learned men in all parts of the country understand and often speak the court dialect, but those in the parts just mentioned have to learn it much as we would French or Latin, and they have often such a pronunciation as makes it difficult for the student of the pure court dialect to understand them. The "Ningpo Mandarin dialect," as it is called by the natives of Ningpo, differs widely in pronunciation from that of Nankin or Pekin.

This diversity and frequent change of dialects is a serious obstacle in the way of missionary labour. He who has learned the dialect of Amoy or Canton, cannot come to Ningpo or Shanghai, and preach to the common people, for they would understand him but little better than if he were a Hindu. Nor is the case much better if he learns the Mandarin dialect, for this is not understood by the mass of the people in the parts of the country to which we have access. He might in that case be understood by literary men, but these are a very small part of the people, not one in a hundred, and it is no new truth or discovery, that the wise and the learned are not the first to receive the gospel, and by learning only this dialect, the missionary could but poorly imitate our Blessed Master, who "preached the gospel to the poor." The missionary to the Chinese must generally expect to learn but one dialect, or at the most two or three, and to confine his labours to only a small part of the country, even as already but partially opened to foreigners. True, this can scarcely be called an evil, for here as elsewhere there must be line upon line, and precept upon precept; and by concentration of efforts in a defined field, more will be accomplished than by scattering them over a wide uncertain extent of country. It is also to be borne in mind, that those who speak a particular dialect in China, are generally very many. The pure Ningpo dialect is spoken by probably a million of people, and with some not important variations, by several millions more, so that a person learning even one of the dialects has a wider field before him, than his own personal efforts can ever properly cultivate.

While the *spoken* language is thus frequently changed, the *written* is as remarkably uniform. A book correctly written is intelligible (by scholars) in all parts of the country, and the missionary who by God's blessing is able to write an acceptable tract, can make his voice to be heard in every corner of the land to which the tract can be sent, that is, in multitudes of places where he himself can never go. The importance of this fact is great, especially since China is as yet in great measure closed against our personal entrance. It cannot be concealed, however, that the expectations and hopes based by many on this fact are quite too large, and must end in disappointment. The Chinese have been represented as a reading, literary people, and to a certain extent, especially when compared with other heathen people, this is true. But many have applied to China, what can be found only in Christian countries, and have pictured to themselves such scenes as a

labourer perusing a book in the intervals of his work, or a peasant reading to his family, when the labours of the day are over. Such scenes, as far as China is concerned, exist only in imagination. When little was known of China except what was derived from the language of their books representing such scenes as the above, and detailing the lives of men who studied by the light of the glow worm, or the reflection from the snow, or out of a book suspended on the horns of the heifer with which they were ploughing, it was not difficult to entertain such imaginations. A more intimate acquaintance, shows that the truth of the matter is widely different. There are some *learned* men who can read and understand almost any book in their language, but these, like the Scribes and Pharisees of old, have a sovereign contempt for the common people, and for the literature and religion of foreigners. There are many who can read, and can understand their own books when not treating of abstruse subjects. There are still more who can read, but can understand only the characters they have occasion to use in the ordinary routine of their business, while the mass of the nation cannot read or write, nor understand what is read to them, unless it be explained in their native dialect. The question of Philip to the Eunuch, "Understandest thou what thou readest?" is one that we are obliged to ask almost daily, and the answer he received, "How can I, except some man should guide me;" is most expressive of the case of the vast majority of the Chinese. It is by the *oral* preaching of the gospel that our work must be chiefly carried on, and here as in ancient times, "faith must come by hearing."

This representation will be considered discouraging by such as have given to the circulation of religious books, an importance which the Bible and our excellent Catechisms give to the *preaching* of the word. It is however, not the less true, and the sooner the truth is known the better. There is another consideration worthy to be borne in mind in this connection. The written language of China is so difficult, that to become able to write it intelligibly and acceptably is the labour of many years, while the spoken languages, difficult as they are, may be mastered in half the time. This fact, which accounts in a measure for the different representations made concerning the facility of acquiring the language, seems to intimate not obscurely the propriety of seeking to influence the Chinese chiefly by personal and oral intercourse. We would by no means neglect the circulation of religious tracts and the sacred Scriptures. They furnish a valuable auxiliary, even in the present state of Chinese educational acquirements,—and when the time comes for some such modifications or development of the Chinese language as occurred in the languages of Europe in the great awakening of the human mind three centuries ago, they will form as important means of usefulness here, as they now do in the nations of the West.

So much has appeared of late respecting "the five ports," that it is unnecessary to describe them here. At Canton, with a population estimated at one million of inhabitants, there are stationed Rev. E. C. Bridgman,* D. D., Rev. P. Parker,* M. D., Rev. Dyer Ball, and Mr. J. G. Bridgman, belonging to the American Board C. F. M. Dr. Parker's time is chiefly given to the Hospital, which has been in successful operation for several years. Dr. Bridgman (in the absence of Mr. Williams now on a visit to the United States,) superintends the English printing, and Mr. Ball the Chinese, which is performed chiefly by wooden blocks. There is also a small boarding school of boys connected with this mission, and public preaching in Chinese. The American Baptist Board have stationed here the Rev. J. L. Shuck, Rev. T. L. Devan,* M. D., and Rev. I. J. Roberts. The two former removed from Hong Kong a few months ago, but Mr. Shuck has recently gone to the United States, taking with him his children, whose mother was removed by death in 1844. There is a small Chinese church in connection with this mission, and also one at Hong Kong for those who speak the Tao-chew dialect, which is under the pastoral care of Rev. W. Dean. During Mr. Dean's temporary absence in the United States, the church is under the care of native Evangelists.

In Hong Kong, the London Missionary Society support Rev. James Legge,* D. D., Rev. James Gillespie, and Benjamin Hobson,* M. B. Dr. Legge and Dr. Hobson have recently returned to England, on account of ill health. There is a small Chinese church, and a boarding school for boys in connection with this mission. The Morrison Education Society has a flourishing boarding school of some 30 scholars, which it is intended to increase to 50, as soon as suitable buildings can be erected. It is under the care of Rev. S. R. Brown,* and Mr. S. W. Bonney, both of whom are from New England, and meets a liberal support from the foreign community in China.

In Macao, the only missionary is the Rev. A. P. Happer, M. D., of the Board of Foreign Missions of the Presbyterian Church, who has charge of a boarding school containing about 30 boys.

The missionaries at Amoy, a city containing perhaps 150,000 inhabitants, have suffered much from ill health, though less in 1845, than previous years. Rev. D. Abeel of the American Board, who first entered this field, returned to

* The persons to whose names a star is affixed are married.

the United States in January, 1845, in such impaired health as to render his return to China more than doubtful. The Rev. E. Doty of the same mission, having recently lost his wife and being himself in feeble health, has also left the place. Mrs. Pohlman has recently died, and Dr. and Mrs. Hepburn, of the Presbyterian Board, have also been obliged to leave the field on account of ill health. These melancholy events leave only the following persons there. Wm. H. Cumming, M. D., unconnected with any missionary society; Rev. W. J. Pohlman, of the American Board; Rev. John Stronach,* and Mr. W. Young* of the London Missionary Society; with Rev. John Lloyd, and Rev. Hugh A. Brown, of the Presbyterian Board. In the midst of their discouragement, the brethren of this station have been cheered with evidences of the spirit of God blessing their labours, and that the seed sown with so many tears (for three wives and three children of missionaries sleep in the mission burying ground at Amoy,) is beginning to bud, and to promise fruit.

At Fuh-chow, the capital of the province of Fuh-keen, there is no missionary. The difficulty of access to the place has rendered its occupation as a missionary station well nigh impracticable, but as the difficulty is now in a measure removed, it is hoped that it will not much longer remain unoccupied.

At Shanghai with a population of perhaps 200,000 there are missionaries from three different societies. The London Missionary Society supports Rev. W. H. Medhurst,* (now the oldest Protestant missionary to the Chinese, having been nearly thirty years in the field,) Rev. W. Fairbrother, recently bereaved of his wife, and W. Lockhart,* physician, who has charge of a hospital. Mr. Medhurst has a printing office, with metallic type (Chinese) in full operation, and prints many Christian tracts which are widely circulated in the neighbouring towns and villages. He also preaches regularly in Chinese to congregations numbering some hundreds of people; two Chinese converts have recently been baptized at this station, by Mr. Medhurst. The English Church Missionary Society supports Rev. T. M'Clatchie; and the American Episcopal Board, which has made this its chief station in China, supports Rev. W. J. Boone,* Bishop, Rev. R. Graham,* Rev. J. Syle,* and Misses Morss and Jones.

At Ningpo, with a population of 250,000, there are also missionaries of three societies. The American Baptist Board supports D. J. Macgowan,* M.D., who has charge of a hospital. The English Baptist Board has sent Rev. T. H. Hudson, and Rev. Mr. Jarrom* to this field. The former has lately arrived, but the latter will remain during the winter in Hong Kong. There is also a school of Chinese girls with about 20 scholars, under the control and management of Miss Aldersey, an English lady, unconnected with any society, who has persevered amidst many difficulties in bringing it to its present flourishing condition. It may be considered one of the fullest and most successful experiments of the kind, yet made in China. The Rev. George Smith, of the English Church Missionary Society, was here during part of 1845, but ill health compelled his return to England, and it is uncertain when any others from that Society will occupy his place. The Rev. W. C. Milne of the London Missionary Society has not yet returned from England.

The Presbyterian Board has made this its chief station in China, and supports here, Rev. Messrs. R. Q. Way,* M. D., M. S. Culbertson,* and W. M. Lowrie, with D. B. M'Cartee, M. D., and R. Cole,* printer. At Chusan, distant about 40 miles, is also Rev. A. W. Loomis.*— This mission supports two boarding schools, containing about 30 boys, and a church has been organized containing nine adult members, most of whom are members of the mission families. A printing press, with a complete font of divisible Chinese type is in full operation.

The above enumeration contains the names of forty-two missionaries (of whom ten are absent in their native land,) and twenty three ladies, three of whom have gone home with their husbands. Of the above mentioned missionaries, twenty have arrived in China, within the last three years. On the facts just stated, many remarks might be made, but the thoughtful reader, considering that so many missionaries from different lands and different denominations of Christians, most of them just commencing their missionary career, are thrown together in these mission stations, will see abundant reason to pray that the spirit of forbearance, harmony, perseverance, prudence and prayer may rest upon them all. There are diversities of gifts, and diversities of operations, but it is the same Spirit who worketh in all, and without his influence we shall labour in vain.— Pray for us.

The first missionaries to China, Robert Morrison and William Milne, were Presbyterians, and in a periodical published under their joint supervision in 1819, they expressed their hearty approbation of the form of government and the doctrines of that church, and one of the first translations made by Morrison into Chinese, was the Assembly's Shorter Catechism. The first missionaries from the American churches to China, Messrs Bridgman and Abeel, belong, one to the Congregational, and the other to the Dutch Reformed Churches. It was not till within the last ten years that the Presbyterian Church in the United States, in her organized capacity as a church, undertook to send the gospel to this people. The first notice we find of her intention to establish a mission in China, is in

the Missionary Chronicle of October, 1836, where it occurs in connection with a proposal to make a full experiment of the new method of printing Chinese with divisible metallic type.—The first persons sent out were Rev. John A. Mitchell, and Rev. Robert W. Orr, with Mrs. Orr, who left New York, December 9, 1837, and reached Singapore, April 6, 1838. After an examination of Singapore, Malacca, Penang and Siam, it was determined to make the first station among the Tao-chew emigrants in Singapore, and to the study of this dialect (which is spoken in Chaou-chow, a department in the province of Canton,) the attention of the missionaries was first turned. It was not long before discouragements arose in the way: Mr. Mitchell died Oct. 2, 1838, being less than six months after his arrival, and three days after Mr. and Mrs. Orr buried an infant daughter, and not long after, the health of Mr. Orr began to fail, which eventually led to his return to the U. S. in 1841. The Rev. T. L. M'Bryde, with his wife, reached Singapore July 22, 1840, and J. C. Hepburn, M. D., and wife came to the same place July 12, 1841. Mrs. M'Bryde had suffered much from illness after reaching Singapore, and about this time the health of Mr. M'Bryde began to fail under the influence of the Singapore climate. These circumstances and the fear that Mrs. Hepburn would not endure the climate of Siam, led to the change of Dr. Hepburn's destination from Siam to Singapore, in connection with the Chinese mission. In December 1841, Mr. M'Bryde found it necessary to remove to China, where the colder winters at first promised a restoration to health. Shortly after Mr. Orr's departure, a small Chinese school had been commenced, which was continued by Dr. Hepburn after the departure of Mr. M'Bryde to China, until his own ill health and the providence of God led to its abandonment, the giving up of the station in Singapore, and the final settlement of the mission in China.

The Rev. W. M. Lowrie arrived in Macao, May 27, 1842, where Mr. M'Bryde was then sojourning. After consultation, and some examination of the state of things there and in Hong Kong, it was resolved that the Executive Committee be advised to concentrate all their efforts in China itself, and that Mr. M'Bryde should proceed to Amoy, which at that time offered a favourable station for missionary labour. He accordingly went in June 1842, and Mr. Lowrie having made two unsuccessful attempts to proceed to Singapore, returned to Macao. During this time, the treaty of Nankin opened five ports in China to foreign commerce, and decided the question of the propriety of conducting missionary operations for China in China itself. In consequence of this, and his own ill health, Dr. Hepburn, selling the missionary property in Singapore, arrived in Macao in June, 1843, and proceeded to Amoy in the fall of the same year. Just before his arrival in Macao, Mr. M'Bryde whose health had entirely failed, left China for his native land.—These various disappointments and changes were deeply discouraging, and tried the faith and patience of those both in China and in the United States, who were endeavouring to effect the settlement of the mission.

In February, 1844, D. B. M'Cartee, M. D., and Mr. and Mrs. Cole, arrived in Macao.—The former speedily proceeded to Ningpo, while the latter, who had brought a printing press and the matrices and apparatus for casting Chinese type, remained in Macao. After several months of labour, the printing office was duly arranged and the difficulties attending every experiment in its first stages being overcome, the press went into full operation. After the experience of a year and a half, it is perhaps not too much to assert that the experiment of printing Chinese with metallic divisible type has proved completely successful. The progress made has exceeded the expectations of its friends, and though still imperfect, it is susceptible of improvements which will increase its facilities for the speedy and cheap production of books. The necessity for this expensive experiment may not be obvious to all, but when the Chinese nation is converted to God, [what Christian doubts that this will be the case?] and millions of copies of His Holy Word are required to supply them, the wisdom and foresight of those who first undertook this scheme, and persevered in it, in the face of opposition and discouragement, will be duly appreciated.*

The Mission in Siam, established shortly after that in Singapore, having been suspended in 1844, Rev. R. Q. Way, M. D., originally destined for the former, arrived in Macao in July, and speedily proceeded to Ningpo. In October, 1844, a reinforcement consisting of Rev. Messrs. Culbertson, Happer, Lloyd and Loomis, with Mrs. Culbertson and Mrs. Loomis, arrived in Macao, and in March, 1845, the Rev. H. A. Brown also arrived. The stations of each of these brethren have been already mentioned, and during the year 1845, they were all at their posts. It is with much regret that we add, that Mrs. Hepburn's health having completely failed, she has been obliged to leave Amoy,

* The press was at first located at Macao. In July, 1845, it was removed to Ningpo. There have been printed, the following works, Gospel of Luke, Acts of the Apostles, Epistle to the Ephesians and a short explanation of the Ten Commandments, The Two Friends, Village Sermons, Imperial Edict respecting Christianity with notes, A tract on Idolatry and Man. A specimen of the Chinese type, and Characters formed by the divisible type,—being nine works and 516 consecutive pages, or 4,072,000 pages in all.

and being too feeble to go alone, her husband has gone with her, and they are now on their way to the United States.

After this sketch, it will not be expected that we should report having done much missionary work. It is now eight years since the first company arrived in Singapore, but such have been the dealings of God's wise providence, that of all our present company but one has been three, and all the others less than two years in China. In this time the language of China is not ordinarily acquired, and till this is done little can be accomplished in the way of direct missionary labour. Three native Chinese have been baptized on a credible profession of faith, two of whom still adorn their profession, though one it is to be feared, has fallen away. A little church has been organized in Ningpo. Three boarding schools are now in operation, containing about 60 scholars. A printing press is in operation, able to throw off as many tracts as we feel disposed to circulate, and we are endeavouring by the influence of example, (which in the whole of a missionary's life is one of his chief means of doing good,) by the distribution of religious books, and by conversation "with stammering lips, and in another tongue," with those around us, to recommend the gospel we profess, and to hold it up "for a witness" to the nation.

To some extent we have experienced the truth of the warning that we must "have tribulation," and "sow in tears." Death early entered and removed a pioneer of the mission. In two families the first born infant was called away: sickness, in some cases acute and prolonged, has been among us. Some of us have been called to buffet the stormy wave, to fear or experience the terrors of shipwreck, and others have been in "perils of robbers." We have seen cherished hopes disappointed, and the seed that seemed to be growing, nipped and blasted in the bud; and we have parted with three of our fellow labourers, whom ill health, (after many months of suffering) has forced to seek the kindlier influence of their native land. In each of these cases, it was not from any desire to leave their work, and "go home," that they went, for it cost them a harder struggle and more sorrow to leave the chosen field of their labours, than it did to leave their native land at first, and only the conviction that God's providence rendered their return necessary, reconciled them to go.

We do not speak of these things in complaint; we have suffered nothing that is unusual or extraordinary in the history of missions. God's ordinary procedure, is to prove the faith of his missionary servants and the churches that send them out, and to humble them in the dust, before he grants them any remarkable success. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it." James v. 7. "To the upright, there ariseth light,"—but it arises "*in the darkness.*" Ps. cii. 4. So far from considering the trials and disappointments that have attended this mission to be extraordinary, it is probable that greater sufferings than these are in store, and that the faith of the churches who support us, will be yet more severely tried.

These things are not written despondingly, nor is it asserted that it must be thus, for the God we serve is a Sovereign God, and speaks as he pleases, in the tempest or the still small voice. It is well to remember that "He hath his way in the whirlwind, and the storm, and the clouds are the dust of his feet," but we may not limit Him, nor pry into the things not revealed. "Secret things belong unto the Lord our God, but those things that are revealed belong unto us, and to our children, that we may do them;" and among the things that are revealed, are these—that it is the duty of missionaries to labour faithfully and perseveringly,—the duty of Christian churches to encourage and strengthen those thus labouring, and the privilege of all to believe that in due season we shall reap if we faint not.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." Ps. cxxvi. 6.

NOTE.—The Chinese sentence on the first page is a translation of Is. xlix: 12. The pronunciation in the "Nankin Mandarin" dialect is as follows:

Shih kan tsze pei, keo tsze yuen te urh lai; yew tsung pih te urh che chay, yew tsze se peen te fang urh che chay; ke yew Se-ning te lai che jin yih yew.

In the Ningpo Mandarin dialect it is read:

Sz' kane tsz' pay ch'o sz' yuen te 'rh lai: yew tsung puh te 'rh tsz' tseay, yew sz'se peeu te fong 'rh tsz tseay; ke yew Se-nying te lai tsz zhin yih yew.

In the Ningpo colloquial dialect it is as follows:

'Ng ta kane kissing nying, sz' tung yuen-yuen te-fong lai-go. Yew-tih-go-ne tung puh-daew-ka lai; yew-tih-go-ne tung se-poon-peen-ka lai: keih tung Se-nying te-fong-ka lai-go nying, yah yew.

To be read from right to left, down the columns.

China: Ningpo Mission.

COMMUNICATION OF THE REV. M. S. CULBERTSON.

Notices of an Excursion from Tinghai, Chusan.

This communication is dated at Ningpo, August 30, 1845. It has but recently come to hand, but the accounts of which it is chiefly composed have lost none of their interest by the delay.

. . . . . Dr. McCartee and myself, with Mrs. Culbertson, have spent two weeks of the pres-

ent month at Chusan for the sake of the invigorating sea breeze constantly enjoyed there. The numerous islands of the Chusan archipelago which in this vicinity lie closely together, may be reached without difficulty in the Chinese boats, and though sparsely inhabited, so far as I have seen them, would well repay the labours of the missionary in visiting them frequently for the distribution of the scriptures and tracts, and especially for preaching the gospel to the people. This of course cannot be done without much risk to the health, except in cool weather. Dr. McCartee and myself, however, ventured to make a short excursion of this kind, during our visit to Tinghae. Besides the city of Tinghae, there are on the island of Chusan several large villages. We proposed spending a day in visiting one of the largest of them. Accordingly, on Monday morning, the 11th inst., we set off in a small Chinese boat, accompanied by Sze seen sung, Dr. McCartee's teacher, taking with us a supply of books for distribution, such as we thought most useful, or most likely to be understood. Of the Scriptures, we had the gospel of Luke, and the Acts, as published by our own press, with the metallic type. It is to be deeply regretted that we have so little encouragement for the distribution of the pure word of God. The present translation is so imperfect, and so little of it is understood, that even the most learned of the Chinese would hardly be able to glean from a single gospel, if not accompanied with some explanation, a sufficient knowledge of the plan of salvation to enable him to commit his own eternal welfare to the keeping of Jesus. How much less must we expect from those whose only knowledge of the written language consists in shadowy recollections of often meaningless names of characters imprinted on their memory in their school-boy days! We therefore think it better in many cases, perhaps in most cases, to give some tract, giving in a brief space a comprehensive view of some of the most important doctrines of our religion, than to give a portion of scripture. Dr. Milne's tract, "*The Two Friends*," is thought to be one of the best which has yet been written for the Chinese, and we accordingly took with us a plentiful supply of it.

The boat which had been procured for us was not one of the best of its class. It was manned by three men, including the captain. Its round covering of boards shielded us from the heat of the sun as well as the coverings of bamboo matting ordinarily used, but it was so low that it prevented us not only from standing, but from sitting upright, so that we were under the necessity of lying down, in order to escape from the burning heat of the sun. Fortunately we had brought a few bed clothes, expecting to spend the night on board, so that we were not dissatisfied much with our accommodations. A strong tide was running against us, but with the favour of a good breeze we were enabled to make some progress. We passed along under the southern shore of the large island of Chusan. The general aspect of the island appears to be hilly, the hills being separated by rich and well-cultivated valleys, with here and there a fertile plain. Sometimes the mountains rose abruptly from the water's edge, their barren rocky surface and steep ascent forbidding the labours of the husbandman; but more frequently the ascent was gradual and the surface smooth; and the cultivated patches which adorned their sides and sometimes their summits at the height of four or five hundred feet above the water, told us of the patient industry of the cultivators of the soil. Notwithstanding the teeming population, there is not in China a famine of bread nor of a thirst for water; but there is a famine more awful and more fatal—a famine of hearing the words of the Lord. Not unfrequently between the water and the mountains was a plain of a mile or more in width, covered with paddy fields and fields of millet, which, as it grows, very much resembles Indian corn. Numerous little hillocks extending for miles along the shore, and large numbers of workmen engaged in their labours, or sitting in long lines on the shore taking their rest, indicated the extent of the manufacture of salt.

About noon we arrived at Sinkeamun, and drew up our little boat alongside of a walled embankment, which answered the purpose of a dock. Landed and walked through the village, without attracting any particular notice. It is built almost entirely on one street, and may contain a thousand inhabitants. On a hill back of the village, stands a temple which was occupied by the officers of a small detachment of English troops, until recently stationed here. This we entered, and found a beautiful court, delightfully shaded by several large trees. The walls of the building were a good deal dilapidated by the rude hands of the foreign "barbarians," but some tolerably well executed pictures painted on the white wall over the gateway of the court, showed that it had been regarded as a place of some importance. The idols had been cast down, and the poor villagers were left like Micah, of Mount Ephraim, to bewail their loss. In a short time a number of persons came in to see the strangers, and we commenced our work of distribution and conversation. It is worse than useless to distribute books at random among a crowd of Chinese, for the number of readers, at least of those who read intelligently, as is now beginning to be generally understood, is very small. We therefore took pains to ascertain who of our visiters were readers, and gave our books to them only, though they were all anxious enough to receive them. Some who told us they could read, proved on trial to be ignorant of half the characters, and some, of nine-tenths

of them. They were willing, and apparently glad, to hear what we had to say to them, and assented to all that was said without hesitation, laughing heartily at the helplessness of their wooden gods, of which we reminded them by pointing to the dilapidated walls of their forsaken temple, which they were not able to defend, and to their empty seats, in which they could not maintain themselves. Having an audience of twenty or thirty persons, Dr. McC. made a few remarks on the folly of idolatry and explanatory of the object for which we have come to reside among them, and was listened to with respectful attention. In returning through the village we visited the shops and stores, and gave books to all the readers we could find. In distributing, however, even to readers, we can hardly hope for any immediate fruit. It is a work of faith, and our only encouragement is derived from the Lord's promise—"cast thy bread upon the waters, and thou shalt find it after many days." It is well for us to be forced in this way to feel our weakness, that we may learn to depend with more simplicity upon the blessing of the Spirit, and to pray more earnestly for his all-subduing and enlightening influences. After returning to our boat, we had a number of applications for books by those who could, and some who could not read. One little fellow came and begged most earnestly for a book.—We told him he could not read. He said he had been at school and could read a little, but his father understood the character. We told him to go and bring his father, that we might see if he had told the truth. In a short time he returned to us, bringing his father to second his application, and was rewarded for his perseverance with a tract.

We had now accomplished all, little as it was, that could be done on a hasty visit. Having still a considerable portion of the day before us, we determined to extend our tour to Pootoo, which we were told was but five miles distant. After a pleasant sail among numerous islands, some of which appeared to be cultivated to a limited extent, while others were rocky and barren, we arrived at the island towards evening. Our attention was first attracted by a beautiful walk, winding round the side of the hill, which rose abruptly from the shore. It was paved with large flag stones, and adorned with a broad gateway newly decorated with gay paintings, executed with ordinary Chinese skill and taste. Proceeding along this walk, we presently arrived at a large gate, which, by an inscription over it, claimed for itself this high prerogative, that whoever entered it was rendered a holy man. This simple assertion has doubtless deceived not a few of the willing victims of Satan's devices, given up to strong delusion to believe a lie; for like some not less absurd claims made in the name of Christianity, the naked assertion is sufficient to convince such as are willing to believe. Passing through this and crossing a court, we entered the temple, and soon felt that instead of being on holy ground, we were literally in the place "where Satan's seat is." Some newly painted and gilded idols showed but too plainly that Satan still asserts his power and maintains his reign here, as he has for ages. A few lazy priests came out to look at us, while their brethren continued busily at work preparing their evening meal. The style of the buildings and general want of neatness and order, showed that we were in one of the inferior temples; and being told that there was another temple at the distance of three "*lee*"—or about one mile—after distributing a few books, we hastened to depart. First, however, we observed that there appeared to be very little reverence, on the part of the priests, for their gods; for entering one of the large halls in which there were a number of idols, we found it occupied as a store room for the rice which had just been brought in from the fields, and the floor was almost entirely occupied with large baskets full of rice for the consumption of the priests.

Leaving this, we continued our walk, and to our surprise found that the stone pavement was laid with great care, the whole distance to the other temple; and what rendered it still more beautiful and pleasant, was lined the greater part of the way with large trees, whose thick foliage protected us effectually from the rays of the sun. On the summit of the hill was a substantially built "*liang ding*," or rest house, which was provided with seats for the convenience of those who were wearied with the ascent of the hill. Looking from this elevation, we beheld on one side innumerable islands scattered in every direction, some lying just beneath us, and exhibiting all their inequalities, and others just disappearing in the distance. On the other side we looked down into a valley covered with a rich vegetation, and adorned with bamboo groves. At the foot of the descent was a collection of buildings, in the midst of which we at once recognised the temple. Many of the rocks around were covered with inscriptions, most of which were nearly defaced by the action of the weather. On one, we observed an inscription in the Sanscrit character.

Having descended into the valley, we entered the precincts of the temple by a small room, walled on two sides, in the centre of which stood an immense tablet of tolerably white marble, covered with characters. Leaving this, we passed a stone bridge, having on our right a pool of an acre in extent, which was completely covered with water lilies of immense size, the leaves being by accurate measurement eleven feet in circumference. Passing thence through one of the sacred buildings, we entered a large court, on the opposite side of which was the principal

temple. On our right was a little village full of inhabitants, consisting of the servants of the priests, with their families. Here we heard the sound of voices chaunting, proceeding from the great temple, and on entering it, found the priests engaged at their evening devotions. I had witnessed the worship of the temples before, but it was not attended with so much ceremony, and had never before made so deep an impression on my mind. I felt as if I were in the immediate presence of the great Adversary, and it seemed as if he were himself guiding the every movement of his deceived and deceiving victims, as they prostrated themselves before their idol. Yet there was something imposing in the scene. There stood fourteen priests, arranged regularly, seven on each side of the incense altar, erect, motionless, with clasped hands and downcast eyes, their shaven heads and long flowing gray robes adding still more to the solemnity of their appearance. The low and solemn tones, too, of the slowly moving chant which they were singing, might have awakened solemn emotions, and called away the thoughts from worldly and trifling objects. It was to me indeed an awful sound, for the words of the Apostle were ringing in my ears—"The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." Three priests kept time with the music, one by beating on an immense drum, another on a large iron vessel, and another on a hollow ball of wood. After chanting for a short time, they kneeled upon small, low stools, covered with straw mats, and bowed themselves before the idol,—an image of Boodh of colossal dimensions,—at the same time striking their foreheads either against the stone pavement or the stools. Then rising, they faced towards each other, and stood chaunting very slowly some sentences, which probably were Sanscrit, increasing the rapidity of the music until it became very fast, and then gradually diminishing it until they returned to the measure with which they commenced. In the mean time, however, some of the number could not restrain their curiosity, and even while chaunting and counting their beads, left their places and came to ask us for some books. The whole service forcibly reminded me of scenes which I have witnessed in the chapels of the Papists. The shaven heads of the priests, their long robes, their mock solemnity, their frequent prostrations, their chauntings, their beads, yes, and their idol too, all suggested their types, or their antetypes, in the apostate church.

Our next visit was to the belfry, which is a distinct building. The bell is large and has a good tone, but is not an object of curiosity. It is rung by striking it with a heavy block of wood, swung near it by ropes.

This, it is believed, is the largest temple on the island. The whole number of temples is stated to be thirty-eight. The number of priests, who come from all parts of the empire, may have been several hundred, but probably is not at present over one hundred. The whole island is in possession of the priests, and as they are at some pains to adorn it, allowing the trees to attain their maturity, it affords more beautiful scenery and a greater appearance of exuberant vegetation than any thing I have yet seen in China. The hills and the green trees have ever been the chosen seats of idolatry. The fairest portions of the earth, upon which the God of Heaven has strewed his gifts most bountifully, are those which Satan loves to appropriate to himself. God grant that the hills and the groves and the temples of China may soon resound with the praises of Jehovah.

China: Amoy Mission.

EXTRACTS FROM A LETTER OF THE REV. JOHN LLOYD.

Writing on the 19th of March last, Mr. Lloyd thus speaks of the labours performed by the missionaries of different Societies at Amoy.

There has been a great deal of direct mission labour performed this winter in Amoy. On Sabbath three places of worship are open. Five Sabbath services are held in them. During other days of the week services are held in two of them. In Mr. P.'s house a daily afternoon service is held. When he is absent, I sometimes attend his service; not to conduct it, but to superintend it. His teacher reads a chapter, and makes a few remarks, and one of the native converts closes the meeting with prayer. After which I distribute tracts to those who can read. On Thursdays we have a Chinese Bible class. On the first Monday of the month a Chinese monthly concert, and on Tuesdays a female meeting. This female meeting is becoming quite interesting. At first but eight or ten attended; now forty or fifty are present, of whom twenty-five or thirty are adult females. Mrs. Y., of the London Missionary Society, exerts herself in behalf of this meeting. If we had some other pious, warm-hearted female missionaries here, who could speak the language, an incalculable amount of good might be accomplished among the female population. Mrs. Y. visits much among them, and is everywhere gladly received. Though females are better treated in China than in some other heathen lands, yet as elsewhere they are kept confined to a considerable extent among the higher classes. In consequence of this, none but female missionaries ever obtain access to them. Mrs. Y., in her visits, invites these females to come and visit her. Many of them do so, espe-

cially on the day of meeting. In the distribution of tracts also much has been done this last winter: almost every evening we went out into the houses and streets of the city with tracts; some of us going in one direction and some in another, so that we have reached most parts of the city.

We find the proportion of intelligent readers to be small compared with the whole population. The more I become acquainted with this people, the more I am convinced that we can only reach them by the living voice. . . .

One of the old men mentioned above, [two men of whose piety a good opinion was entertained,] has a young daughter, whom he was anxious to have educated in a Christian way. His wife at first agreed to a proposal he made her; of giving the child to Mrs. Y. This was considered a favourable opportunity of commencing a female school, and so Mrs. Y. took the child. But in a few days after the mother came crying after her daughter, and made so much ado about her that it was concluded best to give her back. It seems that all the woman's neighbours had excited her to this, telling her that her child would be carried to England, &c. The father of the child meets with much persecution among his neighbours. They call him an old fool, and other unpleasant names, because he has joined himself to the foreigners. We must expect such opposition. On the whole, I think we have very much encouragement to labour here. I feel discouraged sometimes when I look at the vast crowds of pagans in this land; when I see their degradation and ignorance; and when I find their language so hard of acquisition; but generally I feel greatly encouraged, and I hope the Lord has much people in this city. The missionaries here have concluded to address an appeal to Christians in America and England for additional men to be sent to this place.

France.

EXTRACTS FROM THE ANNUAL REPORT OF THE FRENCH EVANGELICAL SOCIETY: 1846.

Translated for the Missionary Chronicle.

A striking instance of hopeful conversion.

"Some days ago," writes a pastor at Sens, "I arrived at St. M., having walked till I was completely tired out—the rain falling in torrents part of the way. My thoughts, too, were far from cheering: for since I began to preach the gospel in this commune, I had not yet seen a single heart really touched by the grace of God. Just as I came in sight of the first houses of the village, I saw a man coming towards me, his face radiant with joy: he came to tell me of the unspeakable happiness which he had now for some time tasted. I shall never forget that scene, and the deep emotion it awakened in my heart.—That dear friend was unable to find language to express that which had passed in his soul, but the joy of pardon was discovered in all that he said. I had no recollection of his features; I had never observed him, nor spoken to him in particular. But he had heard the preaching of the gospel two or three times, and had afterwards borne in mind what he heard during two months that he was absent. In this time, while at his occupation in the woods of Aube, the work of God was accomplished in his heart. 'You see, Monsieur, your words were in my heart, and I carried them along with me. I carefully calculated each time that you would be at St. M., and when the hour arrived I would say to myself, now Mr. B. is setting his foot in the house of meeting. I have lived like a brute during twenty years, but now,—if you could only know how happy I am. I am no longer afraid of death.' I assure you, when I heard these words I forgot my fatigue. I soon reached my lodgings; and the first thing I did was to write down the account of this interview, with thanksgiving to God, for a moment which is one of the sweetest in my life. What encouragement, dear friends, for us to engage in preaching the word! How many grains of that seed may the Lord have made thus to spring up in solitude, the fruit of which shall be seen only when we meet in heaven around the throne of God! The conversion of this man is the subject of general remark at St. M. 'As to him,' they say, 'he is converted in good earnest, just as you would have him to be. Every moment he gets, he is reading his Bible.'"

General study of the Scriptures in a District lately supplied with a Pastor.

We cite some portions of a report made to the Committee by a pastor, in a place where preaching has been established not more than eighteen months.

"At my arrival, there was not a single copy of the Bible to be found in the whole commune; many vices were common among the people; the greater part of the children were left to themselves, to grow up without instruction. Knowing these facts, it is impossible to deny that a good work has been begun, and, under the blessing of God, continues. For our part, one thing we know, that since these people have received the gospel, they are becoming better. Is it not encouraging to every one who knows the happy influence which the Bible exerts upon those who read it, to meet with it in all the houses in this parish, and to be consulted daily on portions of that holy book which have perplexed the readers? The meetings in which questions of this nature are proposed to me become more and more interesting. It can be seen that the

word is read with serious attention. The other day, in one of our meetings, a man asked me to explain the 44th verse of the 21st chapter of St. Matthew; and as I showed the unhappy lot of him on whom that stone should fall, the profound stillness and solemnity with which they listened, proved that my hearers understood what was told them, and earnestly desired that they might not be of the number of those whom that stone should crush by its fall.

"Men, women, and even children, have questions to ask, which prove that they read their Bible attentively, and that the reading is followed by good results. Many have been troubled in conscience, and I am sometimes asked by them how it is that notwithstanding their desire to serve the Lord, they still commit the sin they hate. Public worship is always attended with great regularity. Services may be held here as often as you please; you are always sure of having plenty of hearers.

"We thought it right to make known to the inhabitants the financial position of your Committee; and at once very many manifested a wish to do in return something for the Society which has done so much for them. You already know that the people of this parish are not wealthy; it is therefore little enough that they can send you. Yet they beg you to receive their offering as a mark of attachment to your Society, and of grateful acknowledgment to you whose goodness has for two years supplied to them the preaching of the gospel."

Fruitless efforts of the Romanists to reclaim a Convert.

We read the following in another letter:

"A woman, who, at the time of my first conversations with her understood absolutely nothing of what was told her about the gospel, was seized by a very severe illness. Forthwith, all those who, with bitter regret, had seen her renounce the religious ceremonies to which she had been devoted with extraordinary zeal, gathered around her. They began by offering to provide her, free of charge, with a certain blessed syrup, which they assured her would have a wonderful efficacy. "Thank you," she replied; "thanks be to God, I have wherewith to supply every thing that is necessary for me: besides, I am sure that if the Lord wishes to restore my health, no one but himself can bless the means used for that purpose." They returned to the charge: they spoke to her of confession, and told her the joy it would give them to bring her the good God, (i. e. mass,) if she would perform that indispensable duty, (confession,) first. "Thank you for your good intentions," answered the sick woman again; "but I have already made confession of all my sins to God, and I know that he is merciful and able to forgive them, because I rely firmly upon the merits of the Saviour. As to what you say about bringing me the good God, be assured there is not a man on earth who can do any such thing; for it is he who carries us, and sustains us, and we all are in the greatest need of him."

Many converted Romanists employed in the work of Evangelization. The word of God the great means of promoting this work.

* * * * Of those now actively engaged in preaching the gospel, the proportion drawn from the population recently evangelized grows larger every year. We know, for example, that one Society, which has employed one hundred and ten colporteurs during the year, counts among these one hundred and two who were formerly Roman Catholics, and have been brought to embrace their humble but useful vocation by reading the Holy Scriptures, given to them by other colporteurs.

If our hearts are full of hope in relation to the religious movements of which we have spoken, it is because they are sustained and spread by this same instrumentality, the distribution of our holy books, and the faithful preaching of the truths they contain. As you must have noticed, all the agents of our Society, in their statements, have taken care to let it be seen that the word of God, and not the word of man, has caused such successful results. This is the ground of their rejoicing, as it was to a friend who was returning in the winter from a long tour of preaching. Late one evening, when the weather was very stormy, he saw by the roadside, to his great surprise, and contrary to the custom of that region, a house in which the inmates were still awake. Soon the sound of a loud voice reached the place where he was passing in the road. A few steps farther he saw, through a window opening upon the road, a family grouped around one of its members, who, with the Bible in his hand, was reading what each seemed to listen to with interest and pleasure. This sight was the greatest encouragement which the Lord could have given him, and made him completely forget the troublesome and laborious places he had met with in his missionary tour.

Answer to an objection: remarkable renunciation of Romanism.

In reply to an objection, that results of this description, occurring to so large an extent as has been intimated, must have brought in their train a degree of excitement that would disturb the peace of the country, the Report furnishes abundant evidence to the contrary. Among the rest is given—

"One word more, or rather a fact, showing that, thanks to the good influence exerted by

our fellow-laborers on their converts, these avoid that ostentation which is prompted by a sectarian spirit, and content themselves with declaring in private the resolutions they have taken to walk after the truth.

"The first day of the year," writes a minister of the gospel, "a person came up to me as I descended the steps of the pulpit, and placed a small package in my hands, saying in a tone of emotion, "Here is a Christmas-box: God grant you may receive many such." As soon as I was by myself, I opened the mysterious bundle. It contained, 1st, a very large string of beads, or rosary; 2d, two tickets of membership in the Association of the Sacred Hearts;* 3d, an old relic-case, containing fifteen relics of different saints; 4th, a letter, in which I read as follows: "Why should I delay to obey the call of God? From this day, I renounce the Romish Church in order to join the church of the Lord. I firmly believe that Jesus is the only mediator and saviour, and that whosoever believeth on him hath eternal life. I give up to the minister of the Lord, who first preached his word in my hearing, the objects of my superstitious reverence, and now I am set free from the chains which bound me. * * * I have not been constrained by any one to do as I am doing. I have made up my mind freely and voluntarily, after a length of time, and much reflection upon the gospel. But the work is not of me, but of God.'"

Number of labourers employed in the last year. —Review of the Society's labours for thirteen years.

During the present year, the Evangelical Society of France has employed thirty-five ministers of the gospel,—two of whom are placed at the head of our Normal Schools, and are aided by two females, who take part with them in their direction, an assistant-director in one of the Establishments: twenty-four Evangelists, or colporteurs: thirty-one male and female teachers. It has, moreover, provided the expenses of supporting thirty-three male and twenty-six female pupils, all educating for teachers. The whole number of persons in the service of the Society is greater than at any previous time; it amounts to one hundred and fifty-two, either engaged in the field of the harvest, or preparing to enter speedily. . . . .

. . . Listen yet once more, Messieurs, and judge for yourselves, if there is ground to be troubled for the prospects of the Evangelical Society of France.

During the thirteen years of its existence, the total of its receipts amounts to more than 1,242,-200 francs, ($248,440,) and that of its expenditures to more than 1,261,900 francs, ($252,380.) In this period of time it has sent into the field one hundred and ninety-nine evangelists, having different functions, and it has provided for the support of one hundred and three pupils, destined for various callings. In the course of these thirteen years it has caused the gospel in all its purity to be preached to thousands and thou-

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[* The Society of the Sacred Hearts has its members in our own country. The following notices of this Institution will doubtless be read with interest.

"A majority of the women of all classes, whom I encountered in Savoy, had metal hearts hung round their necks; sometimes of silver, but more frequently of brass or gilt, or possibly gold. The perpetual recurrence of these induced me to inquire why they were so common; and why of so singular a fancy, and all alike. The explanation filled me with sorrow, and afforded another proof of the growing idolatry of the popish sect. It seems that a certain sister somebody at Paris, towards the end of the seventeenth century, pretended to have a miraculous sight of the Saviour vouchsafed to her; and that he exhibited to her his human heart, crowned with thorns, supporting a cross, and resting on a throne of flames. Amongst much else, he informed her that it was his will that all mankind should worship under this symbol the hearts of himself and the Virgin Mary; and that she had been selected as the special instrument to establish and propagate this new and favourite worship, to which the title of *Adoration of the Sacred Heart* was given. With some trouble the matter got footing among the faithful. Presently Popes approved and Doctors favoured it. But it went on slowly, till the Jesuits, during the period of their suppression, about a century after the origin of this superstition, laid hold of it as an instrument to save themselves, and unite their party during their disgrace in the papal sect. At present, it is perhaps of all the subordinate superstitions of Romanism, the most widely diffused. It consists in a periodical series of worship to the human hearts of Jesus and Mary; rendered at a fixed hour of every day by all who belong to the Association: in addition to which, a fixed day of every week, one of every month, and one of every year, is a sort of special day of worship: and still farther the day of the birth of the worshipper, and that on which he or she joined the fraternity, are kept as peculiarly sacred. When a member gives his adhesion to the body, some trinket or similar thing is presented to him, with his name, age, and the day and hour when he joined the body inscribed on it. This is required to be worn in some conspicuous manner, so that the fraternity may be universally known to each other. In Savoy, the metal hearts of which I have spoken, are the badges of the female members; and the extent of the order may be conjectured from what I have already said of the perpetual recurrence of the signal. The object of the Association is simple and unique; it is *the universal re-establishment of the Roman Catholic religion*. . . . At no period have they perfected an organization better fitted for such attempts, (the extermination of Protestants, even by massacre if necessary,) or more widely diffused among the lower classes, than the *Devotion of the Sacred Heart*. How far the apprehension should be allayed by the fact, that the Jesuits are the prime agents of this conspiracy against mankind, can be best decided by those states from whose territories they have been so repeatedly expelled for their crimes."

Memoranda of Foreign Travel, by Robert J. Breckinridge, D.D., pp. 232, 233.]

sands of persons, who, without its agency, would perhaps never have heard it at all. More than that, each of these thirteen years has been marked by awakenings more or less extensive, and by real conversions of which God alone knows the number, and which have been subjects of joy in heaven. Such a work, Messieurs, is deeply, firmly seated; it has for its immovable foundation the blessing from on high. Away, then, with all fear for its progress, which would be nothing else but unbelief! Let us cast behind us every secondary consideration, that would keep us for ever so short a time from entering heartily into this excellent work, this work approved of the Lord. Let us take advantage of the glorious privilege it offers to us, of being workers together with our God; active, persevering labourers, who compass the work with their prayers, and enrich it with offerings that are both liberal, and proportional to its wants. So let us do, Messieurs, calling to mind this promise, "Prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive."

For the Missionary Chronicle.

RECOLLECTIONS OF A MISSIONARY.

NO. I.

—It was a very hot day in August, 184–, and I was lying on a couch, suffering from debility induced by the heat of a tropical summer. While thus reclining, the physician of the place, a serious and moral man, but at that time making no professions of piety, called to see me. He said he had a patient recently brought from a neighbouring city, and dangerously ill of a disease at that time prevailing, who expressed a wish to see an evangelical clergyman; and that he, (the physician,) would be much pleased if I would call on him. I went immediately, and on being shown into the sick room, found a young looking man, who held out his hand and expressed much gratification that I had called. His bible was lying on a chair at his bedside, and it was not many minutes before he had told me fully and frankly his state and feelings. He was the son of a pious man, who had done much for the cause of missions in his own land. He himself had united with the church in his youth, and for several years maintained a fair character, and thought himself a Christian. Of late however, and especially since coming to this heathen land, he had greatly backslidden, and as he said, had so far forgotten his profession as to fall into open sin. While in this state he was attacked with a disease which had already proved fatal to several persons; and though there was at first nothing very alarming in his own case, yet it had aroused him to think on his ways, and the Spirit of God seemed to have brought his sins strongly to his remembrance.

When I saw him he was in great distress, fearing lest he had committed the unpardonable sin, and that there could be no hope for him. A few minutes' conversation showed that the instructions of his excellent father had sunk deep into his heart, and that he was tolerably well acquainted with the doctrines of religion, so that it was an easy and a pleasant duty to give him the instructions his case required. Doubtless there are those in our days who commit a sin for which there is no repentance, and for which we are not commanded to pray; but there was no evidence that such was his case, and on this point his mind was relieved. He feared, however, that he was not one of the elect, —could there be hope for him? I told him my belief in the doctrine of election was as firm as my belief in my own existence, but God's secret decrees were not the rule of our faith and practice. Repent and believe, and be saved; let him make his calling sure, and the question of his election need not trouble his mind. To this he freely assented, and then with tears in his eyes, and the utmost earnestness asked if I thought it possible God could or would forgive so vile a backslider as himself. Taking up his bible, I opened it at the beautiful passage in the fourteenth chapter of Hosea: "Take with you words and turn unto the Lord: say unto him, Take away all iniquity, and receive us graciously, &c." and read and explained the whole chapter. Never did it appear so rich and precious to my own soul, and the sick man heard it with entranced attention. When it was finished, he exclaimed, "What precious words those are! Will you not pray with me?" After prayer, and a little further conversation I left him, promising to see him again in the evening.

About sunset I called again, and found his disorder making rapid progress, so that occasionally he seemed to be wandering in mind. But his thoughts were on his soul's concerns, and towards Christ; his mind was calmer than when I first saw him, and though he expressed much fear of death, yet he seemed to apprehend fully that the grace of Christ was his only refuge, and I could not but hope that his faith was fixed on the Saviour; and with a mind much lightened in regard to him, I returned to my room. The exposure and exertions of the day in my weak state were too much for me, and a sleepless night left me with but little strength in the morning. As the day proved stormy, it seemed imprudent to venture out, and accordingly I wrote a note to the physician, requesting him to inform me if his patient should wish for me, as otherwise I could scarcely leave the house. The kind-hearted physician himself

had some conversation with him, and finding him (in the intervals of his delirium,) to be much more peaceful, and apparently hopeful, did not send for me. He died in the night, and when I called early the next morning I found him laid out, with an expression of countenance like one who had gone in peace.

Among strangers, we buried him in a stranger's grave; for excepting the physician and myself, there were none in the place who knew him. He had but recently arrived in this country, and as we found in a day or two after, his partner died of the same disease on the same day.

Soon after his death I wrote to his mother (his father being dead) an account of his last moments, and of the hope I had that "the root of the matter was found in him." Several months passed away, and amidst other events the above was almost forgotten, when one day a small package from a distant land came into my hands. It contained a beautiful copy of the memoir of Mr. Cheyne, and a note breathing "the most heartfelt gratitude," and the assurance of "earnest and constant prayer for my welfare." For some reason unknown to me, the writer wished to be unknown; but I could not avoid associating her, (for it was a lady's hand,) with the person spoken of above. Is it not true that bread cast upon the waters is found after many days—and that often in a way not anticipated? The parents of that young man "bestowed much labour" in forwarding the cause of missions, and the dying hours of their son were cheered and consoled in a strange land by a missionary of a different country, and a different denomination. I went in weakness to visit him, without a thought of reward, but how often has the thought cheered me since, that in a distant land there is one (or more) whom I have never seen, whose fervent prayers are offered up on my behalf.

Miscellaneous.

THE PRESENT MISSIONARY ASPECT OF INDIA.

The Rev. Daniel Wilson, D. D., the Church of England Bishop of Calcutta, in a sermon preached in England in May last, presented a striking view of the missionary field in India. We copy the following extract from the Church Missionary Gleaner.

If ever there was a field *white for the harvest*, it is British India; and if ever there was a moment, a critical moment, for new and unwonted efforts in gathering in the precious produce, it is the present.

1. Every thing that the blessed Fathers of this Society at home, and the devoted Ministers and Missionaries who began the work in India—Swartz, Gericke, Brown, Martyn, Thomason—have hoped for, in the way of facilities for the enterprise, is now afforded us.

2. Consider the extent of the regions placed under our rule—2000 miles of latitude, from Singapore to the Himalayahs, and almost as many of longitude, from the Burrampooter to the Indus.

I am the furthest possible from undervaluing any of the scenes of your labours. But when new and enlarged exertions are to be made, I ask what is the relative number of the population around your other missions compared with that of India? about one million and a half to one hundred and thirty millions. But suppose it to be two or three millions, India surpasses it more than forty times.

3. [This paragraph describes the Hindus as not only the fellow-sinners, but the fellow-subjects of his audience.]

4. The population of India is, also, not generally in a state of savage fierceness dangerous to the missionary; but is a mild, intelligent, in some parts a reading, and in all, to a certain degree, a civilized and approachable people—knowing little, and caring little, for the theory of their own religion, and passive, rather than hostile, to the instructions we give them of our own.

5. The British Laws and British Government afford entire safety to the peaceful missionary in his holy labours. The security of person and property enjoyed under the Ægis of our power, with the righteousness and benevolence of our rule, and our fidelity to our treaties and engagements, have placed our reputation on the highest pinnacle; and are acknowledged to stand in contrast with the tyranny and misery of the 3000 years of the Hindu, and the 600, yet more disastrous, of the Mahomedan domination.

6. Education, however imperfect in the government schools, has been making its rapid way for the last thirty or forty years, and has tended to dig up the foundations of Hinduism. Our missionary schools have been also at work, and

laid Christianity as the basis of Instruction. The native mind is awakening to curiosity as to British character, learning, and religion. An outburst of inquiry is beginning. India is in a state of transition from a prostrate, timid, slavish apathy, to thought, activity, enterprise.

7. Two measures of the present noble Governor-General have augmented those facilities of mission work, which Lord W. C. Bentinck so wisely began fifteen years since. Public employments are to be conferred on natives with reference to their education and moral character; and a preference given to those who have distinguished themselves in Institutions, supported as well by the government as by private individuals and societies. This is one measure. The second is, That no person is to incur loss of property, or civil privileges, upon embracing Christianity. Both are big with immense results.

8. The rapidity of the transit between England and India is a point of great importance, of greater than can be well imagined. Dr. Buchanan dwelt much on the extreme difficulty on this point in his time; and proposed that ships should be chartered by our Society for the express purpose of facilitating conveyance. Steam communication does this. It is probably next in its consequences to the invention of printing. The most distant countries are now united by the very seas and oceans which formerly separated them.

9. India, moreover, like Palestine at the promulgation of Christianity, and like Rome at the fall of the Western Empire, is the centre for eastern missions. China on the one side, and Caubul, Persia, and Arabia, on the other, already look to her with admiration as the bright spot of military glory and commercial power.

10. A time of profound peace, like that at our Lord's birth in the Roman Empire under the Emperor Augustus, seems now come, and to promise a long and permanent tranquillity for the Christian Teacher.

11. The signal blessings of Almighty God in the late glorious and almost unexampled victories on the Sutlej, and in the moderation, wisdom, and Christian piety which followed them, have re-echoed from one end of Hindoostan to the other, and penetrated the natives with a deep feeling of veneration and awe for the British name.

12. A marked and suitable THANK-OFFERING from Britain is what the God of her mercies demands—and with that a TRESPASS-OFFERING for our past neglect and torpor. Nor can we otherwise expect the continuance of the Divine favour.

13. Even the infidel, overshadowed in this Protestant country by Christian influence, acknowledges the hand of the Almighty. He admitsthat it is not for miserable pelf, nor the gratification of a low ambition, that we have been put in possession of the greatest empire ever entrusted to a western sceptre. He avows that our dominion should be directed to the benefit of the vast native population. He tells you, and tells you truly, that the Portuguese, the Dutch, the French, failed in their highest duties; and that England is now put upon her trial in the eyes of the whole civilized world.

And shall we, who are Christians, not act, at such a moment as this, on the high and ennobling principles of a religion founded on the inconceivable love of God our Heavenly Father, and the effusion of the most precious blood of the Lamb, and the very spirit of which is dissemination and diffusion?

And yet we are inert. The immense number of families enriched by India are asleep. The spiritual church shrinks back. Selfishness lays its icy hand on the warm seat of life. The mother starts at the thought of parting with her beloved son. The kindred interpose between Christ and the *testimony to His blood* before the nations. Our universities and colleges refuse the flower of their students.

Other scenes of duty are instantly supplied with candidates. The doors of those who have to dispose of civil or military stations, in the same country, with the same climate, and greater danger to health, are crowded with eager applicants. But when *the blood of the Lamb, and the word of testimony*, and the salvation of the Hindoo, are concerned, then the domestic affections begin for the first time to be disturbed, and difficulties and heartlessness obstruct the way.

CONVERSION OF A YOUNG BRAHMAN IN SOUTH INDIA.

The Rev. Mr. Drew, of the London Missionary Society, is the writer of the following narrative.

The first acquaintance of this young man with Christians was brought about by some of his relations, who were employed under the late excellent Mr. Rhenius. At their instance, he gave Devadasan the situation of a schoolmaster. His mind was then totally sunk in the darkness of heathenism; but, in order to keep his situation, he went with the other schoolmasters, although with much secret disgust, to listen to the weekly exposition of Scripture. From his inattention and aversion of mind, he understood nothing of the exposition. It seemed to him as though he had been addressed in a foreign tongue. Mr. Rhenius observing this, and his inability to answer his questions, said to him, "Your heart is as hard as a pillar of stone." At this time he was in the habit of repeating the name of Siva

6,250 times, and the name of Rama 19,500 times in a day, so obedient was he in the service of Satan. He reaped its appropriate fruit in utter darkness of mind. He had been from his youth a devoted adherent of the superstitions of his country, and made a pilgrimage to Conjeveram, near Madras, and other *holy* places, as they are called.

The manner of his deliverance from the vain repetition of the names of his gods is remarkable. The agent in this good work was a Brahman of his acquaintance—an idolater; but he had renounced this practice, and pointed out its folly to Devadasan, from the writings of some of the Hindu sages. After this he read several Christian books and tracts, which gave him still further light. His mind once aroused, he began to understand the meaning of the Scriptures which he read to his boys, and the expositions which he heard. He then resolved to discontinue, as a useless and sinful thing, the Sandiya Vandanam, or daily brahmanical prayers, and began to offer prayers to God. He told me, that, as soon as he did this, it was marvellous to him how his light increased. His heathen feelings, however, still clung to him, and he continued to bathe on returning from the weekly exposition, and go with wet clothes to his house, in order to wash away any defilement he might have contracted from the touch of those of an inferior and impure caste. He had not mentioned his new views to any of his friends, and sometimes used an expression or two to mislead them; so that while they thought he was praying to Siva or Rama, or some other false god, he was offering prayer to Jehovah. He would do this while bathing in the tank or river, or kneeling down in the stream, surrounded by his heathen friends. He now found courage to argue against idolatry. His prayers, he told me, gave him boldness.

About this time, the marriage of his sister took place, and all his family went to the village in which it was celebrated; but he made an excuse for not going, and stayed at home alone. He rejoiced greatly at finding himself in complete privacy, and able to pour out all his heart before God. He grew much at this time. All that had passed was still hidden in the secrecy of his own spirit. One eye only had seen it. He now resolved that he would embrace Christianity, and one day, in conversation with the late Mr. Charles Miller, told him so, without intending it. But, as soon as he had made his resolve known, he felt that the line was crossed, and his mind was filled with an unusual courage. He had not then, however, sufficient strength to receive baptism, and give up every thing for the sake of Christ.

He went one day, as usual, to his school, and, while addressing his scholars in the fulness of his heart, he opened to them, again without previous design, his secret intentions. They wept, and the people who were standing near wept also, dissuading him from making so costly a sacrifice. An unusual influence came over him. He knelt down to pray, and some of the children, at the desire of their parents, knelt with him. He prayed much, with many tears; rose up full of courage; and taking the brahmanical cord from his neck, broke it in pieces. A relation, who came up at the time, was greatly displeased, and earnestly entreated him not to take such a step, weeping very bitterly, more, said he, than if he had lost an only son. He then took one of the threads of his own cord from his neck, and, telling Devadasan that he ought not to be one moment without the cord of his rank, persuaded him to put it on. To pacify him, he did so.

It was now two o'clock in the morning, and a bright moonlight was shining around them. They all lay down to sleep—his relative sleeping near him. Waking before the morning-light, he felt his relation's hand touching him, and feeling if he were yet there. He now suspected a design, and he afterwards learnt that they had sent off an intimation to his family. He immediately rose, and ran, as for life, to Mr. Mault, at Nagercoil. Some persons met him in the road, and asked him where he was going. He told them that a great king had come to Nagercoil, and that he was going to see him. His friends, supposing he had gone to bathe, sought him in that direction.

From the agitation and conflict of his mind, his countenance was so much altered, that Mr Mault, on seeing him, thought he was deranged, and told him so. But he explained to him the whole matter. Mr. Mault then said to him, "You are hungry." "Whatever," said he, "you give me, I will eat." He then ate some milk and rice, and broke his caste forever. After this he accompanied Mr. Mault to one of his country-congregations, as it was the Sabbath-day; and, in the course of the journey, told him the whole state of his mind and feelings. The next day his friends came, and tumultuously demanded him. "There he is," said Mr. M.; "and if he is willing to go with you, he may go; but you shall not take him by force." After a great deal of clamour and entreaty, Devadasan told them he had eaten rice in that house. "Oh," said they, "it was during a temporary derangement—come with us, and all will be right." At length, at *his* instance, Mr. Mault told his friends he had given him milk and rice to eat that morning. As soon as they heard this, they said, "Oh, the business is all over—we may as well go:" and they went away. The next day the females of the family came crying, wringing their hands and tearing their hair; but he resisted all.

A short time afterwards he received Christian baptism. "Still," said he to me, "the conflict

was not ever. Oh, it has been hard work! Satan has tried hard to get me back. He has brought up all my old sins, and made them look so dreadful; and many that I had forgotten, he has brought up against me; but I have peace now"

Since his baptism, his diligence in the study of the scriptures has been very great, and his progress very rapid. His zeal has been great, and his help is invaluable.

The Lord keep him by his own mighty power! The Lord shield him from every dart of Satan! The Lord make him his true and faithful witness in this land of idols! Amen.

London Missionary Magazine, July, 1846.

DEATH OF THE BECHUANA CHIEF, MATEBE.

Late in life the Bechuana chief, Matebe, was called by grace to the saving knowledge of the Redeemer, and into fellowship with his church. On the occasion of his public baptism, in 1841, he expressed an ardent and humble desire to "live and die at the feet of Christ." That desire was fully realised. From the period of his conversion, he followed the Saviour closely and not afar off, and now he has been taken to behold him face to face. The particulars of his joyful departure from this world are contained in the following communication from Rev. H. Helmore, of Lekatlong, dated in November last. Ed. Lond. Miss. Mag.

Though far removed in these African wilds from the mighty changes which characterise the teeming populations of civilized countries, we constitute a part of that mass upon which the Divine hand is laid, moulding and fashioning it into one glorious temple for his praise. He whose Word declares that not a sparrow falls to the ground without his care, is still manifesting his power and grace amongst the weak and despised of his creatures.

The chief of the Batlapi, though too mean to stand before the monarchs of the East or the kings of Europe, has, according to our full belief, entered into the kingdom of his Heavenly Father, and received from the King of Kings that crown of righteousness which shall never fade. The Directors will, I am sure, be anxious to collect every little particular respecting one who, from the first, has been so intimately connected with the Bechuana missions. I visited Matebe twice during his illness, and was delighted with the calm, patient, and thankful spirit which he evinced.

Being much enfeebled by age and sickness, the chief seldom spoke, except to make known his wants. At times, however, his spirits would revive, and, requesting his attendants to raise him from his bed, he frequently adored the goodness of his God, entreating his family and people to embrace, and be stedfast in, the Gospel of Christ.

The Sabbath previous to his departure, the symptoms of dissolution became apparent. Of this he was himself conscious, and calling his nephew, who had nursed him with great attention, he said:—My son, remember God—He is Almighty. Christ is Almighty. He is able to save sinners. I am dying; but God has placed me in his right hand." His family having collected around him, he said.—"I am in the hand of God. I see his love. He is about to remove me from the world; but I rejoice in death. Farewell to-day, and the days that follow. I shall depart in the night. You will yet see me to-day and to-morrow; but on the night of the following day I shall die:—not at the commencement or middle, but when the shadows of darkness pass away: and when you rise in the morning you will find me gone. Life is short; but God has long preserved me. To-day my life is in heaven. Christ clothes me in the garments of righteousness. Pray to God while you continue on earth. I have no sorrow in my death: my spirit lives in heaven." Turning to his sons, he said:—"I tell you this, that those not here may know. Pray to the Lord. Let us pray." He then covered his face, and continued sometime in prayer.

On Tuesday, he called for his aged partner, Mahutoo, and said,—"I am about to depart. My path is straight. I am going to the kingdom of my Father. There is no kingdom like that in the world. I leave to my successors the kingdom of Molehabangue. There is another inheritance which no one can take from me, that is the kingdom of heaven."

Afterwards he said, "My spirit waits for Jehovah; my soul sings as in the hymn,

'We've no abiding city here.'

I seek a city in heaven, where Jesus is." He then prayed. At night he observed some of his attendants sleeping, and said to his nephew: "Those people will not see me any more. I shall be seen by you only." He then prayed. All lay down to sleep except the nephew, who lighted a candle and seated himself by the dying chief. The night was passing away, the candle had burnt out, and the cock crew, when Matebe opened his eyes and said, "Raise me." Being placed in a sitting posture, he leaned his head on his nephew's bosom and said: "My spirit is in heaven; I am no longer here." After a moment's silence, during which there was neither sigh nor motion, the nephew put his hand upon his heart —it had ceased to beat. His spirit was with his Saviour in heaven.

What a reward is this to missionary labour! It is remarkable that Matebe should have predicted the exact time of his death. A similar circumstance occurred in the case of a little girl who died soon after my settlement amongst the Batlapi. She plainly told those attending upon her that she should linger for three days, and die on the fourth, which she did, to the surprise of all.

AITUTAKI.

Happy Death of a Young Believer.

Aitutaki, an island belonging to the Hervey group, has exhibited many triumphs of divine grace since the light of the gospel first fell upon its moral darkness. Numerous witnesses have been raised up to prove, by the genuineness of their faith, and the general consistency of their lives, that the Gospel is still the power of God unto salvation. Of one of these, the missionary, Mr. Royle, thus speaks:—

A rapid decline marked her with unerring precision as an early victim for the tomb. She suffered no delusive hopes, from a consideration of her youth, nor any flattering compliments of her numerous friends, but evinced a calm preparation for death, of the certain approach of which she had an abiding conviction.

From my first entrance upon the mission she was noticed to be of a thoughtful mind. She was early received as one of a select number who attended, with our domestics, a catechetical exercise on Sabbath evening. Her attendance was not in vain: like Lydia, her heart was opened gradually to the instructions of her teacher. As an anxious inquirer, she was directed to Jesus, whom she eagerly and cordially embraced as her Lord and her God. he continued to attend upon all the means of grace, until confined by increasing debility, to her lowly mat, where I found her on the occasion of my visit.

Frequently have I seen her, on my way to the chapel, seated against the trunk of some overshadowing tree, utterly exhausted from her earnest attempts to reach the house of God. I kindly advised her, in her extreme debility, to desist from attendance, assuring her that it was not required by Him who loveth mercy better than sacrifice; but I satisfied myself by close inquiry that it was from an enlightened attachment to divine ordinances, and not from any superstitious feeling, she thus acted. In like manner, she cherished a warm attachment for her fellow-members. "Tell them," she said to me at one time, "to come and see me. Tell them I do not wish for their property, (alluding to a native custom of making presents when visiting the sick), —a word, a prayer, an exhortation, I will value more than all the property they could bring me." Her diligent attention to the means of instruction was correspondingly blest, by the Divine Spirit, in the maturity to which she attained in Christian knowledge and experience. Comparatively a child in years, she made rapid advance in the divine life; and, as death approached, she evidently ripened for an abundant entrance into heaven.

On entering her cottage one morning, when her end was near, I found her supported by one of her family, as she was too feeble to sit erect by her own strength. I said, "Well, Martha, I am glad to see you once more; how is the state of your mind this morning? what turn have your thoughts taken since my last call?" There is only one direction," she answered, "in which my thoughts now go, and that is to Jesus! I have visited the Cross—there I have been able to leave my burdens. Oh! how sweet are those words: 'He bore our sins, and carried our sorrows.' I have indeed been a Martha, cumbered about many things which I ought long ago to have left to the disposal of my heavenly Lord. I have been waiting for his coming, but I was not ready—I lacked one thing: my canoe was safe, but I had not made fast my anchor: I was in a current, still safe. Jesus was my anchor, Jesus is my refuge; Jesus is my all! My course is finished: I am now ready. May peace attend you, my teacher—may you obtain salvation!" Soon after this interview she died. Ibid.

Mission House: New-York, October, 1846.

RECENT INTELLIGENCE.

INDIA: LODIANA MISSION.—Letters have been received from three of the stations, dated to May 6. At Lodiana the regular duties of the brethren were resumed. The English school was better attended than it had been before the war; and through the kindness of the Political Agent, an eligible piece of ground in the city was expected to be soon secured, on which a School-house for the vernacular school, and a small chapel would be erected. The Government had generously reimbursed the expenses of the Mission, in removing the families of the Missionaries and of the native Christians, when Lodiana was threatened by the Sikhs. At Sabathu, the Mission premises, being within the limits of the cantonments, were required for the use of the officers, and were therefore sold at a fair price. With the proceeds, Mr. Newton would probably erect a new house, outside of the bounds allotted to the military force. The Mela, or fair, at Hardwar, was attended this year by a greatly diminished number of pilgrims, owing partly

to the recent troubles in the Punjab. The interest taken by them in the preaching of the Missionaries, was not so encouraging as in the preceding year. The Rev. J. C. Rankin, of the Furrukhabad Mission, was at Simla for his health. And we also regret to learn that the Rev. J. R. Campbell's family had suffered much from sickness, and that he, and also the Rev. L. Janvier, had been called by death to part each with their youngest child.

INDIA: ALLAHABAD MISSION.—The letters from this Mission are dated to the 6th of May last. At the administration of the Lord's Supper, on April 5th, three persons were admitted to the communion from other churches, and two upon profession of their faith, making thirty-eight present at that service. The church was nearly finished, and a new chapel was also nearly completed; both erected, we understand, chiefly with funds obtained in India.

CHINA: AMOY MISSION.—The Rev. H. A. Brown, in a letter dated April 2, gives some notices of villages in the vicinity of Amoy. Infanticide is lamentably prevalent among them. The number of schools and of readers among the people is very limited; in a population of 12,000, in two villages, but five Schools were found, containing in all little over sixty scholars. The people are accessible to the Missionary. We quote the following paragraph concerning some villages around one of the bays to the west of the city: "We had heard of this people as superior to the great body of those in the neighbourhood of the city. Our visit to eight villages gave us a contrary impression. We found fewer schools, and fewer readers, and infanticide prevalent as in all the places previously visited. These several days of labour among the villages, have served greatly to strengthen the impression that the living teacher must be our great dependance in this part of China. And as we passed from village to village, and saw the crowded population, the disproportion of our numbers to the wants of the field became painfully evident. When will anything like an adequate reinforcement come?"

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*

Albany 3d ch, Sab sch miss soc to ed *Maria Shaw* 25 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Fishkill ch, 5; Marlborough ch and West Neighbourhood mo con, 7 12 00

Pby. of Long Island.

Bridgehampton ch, juv miss soc, 3; Huntington ch, 15 40 18 40

Pby. of New-York.

Madison Avenue ch mo con, 5 68; N Y 42d st ch mo con, 7 47; Duane st ch mo con, 7 38; Thomas H Faile, don, 100; Brooklyn 1st ch mo con, 12 31; Sab sch in part to ed as before 10; Brick ch mo con, 4 14; Chelsea ch mo con, 13 159 98

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Paterson 1st ch mo con, 27 55; Woodbridge 1st ch, 50 77 55

Pby. of New Brunswick.

Freehold Village ch 10 50

Pby. of West Jersey.

Mount Holly ch mo con 1 66

Pby. of Lazerne.

Mauch Chunk ch 5 00

SYNOD OF PHILA. *Pby. of Phila.*

Phila 9th ch miss soc, 30; Phila 6th ch mo con. colla, 110 50 140 50

Pby. of Donegal.

York, Pa, English Presb ch 14 34

Pby. of Baltimore.

Alexandria, D C, 1st ch, Sab sch, 22; Ellicott's Mills ch, 14 36 00

Pby. of Northumberland.

Danville ch 100 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Fairfield ch, 5 16; Ebenezer ch, of which 30 to con ELIZA LEWIS 1 m, 40 88; Bethel ch, 8 67; Gilgal ch, 18; Perry ch, 1 51 104 22

Pby. of Redstone.

Mount Pleasant ch 22 00

Pby. of Ohio.

Pittsburg 2d ch, Wm Wilson, don, 1; Canonsburg ch, 18; Monongahela city ch, 30; Concord ch, 16 — 65 00

Pby. of Erie.

Neshanock ch — 30 00

Pby. of Allegheny.

Sarahgrassick, 5; Plain Grove ch, 13 37 — 18 37

SYNOD OF WHEELING. *Pby. of Steubenville.*

Wellsville ch, in part to con Rev. THOMAS F. MAGILL, 1 m — 15 00

Pby. of New Lisbon.

Deerfield ch fem miss soc, of which 50 for sup of *John Hartzell and Anna Maria Stretton* in Nor India — 55 00

SYNOD OF CINCINNATI. *Pby. of Miami.*

Salem ch, 2 25; Dayton 1st ch, 115 25; Dayton Central ch, Henry L Brown, don, 3 — 120 50

Pby. of Cincinnati.

Cincinnati Central ch, Sab sch juv miss soc for the Seminole Indians, 15 10; Walnut Hills 1st ch mo con, 13 66; Cincinnati 1st ch mo con, 17 84 — 46 60

Pby. of Oxford.

Connersville ch — 4 25

SYNOD OF INDIANA. *Pby. of Crawfordsville.*

Jefferson ch, 2 60; Frankfort ch, 11 46; Prairieville ch, 4 23; Thorntown ch, 7 35; Hopewell ch, 1 23; Lebanon ch, 50 cents — 27 37

Pby. of Indianapolis.

Rushville ch, 14 57; Indianapolis ch, the dying donation of Isabella Margaret Roy and Henry Gurley Roy, the contents of their missionary box, 83 cents; Anna Axtell Roy, (the only spared of four children) don 13 c. — 15 53

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Logansport ch, 9 15; Monticello ch, 4 90; Delphi ch. 6 85; Lafayette ch, 6 12; Rossville ch, 5 95 — 32 97

Pby. of Lake.

La Porte ch, 6 00; Sumptions Prairie, 7 20; South Bend ch, 23 — 36 20

Pby. of Kaskaskia.

Bethany ch — 2 00

Pby. of Palestine.

Palestine ch — 5 00

SYNOD OF VIRGINIA.

'——' G M, don — 1 25

Pby. of Lexington.

Windy Cove ch, 15 07; Lebanon ch, 4 36 — 19 43

Pby. of West Hanover.

Lebanon ch, 8 79; Marysville ch, 20; New Store ch, 4 50; Peaks and New London chs, 12; Cumberland ch, ladies bal to ed. *Jesse Armistead*, 9 — 54 29

Pby. of East Hanover.

Sussex ch — 3 09

SYNOD OF NORTH CAROLINA. *Pby. of Fayetteville.*

Wilmington ch — 62 28

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch mo con, 9 92; asn coll, 69 63 — 79 55

Pby. of West Tennessee.

Zion ch — 25 00

SYNOD OF SO. CAROLINA. *Pby. of So. Carolina.*

Willington ch, Abbeville district mo con — 10 00

Pby. of Harmony.

Darlington ch — 5 00

Pby. of Charleston.

Walterboro ch, 20; Charleston 2d ch mo con for July, 27 90; mo con for Aug, 46 63; juv miss soc, 40 90 — 135 43

SYNOD OF GEORGIA.

Sheffield, Geo., R Mable, don — 1 00

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Livingston ch, mo con — 30 00

SYOND OF MISSISSIPPI. *Pby. of Louisiana.*

N. Orleans, Lafayette Square ch mo cons. — 77 00

MISCELLANEOUS.

Received in part for a breastpin sold, 6 00
Bedford, N. H., Samuel M'Queston, don. 10 00
" ——," Friends for the Mission in France, 1400 00
Do. for the Agra Mission 500 00
Rock Hill ch, Pa, (Pby not known,) 14 42—1930 42

Total receipts $4685 19

DONATIONS IN CLOTHING, &C.

Washington ch, the ladies sew soc of, White Deer Valley, Pa, one box clothing for Iowa mission, valued at — 25 00

Coshocton ch, O, the ladies of, one box clothing, valued at — 35 00

NOTE.—The following acknowledgment in June Chronicle, "Bethel and Ebenezer chs, Pa, fem assoc, two boxes clothing for Iowa Mission, valued at 84;" should have been "Bethel and Ebenezer chs, Pa, fem. assoc, one box clothing for Iowa Mission, valued at 37 34; and one box do. source unknown."

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors or the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. OCTOBER, 1846. No. 10.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Iowa.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Prospects Encouraging.

I am still permitted to make somewhat favourable reports. The church at Fairfield is growing in numbers and influence; at our communion in June last *nine* were added, mostly on certificate, and our congregations are much on the increase. A little more than four years since the church was organized with *nine* members, and under prospects exceedingly dark and forbidding. Our way has been gently opened before us by the divine goodness, the darkness has measurably given way, and our prospects are encouraging. We have in communion now, nearly *one hundred*. We would render praise to God for his mercy and grace, and humbly pray that his mercy and grace may be continued.

FROM A MISSIONARY IN SCOTT COUNTY.

Interesting Field of Labour.

This is the county seat of Scott county, and situated directly on the Mississippi river, and is reported the most healthy location for a town on the river. It has a population of about eight hundred souls. These are divided between Protestants and Romanists. The latter number about three hundred, or three hundred and fifty in town and county. Our little church has about *thirty* members. The prospect for building up a church here is good, and our congregation is of the most respectable and intelligent class of people. It has regularly increased ever since there has been regular preaching. We have here people from almost every quarter, and others continually coming in from foreign countries—Scotch, English, German, and people from all the Eastern and Middle States. From all these, we trust the Lord has an elect people to be gathered, and I feel much encouraged to prosecute my labours with vigour in the hope of accomplishing much good. Some are inquiring the way of salvation, and a good degree of seriousness, and attention is manifested. This town, compared with others on the river, is a moral town; but few who do not attend the means of grace somewhere, and the Sabbath is much respected. On the whole, I do consider this an interesting place of labour, where, with the divine blessing, a church may soon be gathered that will be respectable in numbers, in influence, and in piety. And we do earnestly ask an interest in the prayers of our Christian friends, in the older portions of our Zion that the Spirit of the Lord may descend upon our humble, but we trust, sincere labours, to advocate the cause of the Redeemer in this newly-settled country.

Illinois.

FROM A MISSIONARY IN MERCER COUNTY.

Sacramental Season.—An Additional Labourer.—More wanted.

My appointments for preaching have been well attended; we have had a sacramental season in connexion with the Edwards' Church. Since I last reported, *six* were added to the church. The meeting was held in an unfinished barn. The scene on the Sabbath would have made an appeal, not only to the Board of Missions, but also to the Church Extension Committee. The congregation was large, and deep solemnity prevailed.

Until within the last two or three weeks I have been compelled to occupy the whole of Mercer county. Mr. B——, from the theological seminary at Princeton, has arrived in this section of country, and commenced labouring in connexion with a small church recently organized in the south eastern portion of the county. He comes, so far as we can judge, with a determination to be useful, and not be discouraged by difficulties or trials. It is to be hoped that this county will now be favoured with more preaching. There is great need of

additional missionary labour. There are several important points on the Mississippi river, which should have more preaching, and the opportune arrival of Mr. B—— will enable me to visit these places more frequently. It seems good already to feel that there is a fellow labourer in this county, and I rejoice that our Board are able to do more for these destitute regions. Without aid from the Board they would be abandoned. May means be furnished our Board to extend still more its operations, so that it may send forth many wise and faithful workmen into this great and growing field.

Missouri.

FROM A MISSIONARY IN MARION COUNTY.

Hopeful Prospect of doing Good.

. . . . I have seen much to encourage me in my missionary labours in H—— and vicinity. The congregation has increased from Sabbath to Sabbath, and would be very large had we a house to accommodate the people. The only room in which we have been able to worship, is a small one over the market house.—This has led me to devote much time to the erection of a church; if we succeed in building a house, we have abundant reason to believe that our church will soon be doubled. The congregation will doubtless be in some good proportion to the house we may be able to build. A large house would be full. Our prospects for building up a good church are much better than they have been. The people now favour us; formerly almost all were against us. It is a peculiar crisis with our church at this time.—There is much infidelity in this region, and errorists of all descriptions are making strenuous efforts to establish themselves. If these are permitted to take the lead, the cause of truth will be thrown back for years to come; I trust before another quarter ends I will be able to report some valuable additions to our church.—Brethren, think of us and pray for us.

FROM A MISSIONARY IN CAPE GIRARDEAU COUNTY.

Some tokens of the Divine Presence.

It is not my privilege to report any great accessions to the churches of my charge, or any very general awakening on the subject of religion in our congregations. Things for the most part remain in a languid state, yet we have not been altogether left without some tokens of the divine presence. We had a communion season in the Pleasant Hill Church in the latter part of May, which was characterized by a very delightful state of feeling, and on that occasion we received *four* individuals to the communion of the church on the profession of their faith, and one on certificate. The attendance on the means of grace is highly encouraging, and the attention given to the preaching of the word, leads us to hope that the Spirit of God is silently accomplishing much by the instrumentalities of his own appointment, which, as yet, is unknown and unperceived by us.

FROM A MISSIONARY IN MARION COUNTY.

Strong and tender Appeal for Missionaries.

I have now been nineteen years in the Gospel ministry, all of which time I have spent in this state; this has been the field of all my ministerial labour; it is not strange then that I should feel more than ordinary interest in it.—I have often felt dispirited, and inclined to abandon the field, but have not been permitted to do so. I have been frequently solicited to other fields of labour, but have felt it to be my duty to remain in Missouri; nor do I now expect to leave, unless things become so discouraging as to induce me to think my usefulness here is at an end. May God give me grace to walk in the line of duty.

Brethren of the Board, you have a great work to do here. Here is a wide, extensive *moral waste*, that you must occupy. Men must be sent, men of ardent piety, and the first order of talents; men who love Christ, and love to labour for the advancement of his kingdom; men who are not looking for large churches, and the comforts of a ministerial life, but men who will go into vacant and small churches, and into destitute places where there is no church, and will labour there; who can become all things to all men, that they may win souls to Christ; men whose talent and theological furniture will enable them, successfully to encounter the errors here prevalent. Vice is here giant—errors of every species—here Romanism, in its most subtle form is making headway. Any other kind of men would not suit, and need not be sent. You must then sustain them. Could you not excite such an interest among the students of Princeton that her choice sons would undertake this work? If some ten or twelve would determine to come to Missouri, it would give a new impulse to the cause of domestic missions; is it not worth making an effort to accomplish? May the God of missions direct you, and enable the Board to accomplish much good.

Indiana.

FROM A MISSIONARY IN CARROLL COUNTY.

Encouragement to Labour.

The field in which I have spent half my time since the first of May, is an interesting and promising one. In the providence of God, it seems to be opening wider and wider for the reception of the gospel in its purity. The congregations have increased in numbers and interest, much beyond my expectation in so short a time, and there seems to be a most encouraging prospect of reaping, at some period not far distant, by the blessing of God, an abundant harvest. One of the most pleasing features of encouragement is the number of *young persons* who begin to be so far interested, that they have become constant attendants on preaching, and give an attentive and serious hearing to the truth. Many of these receive no religious instruction at home, and are without the benefit of pious parental example; and the only hope for them under God seems to be in "the foolishness of preaching." For their benefit I have formed a bible class, which proves to be deeply interesting, and is well attended; and a Sabbath School, which numbers at present some *fifty* or *sixty* scholars, including two adult classes. The N * * * C * * * * numbers some thirty-six members, and is the only *Evangelical Church* in the neighbourhood of any influence. Most of the people who belong to any other church are either *New Lights* or Dunkards, Tunkers, and their religion is little better than a disguised form of infidelity. The young members of many of these families we would find regularly in our congregation, and last Sabbath we had the privilege of receiving one of them, an interesting young lady, by baptism, and a profession of her faith, into the church: and there are two or three of her companions who are almost persuaded to be Christians. I consider the prospect for usefulness here as highly encouraging, and hope, with God's blessing, to be able to report some interesting tidings before the close of the year.

FROM A MISSIONARY IN ADAMS COUNTY.

Sacramental season—The cause advancing.

. . . . About three weeks since I held a sacramental meeting in the church here. I had the assistance of a good brother, who expects to go as a missionary to the Jews, under our Foreign Board. Our meeting was interesting. *Ten* members were added to the Church, and we have the expectation of others uniting with us soon. It is truly gratifying to us, to see this church thus increasing in size and strength. We hope soon to be able to relieve the Board from the aid they have so kindly furnished us. The other churches under my care are still advancing, especially the Elkanan church. Our congregations in this church are too large for accommodation in any house in the neighbourhood. They are struggling to finish a house of worship as fast as possible, and with a great sacrifice as to their domestic business. Yet for this they may expect to be well remunerated: for God has said, I will honour them that honour me.

FROM A MISSIONARY IN PUTNAM COUNTY.

Sabbath School Libraries of great value to the Missionaries.

While at the General Assembly, I received a donation, through the agency of Mr. Snyder, at the Missionary office, of a Sabbath School Library, and which was most thankfully received by the parents and children of our Sabbath school here. Such assistance is not only encouraging to the missionary labouring in these destitute regions, from the religious influence which these books are likely to exert on the minds of the children, but he is thereby taught that he is not alone, nor left to labour alone; that there are others who are interested in, and willing to labour with him, for the prosperity of God's kingdom of grace.

FROM A MISSIONARY IN JOHNSON, MARION AND BROWN COUNTIES.

A seed time.

We have still reason for gratitude, in recounting the labours of the past three months. The Lord is still affording us some additional evidence that he hath not forgotten to be gracious. In our last communion in the New Providence church, there was manifest unusual solemnity. The congregation was much larger than usual. From the tokens of the Spirit's influence, our communion was sweet, while we sat in the banquetting house of our divine Lord and Master. More were added on the profession of their faith than at any former time since I have been in this field. One fact of interest in relation to those who were admitted—they were all heads of families, and permanently located in the church. Since the formation of the church, there has not been before manifested so much interest on the subject of Sabbath schools. Thus we are endeavouring to train up the rising generation for God's service and kingdom.—More than three hundred children are now receiving instruction in Sabbath Schools within the limits of my field. We cannot but hope for much future good from this source. These children are, to a great extent, under Presbyte-

rian influence. Thus we are endeavouring *to sow the seed*. May the Lord of the harvest cause it to take root, and bear fruit to life eternal. This is truly a time of sowing the precious seed, the fruit of which may appear many days hence.

Ohio.

FROM A MISSIONARY IN DARKE COUNTY.

Encouraging.

At our last communion season we received into the church in this place *seven* on examination. They were all young persons, and all heads of families, except one. The population here is increasing, and this county is regarded as one of the best in the State for grain, and will probably continue to grow more, and more important.

Startling Errors, Specimen of New Light Doctrine, &c.

One of the discouragements in my field of labour is the numerous religious sects to distract the community. We have *New Lights, Campbellites*, and *Antinomian Baptists*, and many other sects. The *New Lights* here profess to believe God to be a material being. They say, the Bible speaks of his hands, his feet, his face, his arm, &c. Also that man was created in the *image* of God. They conclude, of course, that if he was created in the image of God, it was in his *bodily* image. One of their preachers (as I was credibly informed) in one of his public discourses, attempted to describe the *bodily shape* of God. He said he was about the size of a man of medium stature, very good looking, having face, hands, feet, &c., like ourselves, and was situated at the *centre* of the *universe*. His power and influence were felt, by being thrown off as sparks of electricity are thrown off from some bodies. He must have been, as you perceive, quite learned; he was certainly "wise above what is written." They do not believe God is omnipresent, nor that Jesus is the true God. I may say, in the language of Alexander Campbell, "We have almost all sorts of preaching, from almost all sorts of men." But we hope as the true light extends, and shines, darkness will flee before it.

Missionary Field—a Minister wanted.

I wish, if you possibly can, you would send some one to occupy a field, north of this in Mercer, and Van Wert counties. Presbytery gave me an appointment to visit those counties, and administer the Lord's Supper in two or three small vacant churches. I was absent from home twelve days, during which time, I rode about one hundred and fifty miles through the woods, and mud; preached twenty-one times, and administered the Lord's Supper twice. I also visited twenty-three families, thus endeavouring to impart instruction from house to house, and left some tracts in each family. I endeavoured to impress upon parents not only the importance of *personal religion*, but of training up their children "in the way they should go," and recommended their instruction in our excellent shorter catechism. My meetings were well attended, especially in two of the places. There seemed to be an increasing interest to the last. The fixed attention, the tearful eye, the deep feeling gave encouraging evidence that the Lord was present, and would not suffer his word to return unto him void. The people in each county seemed quite anxious to secure a minister. They were willing, according to their ability, to contribute liberally for his support. The St. Mary's Church, which I visited, although without a minister, have built a neat and comfortable house of worship during the past year. They feel it quite important they should have a minister. This, in connexion with two or more other small churches, within our reach, would form an interesting and important charge. And with some little aid from the Board, they would be able to sustain a man. I think this a very important, and promising field of labour; and with a minister of the right kind there, I think, in a few years, there might be good and strong churches built up there. Can you not send such a man as they want? They need one who is not afraid of mud, nor of a log cabin, nor of labour. One who can preach, not only in the pulpit, but from house to house. I am more and more persuaded of the vast importance of this kind of ministerial labour, especially in these parts. It was in personal conversation, Nathan said to David, "Thou art the man." And the arrow of conviction went to his heart. I have found, that the truth has often been most effectually applied, in personal conversation. These counties are settling fast, and it is exceedingly desirable they should have a minister *now*, to form the character of the community, before dangerous and destructive errors shall have taken deep root. Do then send them a good minister if you can.

FROM A MISSIONARY IN CLARKE COUNTY.

Bath Church, in Green County, is one of my stations. This little church has *nineteen* communicants, but here there is a large congregation; and the field, embracing a large scope of thickly settled and well improved wealthy country, is almost entirely left to us; and the people

are generally Presbyterians in their predilections. We have here a good, large house, but with temporary seating, and pulpit. The seating is of rough plank without backs, and the pulpit is of a similar finish. There is a good state of things here. The congregations number more than double what they did nine months since, and some are inquiring the way to be saved. I think there is a right spirit at work there, and have strong hopes of important results. The people at Bath are very anxious to have the regular preaching of the word to them. Some fathers, with large families, are particularly urgent that there should be a conservative influence to keep them from the many temptations, consequent upon an ungodly neighbourhood. Since April, I have preached there, with one or two exceptions, every other Sabbath.

Another point, where I labour, is in Bethel township, Miami county. We have here, in connection with the German Reformed and Lutheran denominations, a church building. It was, several years since, a point with the ministers in this part of the country, but for some time past it has been almost wholly neglected. There are, however, several members of our church in the neighbourhood; and generally their families are Presbyterian, in policy and education. We have here at present no organized church. I am able to preach there only once in four weeks. The congregations are quite large; many who attend belong to other denominations, and it is to be feared there is but little vital piety in the community; they need more ministerial labour, and God's spirit to accompany it. The field I occupy is what we in the west call "a pretty hard field." I know not whether I can serve it as well as it should be served, but with God's help I can try.

Kentucky.

FROM A MISSIONARY IN HARDIN COUNTY.

"The Lord has visited his people."

. . . . The Lord has visited us here in great mercy. We have been labouring day and night for two weeks. God's people are very much refreshed, and sinners are trembling and inquiring, Men and Brethren, what must we do? The work seems to be deep and extensive. Some *four* or five have professed a hope in Christ. How many are anxious, we have not been able to ascertain, but a deep solemnity pervades the whole community. We expect to continue our meetings still for several days, as the Lord will give us strength, and work to do. May the Lord carry on his own work.

Tennessee.

FROM A MISSIONARY IN MCNAIRY COUNTY.

Prospect encouraging. Difficulties to overcome.

I think the prospect of promoting the Redeemer's kingdom and building up our branch of his church is still good, and I trust increasing. We have many, *very many*, difficulties to encounter, but we are endeavouring to hold on, in the even tenour of our course, and I fondly hope some at least of these difficulties will give way before the plain and faithful exhibition of truth. Errors are ripe, and fanaticism and enthusiasm are rampant. Some will not hear the man who does not deal in all these. I trust this spirit is going back. Destructive and mournful has been the course pursued in all this region by those called ministers of the gospel. They and the mass of the people seem to think that the sole design of preaching is to heat the imagination and inflame the passions. It will require long, patient and prudent labour to correct this ruinous course. It is this state of things chiefly that makes the aid of the Board needed so long in this field. I feel, in view of the whole effects of my labours here, that they have not been in vain. An important change has been effected, necessarily slow in its progress, but I humbly trust, permanent, and salutary in its results. May the God of all grace continue his blessing.

Pennsylvania.

FROM A MISSIONARY IN LYCOMING COUNTY.

An important and interesting Missionary field.

Since I last reported, I have been labouring with special reference to the organizing of a Presbyterian church at Astonville, on the Lycoming creek. This, in connection with one or two points below on the same creek, will comprise a field of twenty miles in length, by from one to four miles in breadth. I consider this an important point of operation on several accounts.

1. Physically considered, it is both important and interesting. Along the whole extent of the field, it is a beautifully picturesque and healthy country. Mountains bound the valley on the east and west. These are high, and in some places precipitous, but for the most part they present a good soil for cultivation, and are covered with large pines, and hemlock, and other timber. There is a considerable amount of table land adjoining the flat, and openings, through which small streams of water pass into the main creek. At such places, hundreds of acres of good land are found, covered with forest trees, which, when cleared, will make good farms. On the tops of the mountains, the land is of a

good quality, and will in time all be settled. The water is of the purest kind, as it comes from the springs of the mountains. The region abounds with iron and bituminous coal. There are now three furnaces, three or four forges, a nail factory, and a rolling mill in operation, and in contemplation to build another rolling mill this season. The said mills along the creek yield millions of feet of the best of lumber annually. In some parts of the field, the population is as yet not dense, but a fair prospect of increase. The abundance of iron and coal will bring into it a dense population. Such is our view of the importance of the field, physically considered.

2. *Its moral aspect.*—The hitherto destitution of the field, and consequent looseness of morals and even open wickedness, calls for the attention of Christians. There is not, even now, a church organization of any denomination in the whole extent of it, and with the exception of the few who attended service in the old Lycoming church at Newbury, they have heard, until recently, very little of the preaching of the gospel. Parents now see that their children have been growing up in entire ignorance of even the first principles of Christianity, and with hal its of immorality and crime. But a little while ago the Sabbath was not known, except by the report of the gun, or the sight of the angling-rod—these practices were the more prevalent on that day, because of their cessation from other worldly engagements, although the saw mills did not cease their operations on that day.

3. The anxiety of the people to have some one to labour amongst them in the gospel, is another reason why it should be considered an important field. I have conversed with those who long for the services of our church; and with others who, whilst they have no particular spiritual interest in the services of God's house, yet long to have the benefits of a religious community. The people begin to pay some respect to the Sabbath. and the services I have held in the school houses have been well attended; sometimes they are filled to overflowing. They are now ready to build themselves a house of worship, or do what they can towards it, and as soon as the arrangement can be made, to be organized into a church. They say—"O that we had Sabbath schools and Bible classes, and prayer meetings, and good books to read, as we used to have them before we came here; and if we only had a minister to come regularly, and permanently preach to us the news of salvation, and instruct our children in the truths of the Bible, what a privilege it would be."

I have been delighted and cheered, and yet sad in contemplating this field of labour. In view of its physical beauties and advantages, how pleasing to look at? In wandering along its clear streams, in traversing its thick forests, in reflecting on its exhaustless sources of wealth and comfort, how is the soul made glad? But O, to think, that with few exceptions, the precious immortals who now inhabit that region are not only destitute of a saving interest in Christ, but they know him not: they know not their own character and condition as sinners: they know not the way of salvation. Think of this field, dear brother, and do for us what you can.

Virginia.

FROM A MISSIONARY IN RITCHIE COUNTY.

Bible classes.

Our Bible classes, four in number, are still kept up, and well attended by both old and young. This exercise has awakened a great deal of interest among the people, both in the church and out of it. The greater part of those who attend church at all, are generally present in the morning at the Bible class, and those who do not take an active part in this exercise, listen very attentively. I have found, in the course of my experience in this exercise, that there is a much greater deficiency among the people, as to a knowledge of the doctrines of the Bible than I had supposed, but many of them are beginning to wake up on this subject, and are evidently searching for the truth.

Sacramental seasons.

We have had the sacrament of the Lord's Supper administered in all three of the organized churches in this field. At all these points we had very pleasant meetings, good attendance, and a general interest manifested. All seemed deeply impressed with the importance of the subject and the solemnity of the occasion. The spirit of the Lord was evidently in our midst. Although we cannot say there were any signal displays of divine power, that would warrant us in saying, the Lord is about to grant us a special blessing, there were evident tokens of his gracious presence. *Seven* were added to the church, and there are several more who are now desirous of an opportunity for conversing with the session. May the Lord pour out his spirit upon this region of his heritage, until this moral wilderness and solitary place shall be glad, and rejoice, and bud and blossom as the rose, and be abundantly fruitful, to the praise and glory of his name.

Wants of the people. Anxious for instruction.

I preached in one neighbourhood this summer, where I found a lady, who had been born and raised there, who had never before heard a Presbyterian preach. She is now more than

forty years old. It is no uncommon thing to find neighbourhoods, where the young people have never heard Presbyterian preaching, and very little preaching of any kind. There is an increasing disposition to read good books; for some months past a young man, as a Colporteur, has been visiting this region. He has sold a great number of the books of the A. T. S.—the people are delighted with them, and anxious to have them. There are many families destitute of the Bible, but efforts are now making for their supply. Suffer me, in conclusion, to repeat what I have stated before, that we labour under great disadvantage in this region, for want of suitable houses in which to meet for the worship of God; and this difficulty must continue for some time to come, unless the Church Extension Committee can remove it. No one, can know the counter influence exerted on our cause from this source, except those who are on the ground, and connected with that cause.

FROM A MISSIONARY IN FAIRFAX COUNTY.

Interesting Missionary Field.

Upon coming here, about eight months since, the field presented for immediate effort, was a tract of about *ten*, by *sixteen* or *eighteen* miles in extent, which had been long neglected, and is now comparatively destitute of the means of grace. As there was no church, nor schoolhouse even, that I could regularly have, I was obliged to have my appointments at private houses; and this I have continued thus far, and must still continue, until our church is ready for use. The rooms are usually not large, and this has interfered with the size, and regularity of our congregations; besides, my points of preaching, ranging from one to four miles apart, has, I think, tended to the same result. The attendance has been on the whole good. Besides my appointments in this field, I have had a regular Sabbath afternoon appointment in one of three neighbourhoods, on the borders, yet out of the tract already mentioned. One of these places, I think, promises to become a field of peculiar interest, and importance. It is an entirely destitute, and neglected field, at the great Falls of the Potomac. These falls are regarded as possessing advantages of water power for manufacturing purposes, not to be found anywhere else. They were thus looked upon, I have been told, by the company that originally, and so successfully established themselves at Lowell, Massachusetts, but owing to difficulties, in obtaining possession of the land, it has remained unoccupied. Not long since, however, the situation was purchased by another company, and a charter has been granted, by the Legislature of Virginia, giving it the appellation of South Lowell. The *probabilities*, therefore, are, that these factories will be commenced; and if so, South Lowell will become a place of importance. It is in view of these facts, as well as from the present destitution, that I consider it important to commence preaching there. The attendance upon these services has been encouraging. Some have doubted whether any good could be done there; but with God, all things are possible. We must sow the seed, and look to God for his blessing.

Florida.

FROM A MISSIONARY AT TAMPA BAY.

A Region of Moral Desolation.

I have had better attendance on Sabbath the present summer; and both whites and blacks appear to listen with interest. The population is fast changing, and for the better. The pioneer is giving way to the farmer and planter; enterprise and thrift are advancing. North of this, herdsmen are rapidly coming in with their families, depending chiefly on their stock for support. They are most of them very illiterate; probably not one half of them can either read or write intelligibly; and their spiritual darkness, is greater even than their mental.

Mission Rooms, Philadelphia, October, 1846.

SYNOD OF BUFFALO.

At the recent meeting of the Synod of Buffalo, held in Rochester, N. Y., the following resolution was adopted on the subject of Domestic Missions.

"Resolved, that in view of the efficient aid which the Board of Missions have afforded the feeble churches within our bounds, the Ministers and churches in our connexion are under peculiar and imperative obligation to aid the funds of the Board, and to sustain by their prayers and benefactions, this valuable agency of the church for the pro-

pagation of the gospel, in the destitute portions of the United States."

We rejoice in this action of the Synod of Buffalo, not only as expressive of their feelings, in relation to the aid which, through the Board, has been furnished to some of their feeble churches, but also, and more especially, on account of the interest it manifests in the cause of Domestic Missions, through our whole country. The Board are anxious, deeply anxious to meet fully the wants of all our Synods, and Presbyteries and churches, and they feel thankful when they are able to do this to the satisfaction of their brethren. They have but one object in view, to the accomplishment of which their best energies are honestly directed. That is, to have all our feeble churches supplied with good pastors, and to spread a pure gospel through our whole land. If their ability were equal to their desire on this subject, no part of our church would be without the stated ordinances of the gospel, and no portion of our land would be doomed to silent Sabbaths. We desire to see our whole land, to the utmost bounds of our population, pervaded by a gospel influence; and as our population spreads on all sides, to have that influence go with it. And in order to accomplish, to any good extent, an object so unspeakably important, they need, and must have, the entire confidence and efficient cooperation of our *whole church*. A partial union in such a work as this, will not accomplish the object in view.—Separate or divided action will not do it. There must be a union of the whole, and that union must be cordial and efficient, if we would accomplish at all the object aimed at. And it is for this reason, and this alone, the Board so earnestly desire entire union in this work. They know well the work cannot be accomplished without it.

It is with no ordinary feelings of satisfaction and gratitude to God, we have seen evidence of increasing interest in behalf of Domestic Missions. We believe the interest on this subject is increasing. The churches, we think, are beginning to understand better the magnitude and importance of the work they have to do in our own country; and we fondly hope the time has come, or is not far distant, when the obligation to engage unitedly and with our whole energy in this noble enterprise, will be felt and deeply felt by every Presbyterian in our land. Such feeling fully acted out, would be among the best evidences we could have of a good state of things in our churches, while it would tell with blessed effect on our country and our whole race. This great work will admit of no delay. What is done for the salvation of our country should be done quickly, should be done *now*. Let the churches then come up heartily to this work; let them bring to it their undivided strength, and let all our offerings and all our efforts be accompanied with fervent, importunate, believing, prayer to the God of all grace, "That the Spirit may be poured upon us from on high. Then the wilderness shall be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and then the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever."

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN AUGUST, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*
Northampton ch, N Y — 25 00

Pby. of Troy.
Waterford ch, N Y — 75 00

SYNOD OF BUFFALO. *Pby. of Steuben.*
Windsor ch, N Y, mo con, 1 97; ditto, contributed by "Right Hand," 5 60 — 7 57

SYNOD OF NEW-YORK. *Pby. of Hudson.*
Coshocton cong. N Y, per Rev John Mole — 3 00

Pby. of North River.
Matteawan ch, N Y, 57 50 Mrs. Scott of Newburg ch, 5 — 62 50

Pby. of Long Island.
S. Middletown, N Y, Jas. H. Ewing, 10; Huntington ch, L I, 21 39 — 31 39

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*
First Presb, ch Morristown, N J — 50 00

Pby. of New Brunswick.
New Brunswick cong, N J, coll, 168; ditto, don of L Kirkpatrick, Esq. 100; Kingston cong N J, 37 62; Pennington cong, N J, 27, — 332 62

Pby. of Newton.
1st Presb ch, Newton, N J, to con the Rev. Jos. L Shafer, D.D., an hon mem, 58 55; German Valley cong, N J, 18 — 76 55

Pby. of Luzerne.
Mauch Chunk cong, Pa, 5; S L, per Rev John Dorrance, 5; Summit Hill cong, Pa, 2 — 12 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*
Miss Soc of the 9th Presb ch, Phila, — 20 73

Pby. of Northumberland.
Holland Run ch, Pa, 7; Rohrsburgh ch, Pa, 2 — 9 00

Pby. of Carlisle.
Sab sch of Shippensburg ch, Pa — 12 00

SYNOD OF PITTSBURG. *Pby. of Ohio.*
West Elizabeth ch, 3 67; Manchester, 2 50; Concord 65 cts; Hiland, $14 — 20 82

SYNOD OF OHIO. *Pby. of Zanesville.*
Zanesville, 25 75; Buffalo, 6; Salt Creek, 8; Pleasant Hill, 10 16; Mount Zion, 50 cts; Contribution, per Rev. S. Wells, 5 — 55 41

SYNOD OF N. INDIANA. *Pby. of Lake.*
La Porte ch, Ind — 25 00

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*
Summersville ch, Va — 4 70

MISCELLANEOUS.
Newark 3d ch, N J, to con Daniel Price an hon mem, in part, — 39 00

Total — 856 29

FOR THE CHURCH EXTENSION FUND.
Received in August.
Rev C C Beatty, D.D., Steubenville, Ohio — 10 00
S L, per Rev. John Dorrance — 5 00
Summit Hill ch, Pa, N Patterson — 5 00
Rev James S Woods, coll in the cong of Lewistown, Pa, per Rev Dr Cuyler — 10 00

Total — $30 00

WM. D. SNYDER, Assistant Treas.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN AUGUST, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*
Hillsdale ch, 9 12; Lawrenceville ch, addl, 10; Hopewell ch, 3 30 — 22 42

Pby. of Blairsville.
Curry's Run ch, 5 64; Elder's Ridge ch, 7 79; Beulah ch, "a family," 5 — 18 43

Pby. of Redstone.
Sewickly ch — 18 44

SYNOD OF WHEELING. *Pby. of Washington.*
Mount Prospect ch, 12 30; Upper Buffalo, 24 27 — 36 57

Total — $5986

J. D. WILLIAMS, Treas.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

THE

FOREIGN MISSOINARY CHRONICLE.

VOL. XIV. NOVEMBER, 1846. No. 11.

Board of Foreign Missions.

China: Canton Mission.

AN ACCOUNT OF THE PROVINCE AND CITY OF CANTON; BY THE REV. A. P. HAPPER.

Territorial Limits.

THE province Kwangtung, commonly called Canton, is situated in the southern part of the Chinese empire. It is bounded on the north east by Fu-keen province, on the north by Keang-se and Hoo-nau, on the north west by Keang-se, whilst its whole southern boundary is washed by the ocean. It lies between 107 deg. and 30 mins. and 117 deg. east longitude, and 20 deg. 10 mins. and 25 deg. 30 mins. north latitude, extending more than 660 miles east and west, and nearly 400 north and south, embracing an area of 79,456 square miles; and it has a population of 19,174,030, according to the census of 1812. Canton Province thus has a territory much larger than the State of Missouri, the largest of the United States, and a population at the present time equal, if not greater, than the whole population of the United States.

Its surface is diversified with mountains and hills, whilst it has a large extent of arable land, all of which is in a high state of cultivation. All parts of it are well watered by various streams, and it possesses great facilities for inland communication as well as for external commerce. Its principal and largest river is that which affords access to Canton City, and hence commonly called Canton River. It is formed by the junction of three large rivers, called on Chinese maps, from the direction whence they flow, the East, West, and North Rivers. The East River rises in Keang-se province and flows in a south-west direction and unites with the other, at Whampoa. The North River rises in the northern part of this Province, in the Ling mountains, and flows south. The West River, which is the largest, rises in Kwang-se, and flows south-east, and unites with the North River a few miles above Canton city, and from the city to the ocean these rivers are divided into an almost innumerable number of channels, all having communication with each other, so that the land is cut up into a great many small islands, and forms almost a labyrinth of streams and islands; and it is here principally that the pirates, which have been numerous here since the first visit of the Portuguese in the 16th century, here rendezvoused. Most of the other streams flow into the sea, and are of various sizes, some of them being navigable for a short distance for large vessels.

As to the populousness of this province there can be no doubt, as every part of the territory, the valleys and the streams, team with people.—The cities are numerous and some very large. Fat-shou, some 12 miles west of Canton, is one of the largest manufacturing cities in the empire—being numbered as one of the four principal manufacturing towns, and having a population of 300,000 or more. All the capital cities of the departments are large;—that of Shiu-king department situated on the West River, some 40 or 50 miles west of Canton, is said to be one of the best built cities in this part of the empire, and some of those situated along the coast are large, and were formerly the seats of foreign commerce, but have been nearly supplanted by the trade all centering at Canton. And the villages and towns containing from 5,000 to 30,000, are literally almost innumerable, spread all over the face of the country.

It is very fertile, and produces grains, fruits, and vegetables, and it furnishes for commerce silks, rice, fish, salt, fruits, vegetables, and various kinds of wood: silver, iron, and pearls in small quantities: also cassia and betel-nut.

Political Connections and Divisions.

Canton, in connection with Kwang-se, forms one of the eleven Governments into which the eighteen Provinces are divided. There is one Governor for the two Provinces, and a Lieut. Governor to each Province. The residence of the Governor was formerly at the city of the Shiuking-fu situated on the West River some 40 or 50 miles west of Canton. But since Canton has become so great a metropolis, he resides at Canton. And this appointment is now regarded as one of the most important and responsible in the empire. And hereafter foreigners w

judge whether liberal or restrictive principles are in the ascendancy at court, from the principles of the officer who receives this appointment. To the great satisfaction of all foreigners this appointment is now held by the enlightened and liberal-minded statesman, Kiying. It may not be improper here to give at some length, a correct statement of the political and civil subdivisions of territory that are used in China.—In all foreign geographies and maps it is stated that *foo* implies a *city* of the first order, and *chow* a city of the second order, and *heen* of the third order—as on the map of China, published by the Society for the Diffusion of Useful Knowledge, and in Pickering's Atlas. The terms foo, chow, and heen have no regard at all to the size of the *cities* but are the designations of *districts* of different sizes and relations. For a general and simple statement of the matter, it may be said that each province is divided into so many *foo*, and each foo into so many *heen*, and each heen into so many *sze*. And the capital town of each of their divisions is a walled town, and is called from this circumstance of being the capital, the foo city, or the heen city, just as the capital of a province is called *shang-shing* or provincial city. And these two names may belong to the same city, as it does to Canton, for it is the Provincial city, and also the foo city of the *kwang-chow* foo, or department. Whilst this is true as a general statement, there are some exceptions that need to be mentioned. These are the districts that are called chow and ting. The peculiarity of these is that there are some districts of these names which sustain the same relation to the province that the foo does, and are divided into *heen*, and others with this same name sustain the same relation to the foo that a *heen* does, and are divided into *sze*. The former for distinction have been called *cheih-le-chow* and *ting*, and may be called in English the *independent* chow or ting, while those that resemble the heen may be styled the *subsidiary* chow or ting. And the poo and independent chow and ting may be designated as *departments*. The heen and subsidiary chow and ting as *districts*, and the sze as *townships:* and then there are capitals for the departments, the districts and the townships.

The Canton province is divided into fifteen departments: viz., nine foo, two ting of the independent class, and four chow of the same class: and these departments are sub-divided into ninety-four districts, viz: eighty-five heen, seven subsidiary chow, and two subsidiary ting. The number of townships we are not able to give.

There is a magistrate to each department, who has two assistants of different ranks.—Each district has its magistrate with his two assistants, and beside these regular assistants, where there are important cities in a department or district, there is a special assistant magistrate for each city. There are magistrates to each township, and each village has its head man, who is selected by the villagers.

City of Canton.

The city of Canton is the only one that can be particularly described, inasmuch as foreigners have no access to the other cities of the Province. It is situated on the north bank of the River, about sixty miles from the sea. The mouth of this river is called by the Chinese, the Pigeon door, *fu-mun;* in Portuguese, Bocca Tigris, and by the English, Bogue. There are forts on each side of the river, and on an island in the channel of the stream. And they consider this as the entrance to their inner waters. The course from the mouth of the river to the city is north-west. The scenery along the banks of the river is pleasing, and in some places it is beautiful. Its general aspect is of low level rice fields, but covered with verdure, and here and there in the distance you descry a hill rearing its head to relieve the monotony of the scene. There are several very handsome nine-storied Pagodas on the sides of the river.—These structures appear to be connected with what may be denominated "the superstition of the elements," or the influence of the winds and rains to produce health and plenty, and they are erected to propitiate these influences to be favourable. The anchorage for foreign vessels is at Whampoa, some twelve miles below the city. The great object of interest to every visitor, is the city itself. And his eyes are strained to catch the first glimpse of its rising pinnacles. But he hardly knows what to look for or what to regard as the evidence that he beholds the long-desired sight. No high towering steeples or magnificent spectacles of architecture greet his eyes; but the most prominent objects he sees are small bamboo thatched look-out stations erected high over the tops of the houses on bamboo poles, and on the bank of the river low dirty looking houses, and on the river every variety and an innumerable number of boats. These sights dispel every lingering delusion of seeing a splendid city when he would be permitted to behold the world-wide known city of Canton. And he ceases to look for any thing to gratify his taste, and seeks to be amused and interested in seeing and observing the many strange and unusual objects and modes of life, that are brought within his observation as he is passing along amongst the crowd of boats that cover the surface of the river. He first notices many large Chinese trading vessels called junks, which, though built contrary to all principles of naval architecture, and varying from 600 to 1200 tons burthen, yet carry trade to and from all the

ports on the extended east coast as far as Tatung, the port of Peking, and to all the ports of the neighbouring kingdoms, to the south-west, and all the East Indian Archipelago.

His attention being arrested by a splashing of oars, he beholds next a large vessel gliding past with great rapidity, being impelled by eighty or a hundred rowers. These are used for the smuggling of opium. And soon the small Tan-ka boat, the gay flower boat, the ferry boats, crowd upon his attention; but he is confused by all this multitude of strange things, and feels relieved when, after ascending the river past all the native city, he beholds waving in graceful folds from an elevated flagstaff, in front of the buildings appropriated to the residence of foreigners, the flag of his native country. These are situated on the bank of the river, a short distance from the southwest corner of the city walls, in lat. 23 deg. 7 min. 10 sec. north, and in long. 113 deg. 14 min. 30 sec. east of Greenwich, 3 deg. 30 min. west of Peking. They are commonly called the thirteen factories, from the number of streets running between them. They are generally built of granite or brick, and two stories high. They front on the river, with a street running in front of them east and west; and from this street small streets run back north and south. There are thirteen of these north and south streets; and the houses are built on each side of them, having entrance from them; and the number of houses on each street varies with the size of the buildings. From this it will be seen, that only twenty-six houses front to the river, while all the others are built back of them on these narrow streets. The front ones are, of course, the most desirable residences, whilst the others are cut off from much of the river breeze, and are very hot in summer. At present those houses are crowded to excess by the influx of foreigners from the increased facilities of trade; and there have been some new houses erected for rent to foreigners. The English consulate, also, and a square of buildings that were burnt in October, 1843, are being rebuilt in a very elegant style. Many of the buildings have a small terrace on the top in order to enjoy the evening air. Since the building of these houses first, a considerable plot of ground has been gained from the river in front of them, and a great part of it has been enclosed in two lots of unequal size and used as public squares, and are called the American and English squares. The American is the larger; and from a tall staff near the centre, the American flag proudly waves. Owing to the crowded state of the streets, these are the only places where foreigners (especially ladies) can enjoy many recreation in walking; and the general od of recreation is a row or sail on the river. The scenery around Canton is varied and beautiful, everywhere presenting the appearance of high cultivation, while to the north and east there is variety from the mountains and hills in view, and on the south is spread out the river with its vast and crowded population.

Canton is one of the oldest cities of the empire, and is now one of the largest, most populous, wealthy, and of the greatest commercial importance. The part of the city enclosed by a wall is nearly square, and embraces perhaps half of the population. This city, within the walls, is again divided into two parts by a wall running east and west. The northern is called the *old city*, and is much larger than the southern or *new city*, and is the residence of the Tartars, and not so well built as the new. On the south the walls run nearly parallel with the river, which runs here, east and west, and about fifteen or twenty rods distant from it. The walls are built partly of stone and partly of brick; they vary in height from twenty-five to forty feet; in thickness they are about twenty-five feet, and are about six miles in circuit. There are twelve gates leading into the city—two on the north, east, and west, and six on the south; and there are four leading from the new to the old city. The city is also surrounded and intersected by canals. There are two large canals that run on the outside of the east and west walls, and they are connected by one which runs along the south side of the wall dividing the new from the old city. There are other canals on the eastern, northern, and southern suburbs. It is through these canals that many articles of commerce find their way to the storehouses; and from these larger channels a multitude of smaller ones branch off.

The suburbs extend in every direction, though they are very limited to the north and are most extensive on the west. The streets of this immense city are very numerous, narrow, and crooked. Their width varies from two to sixteen feet, but generally they are six or eight feet wide, and they are all flagged. As a matter of course, from the immense crowd of people and the quantity of merchandise, they are greatly crowded; and the scenes there witnessed from the number of retailers, pedlers, beggars, porters, and sedan-bearers, can only be seen in a Chinese city.

The most common building materials are mud and brick. Stone is not much used except for door posts, &c. The floors are generally made of hardened earth, and the roofing of burnt tiles. Sometimes flat tiles are used for flooring, those for roofing being thin and concave, while to cover the joinings convex tiles are used, having the hollow side put downwards.

The poorest people live in the extreme suburbs, and their houses are mere mud hovels—dark, small, and dirty, without any division of apartments.

The next class, who are industrious labourers, live in larger houses built either of mud or half-burnt brick, and are larger and cleaner, with three small apartments—one for a common eating room, and two dormitories. These houses open into the street, and have generally a bamboo screen suspended to shut out the observation of passers by.

The more wealthy have their houses surrounded by a wall which fronts on the street and conceals the buildings within; and the elegance of the mansion within depends upon the wealth and taste of the possessor, but nearly all are in the same style of architecture.

The Government of the City.

The government of the city is so intermingled with that of the province, that it is difficult to speak of the one without a notice of the other. All the provincial officers reside here, and perform the duties of their respective offices independent of and above the local officers charged with the same duties; and in many cases independent of each other, each provincial officer being immediately responsible to the emperor; and they are constantly reminded of their duty to him by the spacious hall which is dedicated to the emperor in this as in all the provincial cities, and whither they are at stated times required to repair and present their homage as if he were present to receive it. It stands near the southeast corner of the *new city*, with its yellow-coloured walls and furniture sustained solely for his honour. Thither, at the return of the imperial birthdays, all the officers civil and military meet to pay adoration to his *absent* majesty. The provincial officers, who reside and exercise authority in the city, in their order of rank are, 1st, the governor; 2d, the lieutenant governor; 3d, the Tartar general-commandant of the military; 4th, the superintendent of trade; 5th, the superintendent of the colleges and of literary degrees; 6th, provincial treasurer; 7th, the judge; 8th, the superintendent of the salt trade, which is a government monopoly; 9th, inspector of the public granaries. The other principal officers are, first, the superior officer and his assistants of the Quang-chow department; and, as part of the city, lies in the Nam-hoi district and part in the Pun-ii district,—the eastern part of the city has the chief officers and his assistants of the Pun-ii district, and the west has the same officers of the Nam-hoi district, together with all the other subordinate officials. There is quite a large police. The city gates are closed every night, and at every few rods the streets have gates which are shut at night. Watchmen are placed always in the elevated Bam-boo look-out stations, so that in case of fire or robbery the intelligence is speedily spread throughout all the city; and almost every street employs a private watch to patrol the street at night, so that there are comparatively few robberies.

To be continued.

China: Ningpo Mission.

LETTER FROM D. B. M'CARTEE, M.D., DATED AT NINGPO, MARCH 4, 1846.

Missionary Labour and its Influence—The To Be People: the only instance of Caste—Idolatry.

. . . I have great pleasure in being able to inform you of the continued health and harmony of our little band. News from the United States now reaches us at long intervals, owing to the decline of trade at Chusan and the infrequency with which vessels stop at that place. A Chin-Chai or imperial commissioner to receive the surrender of Chusan, arrived here some two months since, but report says it will not be surrendered until June next, if indeed it be then. Of brother Loomis' affairs, he doubtless keeps you well informed. A note was received from him a few days since, in which he spoke of a very pleasing state of things among the soldiers—a desire for religious books, an increased attendance at church, and a reformation and seriousness among some who were a short time since sitting in the seat of the scornful. Among the inhabitants of Ningpo attention has been aroused by the distribution of tracts and by conversation and addresses, to the religion of Jesus. Repeated inquiries have been made of us lately as to the doctrines of our religion, the difference between us and the Roman Catholics, and the like. Our Baptist brethren have a chapel in one of the most populous parts of the city, at which are stationed two native assistants (from Tiechew or Chaouchow) who daily are employed in giving tracts and exhorting the people to turn from idols to serve the only living and true God. Excursions have been occasionally made into the neighbouring villages to distribute tracts, and addresses have been made when an audience could be collected. The tea-houses with which this city abounds, and where numbers resort to talk over a cup of tea, afford us congregations ready gathered, where we can talk to them and be almost sure of a quiet and attentive audience. The people are polite and respectful, and the purity and excellence of the Gospel, and its adaptation to the wants of helpless sinners almost invariably commend it to the hearts and consciences of some among the hearers; but the impression seems transient

and they soon forget it. Often have I been reminded of what was said to the prophet Ezekiel, "Thou art unto them as a very lovely song of one that has a pleasant voice and can play well on an instrument, for they hear thy words, but they do them not." He, however, who has ordained the preaching of the word as the means, will not suffer it to fail of accomplishing the end. If we had more faith, were more instant in prayer, and thought more of God's glory, and less of our own, doubtless the blessing would not be delayed. But it seems that, like Moses of old, we shall only be permitted to view the promised land from afar.

The school under the care of Bro. Way is in a flourishing condition; the number of scholars is nearly filled up, and if it were desirable might be doubled in a year's time. A boy was brought some days since to be admitted as a scholar, but on being introduced into the school a great excitement was produced. The scholars refused to eat with him, and the teachers declined to teach him. The reason assigned was, that he belonged to the class of people called *to be*, (to min) with whom it is considered degrading for any other person to associate on anything like equal terms. These people are not allowed to be examined for literary degrees, or to follow any employment except such as no other Chinese would be engaged in. The men are either play-actors, musicians, or chair-bearers: and the women are female barbers, match-makers (i. e. go-betweens in arranging matrimonial engagements,) and attendants at weddings. In speaking to any other person than one of their own class, they must use the expression "your honour," or "honourable officer," and if themselves addressed, as "elder brother," or any term implying respect or equality, they must disclaim it at once or render themselves obnoxious to punishment. The women are easily recognised by their dress which differs from that usually worn by ladies. Instead of the long embroidered vest without sleeves, which Chinese females wear over their other dress, the *to be* women wear a plain black tunic with sleeves, and generally carry on their arm a bundle always wrapped up in a broad striped check handkerchief, and assist themselves when walking with an umbrella of peculiar shape with a long handle. I send a drawing of a Chinese lady, in the ordinary dress, and another of a *sung niantsz'* or "following maid," as these *to be* women are called. These people are doomed to all generations to this mode of life, as neither by marriage or in any other way can they or their children become respectable. Their origin is so ancient as to be very obscure. According to some, they are the descendants of the original inhabitants of Honan province, who were driven from their native province when it was conquered by a people called the Kin, ancestors of the Mant chows, in the time of the Sung dynasty, more than 1300 years ago. Another and more probable account is, that they are descendants of those traitors who aided the Japanese when they invaded the country, during the Ming dynasty, some 300 years ago. This is the only instance which I know of, in which any thing like *caste* exists among the Chinese in this part of the country. The boat population in the Canton province, are looked upon very much in the same light, but I have never heard of the existence of such a population out of that province.

The 9th of the 1st month (Feb. 4th) was the birth-day of Yuh-Kwang-ta-te, or the Supreme God of the Chinese. On that day, great crowds of people flock to the Yew-Shing-Kwan temple, where this deity has an image, to burn candles, offer incense, and bow before him. The Chinese mythological books contain no account of the history of this deity; and the only account which can be got from the people on the subject, is, that as there are many gods on earth, or rather who preside over earthly affairs, it must be that there are gods also in heaven, some one of whom is supreme above all others, and to this "unknown god, whom they ignorantly worship," the title of "Jewelled King, Mighty Ruler" has been appropriated. When asked as to the *birth-day* of this god, some laugh and say it is an invention of the Taou monks, in order to induce the people to bring offerings; others, that it is meant to commemorate the anniversary of his incarnation or appearance on earth. This god, with the god of thunder, and the god of riches, are by far the most worshipped of any in the Taou temples. Kwan-yin, or the goddess of mercy, and Teen-pe, or the Holy Mother, queen of heaven, are the most worshipped of any idols in the Budhist temples, the former by women, the latter principally by sailors, especially those from Foh-keen province, as she is said to have been born there, and is not properly a Budhist idol. The soldiers worship Kwan-te, a deified warrior, whose history is related in that very popular work, the "History of the Three States." So few among the Chinese can read understandingly, that I was at a loss to account for their acquaintance with the exploits of ancient heroes, until one day, going into a tea-room, where a large number of people were sitting, I found them listening very earnestly to a man, who was chanting in a very animated tone and with great gesticulation, the exploits of Kwan-te, Heuen-tih. and other famous generals of antiquity. The god of the earth is much worshipped by husbandmen, and those who deal in the fruits of the earth. This deity does not belong to either of the sects of Confucius, Taou, or Budha, but has numerous temples dedicated to him in the country, and numerous small shrines are to be seen at the corners of the

streets, dedicated to Too-te-poosa, as he is called. Sometimes the same shrine contains also an image of Tsae-shin, or the god of riches. The Confucian sect, in addition to the worship of Confucius, who is worshipped by the Emperor and mandarins twice a year, with sacrifices and offerings, although no images are permitted in his temples, worship also two idols, the god of literary elegance, and the Kwei-sing, or god of the polar star. The god of literary elegance is said to preside over the constellation ursa major, which goes by his name. The ancient religion of China seems to have consisted in the worship of heaven, earth, and ancestors, which is still kept up, and in which no images are used; but in worshipping ancestors, incense is burned and offerings made generally before tablets inscribed with their names, or before their painted likenesses. A trace of Sabaeanism appears in the term jihtow-poosa, or Sun god, which is used by the people in speaking of the sun; but none of the host of heaven are now worshipped, unless the ursa major and the polar star, by the sect of the Confucians. The people here are by no means so much given to worship as the inhabitants of the Canton province. Here you see none of that daily bearing of gilt paper or incense at the doors of shops or private houses, as in Macao, and I have made a number of voyages in their passage boats without once seeing any act of devotion performed. They reserve their worship for festivals and set occasions. The temples too, are almost all in a dilapidated condition; the only ones which look in a good state of preservation, are those dedicated to the famous generals of former times, and here family pride seems to do what reverence for the gods does not. But I must stop here. . . . .

India: Lodiana Mission.

COMMUNICATION FROM THE REV. J. CALDWELL DATED APRIL 21, 1846.

Notices of the Fair at Hardwar, in 1846.

I have just returned from the Hardwar fair, where Bros. Newton and Campbell, with Mr. Rudolph and myself and four assistants, spent ten days diligently labouring amongst the pilgrims who resorted thither. The fair, this year, was unusually small—perhaps the most so of any that have ever been held at this celebrated shrine. We have uniformly observed that the people of the Panjab constitute the larger proportion of the pilgrims at Hardwar. But this year a small number only from that country attended the mela. The late hostilities between the British and Sikhs were, no doubt, the cause of their being detained at home.

Our distribution of Tracts and portion of Scripture, this season, was very limited, but much more preaching in an informal way, than usual, was performed. We had our large open tent pitched as usual for the purpose of holding divine service daily. We found, however, that but few were disposed to attend; and, indeed, excepting the few last days of the fair, we could accomplish but little more in our tent than deliver short addresses to the few pilgrims who might now and then drop in for a few minutes to listen to us.

I have just mentioned, that on the whole we performed more preaching this year than usual. Twice each day one of us attended to the duty of preaching, or conversing, as the case might be, in the tent; while the rest of us went to different parts of the fair to preach to the crowds as opportunity might offer. Some of our native brethren were occupied in the distributing tent, and some of them accompanied those who went out to address the crowds. When the demand for books seemed to be greater than usual, one of us took his turn in superintending the distribution.

The following notices, written at the time, though not intended as a regular journal, will give a more particular view of our work at this fair:—

April 3. Last evening, we had worship in our large tent; but as none but our own people attended, we had no formal preaching. Bro. Rudolph and I, about 11 o'clock this forenoon, went out to the bazar to preach, and at the same hour Bro. Newton repaired to our tent to hold service, where only a few attended. I had an excellent opportunity of preaching for nearly an hour in one place, and for about half that time in another; the crowds in both places listening quite attentively. I employed as much *Hindi* each time as I could command. I find that I am becoming a little more fluent in that language than formerly. On our return home I was accosted by an old Brahman, with whom I had had a conversation the evening before on the subject of Hindus forsaking their idols and worshipping the living God only. He immediately adverted to the same subject this forenoon, and attempted to satisfy me with respect to the propriety of his countrymen worshipping idols in about the following manner: "My forefathers," he began, "had heard that certain strange people had arrived in Calcutta, but could not for a long time understand what kind of beings they were. At length they hit upon the plan of having drawings of the strangers sent them from Calcutta, which at once gave them some proper idea of the English people." Thus it was necessary, he averred, to give the Hindus some idea of their objects of worship by means of images. It was, of course, an easy matter to overturn all his reasoning on this subject. He afterwards gave me a long dissertation on the sub-

jest of "Maha Pralai," or universal destruction by water, which, according to Hindu notions, takes place at certain definite periods in the course of ages. I was, however, unable to comprehend him sufficiently on this subject to give you a satisfactory account of what he advanced. I, of course, took the opportunity of preaching the gospel to him and to a large crowd that collected round on hearing our conversation.

April 4. I have just returned from the bazar, whither Bros. Newton, Rudolph, and myself went to preach. I had a very quiet and attentive audience; no opposition was offered. . . . . O, may the Lord bless his own most holy word to the poor benighted pilgrims at this place. I ought to have mentioned that Bro. Campbell preached this forenoon in the tent.

April 6. Yesterday forenoon (Sabbath) Bro. Rudolph and I were employed in the tent. Most of the time we spent there we were alternately engaged in defending Christianity against the attacks of a number of Mohammedans, who came into our tent apparently with the design of carrying on a controversy. We had service again as usual in the afternoon; but very few pilgrims attended. We have not yet at this fair had a large assembly in the tent. This is, partly at least, owing to the fact of the fair's being so poorly attended this year. Last night we had a tremendous storm of wind, which occasioned some alarm for the old tent in which we are encamped. We were quite apprehensive that our frail habitation would come down about us as we lay in bed unprotected from the fury of the storm, except by its feeble folds.

April 7. I am thankful to state that, although we have but few people to come into our tent, yet we have many opportunities of addressing the people in different parts of the mela. Yesterday, one of the brethren and I went into the bazar, and had excellent opportunities of addressing the crowd. I commenced by addressing a sipahi [native soldier] telling him that I was a sipahi, also, and that I carried a weapon of peculiar kind—a sword with two edges with which I encountered my enemies. I described other matters connected with the Christian warfare, and then proceeded to explain the matter, which seemed to interest the crowd very much. This morning I took my turn in the distributing tent. But few books are called for. The fair is beginning to fill up a little, but still it is very small. I generally make several dresses in the course of the day, and find it very fatiguing. O, may I be enabled to make known to the crowds here the truth as it is in Jesus! What I may be enabled to accomplish at this fair may have some bearing on my own case in eternity. It is possible I may be made the instrument of the Holy Spirit in the conversion of some soul here, and that *that* soul may recognise me in eternity. This is certainly an encouraging thought. It is also quite encouraging that the people of the fair are willing, indeed sometimes apparently anxious to hear the message we bring them. I think I feel more engaged in the subject of the eternal welfare of the poor natives than ever. I pray that I may feel yet more concerned for their souls' salvation.

April 8. Last evening, Bro. Newton and I went out to the principal bathing place of the pilgrims, and each of us had a good opportunity of addressing a large crowd there. This morning I went again to the bazar, when I had a favourable season for addressing a number of Mussulmans, on the subject of the use of sacrifices under the old dispensation. I afterwards, contrary to my desire, had to contend with one of them on the subject of Christ's Sonship and Divinity.

I may simply mention one fact as a farther illustration of the state of things this season at Hardwar. It has been frequently mentioned that the pilgrims both travelling to and at the fair frequently shout, crowds of them, at the same moment, "Victory to Ganga." This season little or none of that shouting was heard. Whether this resulted from the fact of the smallness of the fair, or whether the Hindus are losing confidence in their goddess, I could not determine. It will be recollected that the fact has been mentioned of a prophecy current amongst the Brahmans, to the effect that in some forty-eight years from this time the Ganges will lose all its virtue of cleansing from sin. May the Lord grant, that in less time the Hindus may generally discover that in vain do they expect salvation from a senseless stream, and that the blood of Jesus Christ alone cleanses from filth and from guilt.

JOURNAL OF THE REV. JOHN NEWTON.

Two Days of ordinary Bazar Labour in Simla.

Simla, June 19th, 1846. Immediately on sallying forth this morning, book in hand, to visit the bazar, I fell in with a small company of hill-men, who were going in the same direction, carrying, each of them, a load of slate-stone on his back, which, on inquiry, I learned was to be used in roofing a house. Many of the old houses in Simla have slate roofs: but the more common method now is to shingle them—shingles being found more practicable and useful than either slate or mud; except when the slate is prepared and put on with a degree of care which makes it very expensive. I asked these men, if they were in the habit

of worshipping God. They said, No; the Brahmans did the worshipping.—And did they not believe in God? Yes.—How did they show their belief? By offerings.—What did they offer? Cloth, &c.—Did they give cloth, wheat, &c., to God? No; they gave them to the Brahmans, in God's name; and did it to gain merit.—Who instructed them to do so? The Brahmans. I then showed them their errors,—that the Brahmans were influenced, in exacting these offerings, by selfish motives,—that it was impossible to acquire merit by such means—that God required a different kind of service, viz., love, faith, purity of heart, obedience, holiness of life, &c.—that they had in fact not rendered such service, and were, therefore, sinners; and without an atonement they never could be reconciled to God; that the offering of the fruits of the earth could make no atonement for sin, &c. And here I expounded the doctrine of Christ crucified for sin, and urged them to seek salvation through him. To all this they listened with apparent interest, and professed fully to understand it. We then separated, and I proceeded to the bazar, offering a silent prayer to the Father of Mercies, that the effort made to gain these poor pagans to Christ might not be ineffectual.

As I walked through the bazar, some one, seeing a book in my hand, and recognizing me as a missionary, spoke to me. I turned towards him. He was one of a small group which sat in a shop door on my left. They were Hindus; and professed to want a book. I offered them the book that happened to be in my hand: it was the Acts of the Apostles—in Hindi. Their ability to read, however, seemed to have been overrated, and so I sat down among them, and read for their benefit the account of Paul's conversion. Before I was quite done, one of the company asked what was the application of it to them. What a striking question! How many Christians—nominal, and real too—hear the word of God read, without ever thinking of the application! I then explained to them, that, like Saul, during his period of unbelief, they too were rejecting the Lord Jesus, the only Saviour of sinners; and that as Saul was afterwards convinced by the most overwhelming evidence that Jesus was the Lord, and turned to him with all his heart, so they also, having Saul's evidence before them, ought to follow his example; and like him they would find the Lord ready to forgive and save. I then gave a more full account of what Christ had done for the salvation of sinners, and exhorted them to let my words sink into their hearts; for otherwise they must certainly perish. Many of the passers-by stopped to listen; and some remained to the last. Three of them, however, the moment they heard what the subject was, turned away with an expression of scorn, saying "*Khristan-ho-jaen!*"—Become Christians! One of the company began to oppose; but was immediately rebuked by another for making objections before he had investigated the matter. Two or three treated my exhortations lightly, the rest exhibited nothing but a serious aspect. Some things were said incidentally about idols, and the natural blindness of the human mind; and afterwards I passed on.

I was immediately overtaken by a man from the neighbourhood, whom I happened to know, with a friend of his who had received a wound in his foot. He wanted medicine; but I could give him none. Still further on I was accosted by one of my old Kashmiri friends from Lodiana, who likewise had a patient for me; and again I could do nothing. The Kashmiri part of the population of Simla is becoming considerable; and, as in Lodiana, they are all Mohammedans, and but little disposed to hear the truth, without contending against it. They are occupied chiefly in working borders on the famous Kashmiri shawls. But many of them are common tailors; some are cabinet makers; some are petty dealers, clothiers, hucksters. &c.

Passing round into another street, on my way home, I was addressed by a respectable looking man of a Hindu aspect, but a perfect stranger to me, who asked if I could give him a Persian book. Happening to have some Persico-Urdu books in my pocket, I immediately drew them out, and handed him one. It was the Epistles to the Colossians, the Philippians, and the Thessalonians. He read it very fluently; and I added to it the Epistles to the Romans and the Hebrews, and so took my leave, after learning his residence, with a promise of a larger book at another time.

June 20. In ascending the hill, on my way to the bazar this morning, I observed, a little way before me, two men and a woman. They were servants and had in their charge a European child. Suddenly one of them called out to a person before him, "Ram, Ram!"—the usual salutation of Hindus when addressing their equals. I overtook them immediately, and asked the man who it was to whom he had said, "Ram, Ram!" He said, to a friend of his—pointing at the same time to another servant, who being likewise in charge of a European child, was sitting by the roadside at a little distance. I said, "Is his name Ram, Ram?" No, was his answer; that is the name of our God. I observed, it was a pity he had no other God than Ram. He said Ram was the author of their being and their destiny. Not so, I replied; Ram was only a man like themselves. By this time they had all stopped, and as it did not comport with my plan to tarry on the road, I was obliged to leave

them with this simple thought to dwell upon—that their god was no god at all. To such servants it is that Europeans in this country are obliged, in a measure at least, to commit their children: and though there is no reason to fear that any of these children will become downright idolators, like the heathen, yet they can scarcely fail to grow up with a light estimation of the evil of idolatry; while, in other respects, the corrupting influence to which they are exposed in such society cannot be dreaded too much. This is one of the strong reasons for sending children home to America, or to Europe, as the case may be, at an early age. It is vain to talk of keeping them away from heathen servants; for though this may be done in part, and is so done by many, yet to keep them entirely aloof is utterly impossible. Most parents, and especially missionaries, have too much else to do to be constantly watching their children.

I proceeded to what is called the wood bazar, about a quarter of a mile beyond the great bazar. Having stopped at the door of a shop where I had before preached, I first asked the shopkeepers whether they had made my former discourses a subject of reflection. They replied that they had done so, and had resolved to follow my advice. I asked if they had begun yet to act on the resolution; for as long as there was any hesitation, they were really going forward in the way that leads to destruction. There was no way but to turn right about. One of them said they had so far acted on the resolution as to give up lying. (This, however, it must be remembered, is more easy to be said by a Hindu, than done.) I then endeavoured to show them that this was beginning at the wrong end. They must make the tree good, and then the fruit would be good, of course; and the tree being now confessedly evil, the axe must be applied to its root. In short, they must have new hearts. Till this was obtained, all efforts at being religious must be abortive. And the heart could be renewed by God only. To God, therefore, they must address themselves; and they must do this earnestly, in the name of Christ the mediator.

By this time there was a considerable company of listeners; and among them the jailer of Simla—a respectable and intelligent looking man. I then took from my pocket a volume of Hindi tracts, and began to read one, entitled "A Parable and Exposition." It was peculiarly adapted to the understanding of the jailer. The substance of the parable is that a portion of the subjects of a certain king, having rebelled, and joined his enemy, were, on being captured, thrown into a large open prison, to await the pleasure of the sovereign in regard to the time of their execution. One of the king's servants, named Justice, was appointed to guard the prison. In the course of time, a person named Mercy, happening to come that way, was greatly grieved on learning the unhappy condition of the prisoners; and begged permission of Justice to go in, and administer relief; nay, even asked that the prisoners might be set at liberty. Justice, however, absolutely refused; both on the ground that it would be inconsistent with his own duty, and injurious to the honour and interests of his sovereign. In the mean time the king's son arrived, and announced that an arrangement had been made between himself and his father, by which he was to assume the guilt of the prisoners, and make an atonement for them by his own sufferings; and in virtue of this arrangement, Justice might throw open the prison door, and Mercy be at liberty to enter and do her best for the miserable inmates. Then came the exposition, setting forth the natural condition of mankind, and the atonement of the Son of God. The propriety of the transaction seemed to be admitted by all; and I exhorted them to embrace the offered mercy. I then gave the jailer the volume of tracts, and a Gurmukhi book to another of the company. May they not be read in vain!

India: Furrukhabad Mission.

COMMUNICATION FROM THE REV. JAMES WILSON, DATED AT AGRA, MAY 4, 1846.

A Specimen of Mohammedan Revelation.

In the chapter of the Koran, entitled "Al Kadr," (i. e. The Honourable,) this verse occurs: "The night of Al Kadr is better than a thousand months." In explanation of that statement, the Commentators give the following story:—"In the country of Israel there was a devout man, named *Simeon*. He always spent his *days* in fasting, and his *nights* in prayer; and kept up a war with infidels (as Mohammedans are required to do now). The infidels were by his means reduced to great straits. They took counsel together, and agreed to deceive his wife, and by her means get the advantage of him. They came to his wife and said to her, 'Thy husband has no regard for thee; he spends all his *days* in fasting, and his *nights* in prayer—of what benefit is he to thee? Do thou contrive some device to bind him, and commit him to us, and we will take him and confine him in some house with thee alone; there thou shalt spend a life of pleasure with him.' The wife, having very little sense, assented to it. They brought her a large rope made of hair, that she might bind him with it. One night Simeon happened to sleep a little; his wife embraced the opportunity to tie his hands. Simeon awoke and asked,

what art thou doing? Why dost thou bind me? She replied, I wish to test thy strength. Simeon burst the rope, and said, my strength is greater than this rope. His wife told it to the infidels. They then brought her an iron chain. The next night she bound her husband with the chain. He broke it also, and said, my strength is greater than this. The infidels, when they heard this, were discouraged, and said, we can do no more—we do not know anything stronger than iron. Do thou ask him with what he may be bound that he cannot break? She asked him. Simeon told her he could break anything that any body would bind him with, except his *own hair*. If he were bound with that, he could not break it. His wife, by some means, got his hair off and made a rope of it, and bound him. He cried out, loose me! She replied, I will not loose it; break it as thou didst the other ropes. He replied, I told thee that I could not break it. She gave information to the infidels; they took possession of the husband, but performed no part of their promise to the silly wife. They took Simeon and cut off his hands, feet, nose, ears, &c., and threw him down outside the gate of the city, that he might die there. At night, when the hour of prayer arrived, Simeon made supplication and intercession at the throne of God, and said, 'O thou preserver, thou knowest that whilst I was in thy ways, and in thy love, these infidels have done this to me. Thou art almighty; heal me, help me.' The Almighty heard his prayer: at that moment his hands, feet and all were restored. And all his strength was restored, and as much more granted in addition to it. He arose and came near to the gate of the city, which was of iron; he took it up and dashed it to pieces, and entered the city. And going into every house, he seized the pillars of the house, pulled them down; all the inmates falling under the roofs, were crushed to pieces. In this way, in one night, he destroyed the whole of them. Then the Almighty granted unto Simeon a life prolonged to the period of *a thousand months*. So, for a thousand months, he spent his days in fasting and fighting the infidels, and his nights in prayer. And being thus employed so long, he treasured up for himself a vast amount of *merit*. His excellency, *Gabriel*, (the blessing and peace of God be upon him,) brought this story down and revealed it to his excellency, Mohammed, the Prophet of God (on whom be blessing and peace). Mohammed then made it known to his friends and companions. They hearing it, envied Simeon the amount of his treasured merits, and said with astonishment, O Prophet of God, our age is a mere trifle, in so brief a period how can we do such actions as will secure to us such merit, and bring us into the possession of such wealth? In reply to that question the Righteous One sent down this chapter of the Koran, and in it declared, "I have given you *one* night, and if you remain awake and engage in prayer that night, then ye shall possess merit which is more and better than the merits of a thousand months."

Mohammed did not tell them *which* night it is, nor have they found out till this day. It has been the fruitful source of a thousand disputes and different opinions, but is not yet settled which night is that Shabh i qadr (night of honour.)

You will at once perceive in this narrative the story of *Samson*, dressed up with a little less of accuracy than Gabriel would have shown, if he had been its author; and less than Mohammed himself would have shown if he had been bringing it to a people more familiar with the Bible than his followers usually are. And yet it is nearer the outline of the Bible narrative than Mohamman caricatures of the Bible generally are. You will see *four* prominent points aimed in the verse and in the story with which it is accompanied: viz. 1st, A device to lead Mohammedans to the exercise of fasting and prayer; 2d, To stir them up to *war* against infidels, i. e., against all who do not acknowledge Mohammed as the Prophet of God; 3d, To make them wary and careful against trusting too much to their *wives;* and 4th, A deep laid device of Mohammed himself to take off the minds of his friends and followers from too close a scrutiny of his verses themselves, and set them at work with all the intensity of feeling which belongs to the lottery, to find out that fortunate night in which by *one* night's prayer and effort, they might acquire all the merit that the most laborious of men could gain by a thousand months, or eighty-three years, of hard fasting and prayer, day and night. Another thing is also pretty evident, from this and similar narratives, viz: that Mohammed did not expect his followers to become acquainted with the Jewish and Christian Scriptures, but supposed they would always remain as ignorant of them as Abubaqr and the rest of his companions then were. The "ummi qaum" (the unlettered nation—the Arabs) were the people for whom it was especially designed.

EXTRACTS FROM A LETTER OF REV. W. R. M'CAULEY, DATED AT FUTTEHGHUR, MAY 30, 1846.

Notice of the late war with the Sikhs—Increase of religious feeling amongst the boys in the City school.

. . . The English have had a fearful struggle with the Sikhs—by far the most bloody they have ever had in India. In the first battle they were virtually beaten—their guns knocked up—their ammunition all gone, and fearful havoc made among their men. Nothing but a merciful Providence saved them from being com-

plately destroyed. While in that situation the cavalry were ordered off to Ferozepoor, and had the enemy persevered in the attack, at this time, all would have been lost; but they thought this movement of the cavalry was intended to attack them at some other point, and they retired from the field. Thus a merciful Providence accomplished that which much valour could not do. Had that battle been lost, it would have been a fearful day for India. But really I have said much more about war than I intended. How blessed will be that day when the nations, and especially Christian nations, shall learn war no more.

Mr. McAuley adverts to the expected reinforcement of the missions in India, and expresses the opinion that "there is room for half a dozen missionaries to labor in the city of Furrukhabad, if they know the language." There are important cities within the field of the Furrukhabad Mission, which are wholly unoccupied.

You heard through Br. Scott last month that I had moved into his compound on account of danger from robbers, which had become very frequent during the late war; but all is now quiet again, and I will probably return as soon as the rains are over, or just before our new brethren will join us. It is on many accounts pleasant to be here [at Mr. Scott's] as Mrs. McAuley can give Sister Scott some assistance in the school, and we can have all our religious meetings together; but it is very hard on myself and Kalachand and our horses to go so far through the hot sun to the school, and I cannot be with the larger boys so much as I could wish. But there is, notwithstanding this, a gradual increase of correct feeling on the subject of religion by which I feel much encouraged. There is nothing which we could call a revival, or awakening; but there is a gradual change in the tone of their compositions, in the subjects they select for composing,—and in the remarks which they make on the portion of the Bible which they read,—which to those of us who have long sat in this darkness, looking for the dawn, is cheering indeed. One of our best boys has recently been quite ill, and since his recovery all his compositions have been of a religious character, marked by a strain of good sense and propriety, which has not only rendered them most pleasing to me, but which renders them most happily adapted to do good to his classmates. May the Lord of his infinite mercy cause the little leaven to work until the whole lump shall become leavened!

India: Allahabad Mission.

EXTRACTS FROM A LETTER OF THE REV. JOSEPH OWEN, DATED APRIL 14, 1846.

Preaching—A few Scholarships needed—Course of Education of the First Class of Orphan Boys; hopes indulged concerning their usefulness.

. . . . I am as usual occupied in the school. I preach, however, every Sabbath in Urdu, at the Chouk Chapel on Tuesday evening, and at the Kydganj Chapel on Friday evening, and go out into the streets to preach on other evenings as often as possible.

I have from time to time given you some account of the boys' progress in their studies. We have few boys from the bazar, and I see less and less reason to regret that there are so few. The influence of a large number of heathen boys on our Christian boys would not be good. Still, there are a few whom I would like to see in connection with the school, until we can get a large school somewhere in the city for teaching English, entirely separate from the orphan school. When the time comes for establishing such an Institution, I trust we shall have teachers to place in it that have been trained under our own hands. In the mean time there are a few promising lads who wish to come into the orphan school as day scholars, but are not able to support themselves. Without a small allowance from us, they are obliged to leave the school and work for their bread.—Two or three rupees a month are sufficient to support a boy, so as to keep him with us until he has received a good education. I would be glad if some of the good people at home would establish a few scholarships in our school for promising indigent native boys. From twelve to eighteen dollars a year would be sufficient for a scholarship, and it might bear the name of the donor. None should enjoy the benefit of it but one who, after having been connected with the school some time, had given indications of being a decidedly promising youth.

The first class have finished the Pentateuch in Hebrew, and are now reading Joshua. I wish we had some copies of Nordheimer's Hebrew Grammar for them. They are now ripe for deriving the greatest benefit from such a work, although they have been well drilled in conjugations, inflections, and rules. We need also a good Hebrew Lexicon for them. They have none but their English Bibles. . . . They now read almost any historical portion of the Old Testament in Hebrew with great readiness and fluency. This study does not set aside others, though it is considered a sacred one, and is conducted with a special view to their spiritual good. They are just commencing Greek.—

Having learned Hebrew, they read the Syriac Testament with tolerable ease, a few verses a day. In Persian they are reading the Gulistan very thoroughly, and can write a beautiful Persian hand. In English they are studying Ancient History with much interest, besides attending to Grammar, Geography, Reading Lessons, and Shorter Catechism with proofs.—They have gone through a large part of Bourdon's Algebra, and are just finishing the first book of Euclid. To their vernaculars they also give constant attention. Their course of education is modified according to their country, and the field of labour we wish them hereafter to occupy. It may not perhaps be the most judicious, but almost every thing in this department here is yet to be learned from experience. The plan of their education is not yet fully developed, and cannot be, under four or five years more. It is intended to take them into the higher branches of Mathematics, into the different departments of Natural Science, Mental and Moral Philosophy, Political Economy, Evidences of Natural and Revealed Religion, sufficient Greek to read the Greek Testament and Septuagint, and perhaps a little Latin.—Those who study for the ministry will also study Didactic and Polemic Theology, and Church History. It is also intended that they shall read some of our best English Poets, as Milton, Young, Cowper, Thompson, etc., those of a decidedly good religious or moral tendency. We shall need several text books that you can supply us with from home more economically than we can buy them here, such as Alexander's Evidences, Keith on the Prophecies, Paley's Theology, with illustrations, Edward's History of Redemption, Do. on the Affections, Fisher's Catechism, Dick's Theology, a Church History, perhaps the one published by the Board of Publication. If I appear extravagant in asking so much, I beg you will forgive me.

But after all, our labour will be in vain with these boys without the influences of the Holy Spirit. I know you pray for us, and that you are often asking the people of God to remember us. Will you not in your supplications sometimes especially refer to these dear boys, Paul, George, Jonas, William, and Edwin, of the first class. Paul is, I hope, one of God's dear children, but he is far from being perfect, and needs to be taught of God. I long to see the time when some of these boys shall be settled as ordained missionaries in some of the large towns near us. Ought we not to hope and pray that such shall be the result of the education they are now receiving?

Miscellaneous.

PROGRESS OF THE GOSPEL IN FRANCE.

From the Record of the Free Church of Scotland, of September.

The religious movement in France, to which the attention of Christians has been again and again directed in this country, is advancing with extraordinary rapidity. Thousands of Roman Catholics are calling with the utmost eagerness for Protestant evangelists to come and instruct them. There are large districts of the country where a faithful Protestant pastor is received by almost every individual with eagerness and delight. The influence of the priests in these departments is rapidly departing, and the strongholds of Popery are rapidly falling down before the resistless might of the Word of God. The three Departments in which perhaps the most remarkable religious awakenings have taken place, are those of La Charente Inferieure, L'Yonne, and La Haute Vienne—all of which are occupied by the labourers of the Evangelical Society of France.—In the first of these, a considerable time ago, there were one hundred communes or parishes, all open to the preachers of the Gospel, while even the Mayors and Prefects were favorable to the evangelists. God, too, in numerous instances, had given testimony to his own Word by the conversion of many souls. In the second, a very extraordinary change has taken place during the past year. Various new laborers had been sent, but they were wholly inadequate for the mighty work which was to be performed. "Our meetings at Aillant," says one of the evangelists, "have become so numerous, that it is necessary to be there an hour and a-half before the time fixed for divine service. A hundred persons at least cannot find room. It is not at Aillant alone that these favourable dispositions manifest themselves—all the surrounding communes are making applications. I cannot tell you what enthusiasm is

felt at the news of the visit of a Protestant minister..... It is impossible to undertake the evangelization of a country under more favourable circumstances..... I do not know where this movement will stop, and how it will be possible for me to meet the demands upon my exertions." The third department to which we referred, is that of La Haute Vienne, in which the labours of M. Roussel, who was present at our General Assembly last year, were so remarkably blessed. There are now eight stations in that department, where there are excellent congregations collecting around faithful Protestant pastors, and drinking in the truths of the Gospel with delight. One of these pastors, writing from the village of Thiat, at which he is stationed, writes: "The village is truly in an extraordinary state. There is a population of about four hundred inhabitants, and hitherto I have not found a single individual who was not glad of my arrival. Not only is this the case, but for whole leagues round about, the population declares in our favour.—At the present moment we can count ten or twelve villages whose inhabitants are with us almost to a man. Everywhere I find the same spirit as at Thiat." In this department, the most important station is that of Limoges, a town which contains twenty-seven thousand inhabitants, who were deemed among the most intensely Popish in France. Here there is a faithful and able minister, with a large Protestant congregation, gathered from the ranks of the Roman Catholics, and listening to the Gospel with delight. The Continental Committee, knowing the importance of this district, sent £200 to the Evangelical Society of France, for the support of the Gospel in La Haute Vienne, but especially in Limoges—a small sum, considering the very urgent calls for aid from the different departments, but all that the other demands on its funds would allow.

INDIA: RELIGIOUS INTELLIGENCE.

Summary of Religious News.

We reprint, with one or two omissions, the monthly summary of "Religious Intelligence," relating to India, which is given in the number for last July of an excellent journal, the "Oriental Christian Spectator," published at Bombay, Western India. This summary is not complete; advices from various places not having reached the conductors of that periodical. Letters from our missions in Upper India, of the same date, mention the admission of some converts to the church, who are not here reported. These notices, however, embrace many central points of interest in that great missionary field. They present a considerable variety of measures employed for the spread of the Gospel, measures which are certainly not all equally good, and they also record afflictive occurrences; yet these accounts convey a strong impression to the mind, of the sure advance which the cause of Christ is making in that dark land.

Our readers will observe that notices concerning Educational Institutions are here classed under the head of Religious Intelligence,—doubtless because all such institutions exert a strong influence in the subversion of Hinduism. The article numbered sixteen in the series will be read with special interest, because written by one of the missionaries of the Board, the Rev. James Wilson, of Agra.

1. *Bombay: Missionary and Ecclesiastical Movements, and Changes affecting Education.*

The Rev. J. M. Mitchell was, with Mrs. Mitchell, just leaving Malta, to proceed along the coast of Italy;—her health, though still very delicate, permitting this movement.

The Missionaries referred to in last O. C. S., as having "sought an asylum at Mahabaleshwar," returned to their respective fields of labour about the beginning of June, all considerably benefited by their short residence on the Hills.

Mrs. Graves, the excellent inctructress of the girls' school at Malcolmpeth, had been extremely ill, but had recovered, and removed to Satara.

The Rev. Mr. Mengert, and Mr. Willis, have been appointed ruling elders in St. Andrew's Church, instead of Professor Bell, who has gone home, and Mr. Stuart, who has resigned.

Bal Gangadhar Shastri, Esq., of the "Elphinstone Institution," died on the 17th ultimo after a short illness. He was a man remarkable for his acquirements at once in Marathi, Sanskrit, and English, learning,—in mathematics, astronomy, and science generally,—in knowledge of the world, and adaptation of himself to European manners and feeling. With all his learning and knowledge, however, he failed, as far as we have heard, to learn and know his own state and prospects as a responsible and immortal being. He admired the morality of the New Testament, yet did not see that, in commending it, he was condemning himself, and must plead guilty before God. He did not see the necessity of a pardon, consistent with the awful purity of the law which he admired, and did not seek it where alone it could be found. His life was spent in teaching learning and science apart from religion; and was not his death likely to correspond with his life? When science and learning left him, are we to expect that religion found him, or he religion?

Ah! what a lesson this distinguished young man teaches us! He lives full of honors and acquisitions, and dies lamented or regretted by thousands, both among natives and Europeans;

yet, when he died, he knew not where he was going,—he left all light behind, and saw nothing but black darkness before,—he left all that he had, and saw no inheritance awaiting him instead.

Three days after his death Messrs. Bell and Eisdale, of the Bombay and Puna Government Schools respectively, left the shores of India, having resigned their situations, and retired.—Thus the agency of the Government Institutions are exceedingly reduced; and, in Bombay particularly, the burden of excessive work must press heavily on the workmen. The Government have, in the meantime, we understand, written to invite young men from Germany to come and occupy the place of teachers on moderate salaries,—the rules of the Institution, as exclusive of Christianity, being carefully set before them. Under the system adopted, this is but right; but oh, how sad the system itself!

The Rev. J. C. Thompson of the London Mission, Quilon, arrived here by the *Somnath*, on the 24th of May. He has been absent from his station for about two years on account of his health, but now, we are happy to say, returns restored and re-invigorated.

The Free Church Institution re-opened on the 1st of June.

2. *Bombay: The Religious State of the Parsees.*

The "Bombay Varatman" states that a periodical, named "Madar-e-Danes," (1-2 rupee per number) is about to be published twice a month. Its object is alleged to be the improvement of the intellect and morals of its readers, and the enlightenment of their minds in the excellence of Parsiism,—Parsiism as set forth in the *Zand-avasta*, the *Pa-Zand-avasta*, and the *Paklivi-avasta*, and as commented upon in the English, Persian, and Sanskrit, languages.

The same journal states, in its issue of the 20th May, that, on Sunday the 17th of that month, three rich and respectable Parsi Ladies presented an offering of two young buffaloes, four goats, eight eyes of gold, eight of silver, and eight of glass, and various glass vessels besides, at the Hindu temple at Bhuleshwar.—They did this says, the *Varatman*, in fulfilment of a vow they had made, when a certain disease had very much alarmed them. (Query: what did the brahmans make of the *buffaloes* and *goats*?).

3. *Bombay: Tract on Cholera.*

A Marathi tract on Cholera, written in the form of a dialogue, has issued from the American Mission Press. It gives an account of the manner in which cholera is spread from place to place, the causes which render people peculiarly susceptible of this disease—the means that should be employed to prevent its progress, and some reflections which this judgment of God is calculated to produce—also an account of the pilgrimage to Jagannath at Puri and the destruction there caused by the cholera.

We think this tract fitted to be useful to those for whom it is designed. It may be obtained at the Mission Press, Bombay; or at the Missionary Tract Depository, Ahmednuggur. —*Dnyanoduya.*

4. *Bombay: Notification respecting the Grant Medical College.*

[This notice we omit, being chiefly of local interest.]

5. *Bombay: Scholarship in connexion with the Elphinstone Institution.*

[This notice we omit, for the reason mentioned above.]

6. *Bombay and Nasik: The Severe Trials of the "Church Mission."*

It is not very long since we had to record the death of the excellent *Warth* of the Nasik Mission. Still more lately we mourned over the admirable *Valentine*, and lamented the departure of the good and laborious *Dixon*. Now we have to add to the sorrowful list the name of a young man of fine spirit and of great promise, the Rev. Mr. Dredge. He had been scarcely more than a year in India, when he was cut off by cholera. He came out from England on the 24th of March, 1845, and on the 3d of June, 1846, he was no more. So rapid was the progress of the disease, that, beginning at 11 A. M., it had completed its fatal course at a quarter after 7 in the evening. But the servant, though called suddenly, was found ready. His faith seized the well-known objects of its embrace; and, "the Lord will receive me," is said to have been one of his last expressions.

Mr. Dredge was learning Marathi at Nasik, but was destined for Bombay, where he was to have come in the course of the present year.—But he had a better destination for 1846 than this; he was to reach the eternal city, and dwell for ever there. No succeeding year or era will change it; but all will only mark its unchanging blessedness. He was created to "glorify God and enjoy Him for ever." Through grace he learned the end of his creation,—aspired after it on earth,—and now fulfils it in heaven. May we be found ever "diligent in effort, fervent in spirit, serving the Lord;" and, when "the Lord" shall call us from our "service," we shall have an "abundant entrance" into His "joy."

Nanchery, the wife of Ramkrishna, one of the Catechists, has also been taken away. She was brought up under the American Mission,

Bombay, and appears to have been a decided, consistent, and exemplary Christian.

Two or three other members of the native Church also were cut off during the prevalence of the cholera; which has been exceedingly destructive in and around Nasik. A friend writes us as follows:—

"This hot season I have witnessed much misery among the poor natives from the combined effects of scarcity of food and disease.—The cholera has been very prevalent, and has carried off some 3000 in Nasik during the last fortnight (16–31 May.) May God give us, who have been spared, grace to serve him more faithfully."

7. *Puna: Baptisms.*

On the Lord's Day, the 17th May, the Rev. James Mitchell [of the Scotch Free Church,] was privileged to admit into the communion of the Church by baptism twoyoung brahmans, They made a good profession before many witnesses, and will, it is trusted, verify the same in their future life. They entered into full communion with all their brethren and sisters, high and low, by partaking with them the Lord's Supper on the following Sabbath.

There are other candidates for baptism at Puna; but they are kapt in thes tate of catechumens for a little longer.

8. *Ahmednuggur: Baptism, and return of the Rev. Mr. Munger.*

We learn from the *Dnyanonaya* that, in April, two men received baptism in connexion with the American Mission at Ahmednuggur, and, on the first Sabbath of May, two others. These are all heads of families, and from villages in various directions from Nuggur, and from 18 to 40 miles distant. They have all been receiving instruction at intervals for a year or more past, and give encouraging evidence that they are savingly acquainted with the truth.

We notice the return to India of the Rev. S. B. Munger, of this Mission, with mingled feelings. We rejoice in the return of a fellow-labourer, in good health, but lament the painful circumstances in which he appears among us, —bereft of the beloved partner of his life, who died on the passage out near the Cape of Good Hope, and was there consigned to a watery grave. "The sea," however "shall yet give up her dead."

9. *Baroda; First Report of the Baroda Mission in connection with the London Missionary Society.*

[This article we omit, being too long for our space. It gives an encouraging view of the mission, though not suppressing the difficulties under which it labours—difficulties arising from the opposition of the heathen, and the imperfect character of some professed converts. The number of communicants was twenty-six; of Scripture readers, four. One of the converts devoted his property to the establishment of his brethren in a Christian village, and wishes to spend his life in itinerating and making known the Gospel.]

10. *Rajkot: Baptism.*

"I am thankful," writes the Rev. James Glasgow, [of the Irish Presbyterian church,] "to be able to inform you,—which I shall do very briefly, —that it has been our privilege to baptize the eldest son of the Venerable Charan priest whom we received formerly. He is in his thirtieth year; and his being the eldest son may be a means in God's hand of smoothing the way for other members of the family, as his father's conversion smoothed the way for him. His attention, and the desire he manifested for scripture knowledge, were very pleasing; and we are hopeful that God has opened his heart. He and other converts have the baptism of their children under contemplation; and, though difficulties frown, we trust God will level the mountains before them, and make His truth prosper among them. On their behalf, and our own, we bespeak the prayers of Christians.

"We can scarce say any of them were able to read at the time they came under instruction, and they have exhibited a desire for scriptural knowledge which may serve to exemplify the salutary impetus which the gospel gives to the human mind. This, and some other cases, have put us on the task of preparing a *First Book for Adults*, which will consist mainly of scripture extracts translated as plainly as possible. It will be a little book of *scripture references*, and may prove useful, we hope, to adults learning to read and to converts generally.

"The converts residing ten miles distant have been in the habit of coming every Sabbath to join us in vernacular public worship; and we have to lament that we have no house to cover their heads from the burning sun, and are without means of erecting any, as we are already in debt on account of the mission house now nearly finished. The charans are interesting to us, in a missionary point of view, from their mode of life. They subsist very much by grazing and selling cattle; and hence, if one or two members of a family remain to take care of the flocks, the others may wait upon instruction for a considerable time without much loss in their affairs. But they have a looser tenure of the soil than others, and are more exposed to oppression, against which they have sometimes no other protection than the appalling one of committing *tragu*—that is maiming or killing some near relative, under the belief that the sin will fall on the oppressor's

head. This has frequently stayed the hand of violence. Now Christianity takes from a charan this last refuge by teaching him the sixth commandment. Hence a Christianized charan is an object of peculiar sympathy. One whom we baptized has been unjustly driven from his home by the infliction of a fine which he was unable to pay.

"May the Lord speedily send forth His Spirit to awake the slumbering multitudes around us.

"With respect to the fact noticed about converts coming so far for public worship, we have seen the necessity of having a dharmashala erected for travellers especially coming to us on religious matters; and we are eager for the means of erecting an institution comprehending this and a small chapel, vernacular schools, and asylums for the lame and the blind, for orphans, and for teaching adults to read," &c.

We should be sorry to hear that the missionaries had to lament that their efforts languish, and their hands hang down, for want of the means of carrying out their benevolent and very important designs.

11. *Calcutta: Baptisms, and Appointment of Catechists.*

Babu Chundee Churan Singha, "late a student, and holding a Scholarship in the Hindu College, was baptized at Christ Church, on Sunday evening, May 24th, by the Archdeacon, the Rev. K. M. Banerjea preaching an appropriate sermon on the occasion."—*Cal. Christ. Int.*

The *Harkaru* in reference to the case of Baboo Chundee Churan Singh, who has recently embraced Christianity, states, that the convert's father who is a Vishnuvu, and suspected his son's predilection for the religion of the Bible, requested the family priest to disabuse the young man's mind. The priest, who was no bigot, and well acquainted with Christian theology, had many discussions with him.—The young man's doubts had reference chiefly to the doctrine of the Trinity. The priest one day told him that if the Christian shasters were acknowledged as true, the Trinity might easily be believed. The remark accelerated the young man's conversion. The priest was hereupon suspected of being a traitor in the camp; and was arraigned before the spiritual court of the Vishnuvus. His remark about the Trinity was brought against him, and a Bible that was found in his possession was considered as a farther proof of his guilt. He was accordingly convicted of the charge of apostacy, and declared incapable of taking his seat in any Vishnuvu meeting. His emoluments, which are thus orfeited, amounted to between 20 and 30 Rupees a month.

"Do men gather grapes of thorns, or figs of thistle?" Yes; for here an *anti* or at least *non-christian* seminary produces a Christian.—Hasty conclusion. Babu Chundee Churan Singh, if a real convert to Christianity, is the fruit of instruction imparted in counteraction of the Hiudu College system.

We learn from the *Calcutta Standard* that Babu Nundolall Mitter, a young man employed in the Marine Superintendent's office, was baptized at the Old Church after the last lesson, at evening prayer. Nundolall had been first roused to inquiry by witnessing the death of a friend of his, who had abandoned Hinduism, and embraced infidelity, and died without hope and without God. The awful scene suggested the thought:—Christianity professes to make death bright as life, and sets forth the future as "far better" than the present; how good, if only true! Such were his thoughts; yet three years passed before they ripened into conviction and resolution.

"We have little news here," writes a friend from Calcutta, "except the baptism of two females, and the setting apart of *four very promising young men as Catechists.* We rejoice with trembling, and yet thank God, and take courage, in seeing them. May grace, mercy, and peace, be in the midst of you; and may we all hold on our way, and wax stronger and stronger."

The Rev. Mr. McDonald, and the Rev. Dr. Duff, conducted the services,—the latter preaching from 1 Tim. iv. 12, 13.

12. *Calcutta: Progress of Christian Love and Liberality among the Young.*

A Society has been formed by some of the young men connected with the Free Church Institution for the purpose of supporting the poor scholars attending the school.—*Calcutta Christian Observer.*

13. *Calcutta: Assimilation of Hindus to Europeans.*

We wish the assimilation were only of a good and happy nature. It consists in "Young Bengal" having a chophouse, billiards, skittles, &c., together with his favourite drink,—*grog*—at a tavern of his own in the heart of his own part of the town.

14. *Calcutta: Conflicting Parties of Hindus.*

We lately noticed the attack of the Vedantists of Calcutta on Christianity. The same gentlemen do not spare the gross Hinduism of the majority of their brethren, and hence have called into being a new Society, and a new periodical, the *Nitya Dharma Anuranjaka* (the Commander of the Everlasting Religion.)—The Society meets for exercises formed on the model of those of the Christian Church. A

portion of some *Purana* (Old Legend) is read, and music and singing follow.

A gentleman of the "orthodox," that is the old genuine, unsophisticated, class of Hindus brought before its grand council, the *Dharma Sabha*, a proposal which shows that orthodoxy is seriously giving way even among the orthodox. He proposed to the meeting the sanctioning of the remarriage of Hindu widows. His motion was crushed by an overwhelming number of opponents; some of whom said,—If you wish our votes, move the restoration of the immolation of widows, not the recognition of their remarriage: better far that they should die, than remarry. The Mover told the meeting, that he was not to be put down,—that he would agitate, agitate, agitate, till he obtained his object.

15. *Calcutta: The Discontinuance of the "Calcutta Standard."*

We lately noticed with much satisfaction the existence and seeming progressiveness of the "Calcutta Review" and the "Calcutta Standard." The latter, we exceedingly regret to see, has ceased to exist; and the reason of its cessation, if true, is the most melancholy part of the whole matter. "We have found ourselves unable," says the Editor, "from various circumstances, to keep up strictly to the principles on which the journal was commenced. We feel from experience that the time for a daily newspaper on *Christian principle* has not yet dawned on India." We do not, like some cotemporaries, dispute with the "Standard" what Christian principle is, or abuse him because he says,—"*Christian principle*,"—instead of saying—*What we conceive Christian principle*; but we dispute with him the question of the feasibility of the maintenance of a strictly Christian daily paper. The "Standard" has not had a period of probation sufficiently long to decide the question of expense; the actual results have been, as far as we know, perfectly consistent with "Christian principle;" and how the working out those results should have involved any departure, on any violent temptation to departure from it, we cannot well conceive. We fondly trust that another "Standard" will soon be raised, and that the standard-bearer will not faint, as, to our great grief and surprise, the first has done.

16. *Agra: The "North India Bible Society."*

We noticed the origin of this Society some time ago, and now have much pleasure in giving what publicity we can to its *appeal* to the Friends of the Dissemination of the truth, especially in Northern India.

To the Friends of the Bible Cause in North India.—It is perhaps already known to most of those who will read this announcement, that a Bible Society has been formed at Agra.

That "the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills, and that *all nations* shall flow unto it," has been the theme of Prophecy, and the hope of the Church, for many generations. The demand for a Society of this kind so far in the interior of this heathen country, is at once a proof, and a cheering indication, of progressive accomplishment.

As the tide of intelligence, and resources, and facilities for extending the influence of the Bible, flows Northward, and Westward, the geographical boundaries to be supplied now extend so far that the Committee of the Calcutta Bible Society has found the labour of providing for these too onerous to be attended to, in connexion with all the other destitute and dependent regions which look up to it for supply. To relieve that Committee of the onerous labour of providing for regions so distant from its centre of operation, and to facilitate the onward movement of Bible knowledge and Bible influence, this new centre of operation has been formed at Agra. The Society was formed at the suggestion, and with the entire approbation, of the Calcutta Committee, which has hitherto carried on this work with a wisdom and energy, which have diffused light, and peace, and hope, through many homes which before were dark and cheerless.

The British and Foreign Bible Society has also expressed, in warm and cordial terms, its approbation of the measure, and its readiness to lend assistance as circumstances may require.

The following is the CONSTITUTION, or outline of principles, which the Committee has adopted for the guidance of its future operations.

I. This Society shall be called the "North India Bible Society, auxiliary to the British and Foreign Bible Society." Its object shall be to co-operate in the preparation and circulation of the holy Scriptures, without note or comment, in the languages and dialects current in the North Western Provinces, and surrounding countries.

II. The Society shall have its seat of operations at Agra. Its business shall be conducted by a President, Vice Presidents, a Treasurer, a Secretary, and an Executive Committee.

There shall be also a General committee for the purpose of guarding the interests of the Society, and aiding in the decision of important questions.

III. Each person contributing annually to the funds of the Society shall be considered a member, and eligible to a seat in the Executive Committee.

IV. 1*st*. The Executive Committee shall consist of all ministers of the Gospel resident

at Agra, who contribute annually to the funds of the Society; together with such other friends of the Bible cause as may be elected for that purpose,—the members so elected not to exceed twelve at any one time.

2*d*. It shall be the business of the Executive Committee to raise funds, direct in the translation, revision, printing, and circulation, of the Scriptures, and all measures, which pertain to the dissemination of the Word of Life.

3*d*. All the subjects deemed of sufficient importance by the Committee shall be referred, by circular letters, to the General Committee. The General Committee is also to be kept informed, as far as practicable, of the proceedings of the Executive Committee, especially in the matter of revisions and translations.

4*th*. Any minority consisting of three members of the Executive Committee who may think the decision of the Committee erroneous on any important point, may claim the privilege of reference to the General Committee for decision. The same privilege shall be conceded to any three members of a Translation Sub-Committee who may consider the decision of the Executive Committee erroneous on any point connected with their labours.

V. The General Committee shall consist of those who are now members of the Benares Bible Society's Committee; the members of the Executive Committee at Agra; and one member of each Mission station in the N. W. Provinces, to be selected by the Missionaries of the station. Where there are more than three Missionaries of the same Society at the same station, they may, if they wish it, appoint two members.

Two bodies of Missionaries at the same station may appoint each a member, or members. Any mission station failing to certify the Executive Committee of the name of their member shall, for the time being, not be represented in the General Committee.

VI. 1*st*. There shall be a *Sub-Committee* for the translation and revision of the Scriptures in each dialect used. These Sub-Committees to be appointed by the Executive Committee with power to add to their own numbers such other persons as they may wish to have associated with them in their labours. Each Sub-Committee shall have a Chairman and Secretary chosen by its members.

2*d*. To these Sub-Committees all matters connected with the translation or revision of the Scriptures shall be entrusted. Each Sub-Committee to be considered responsible for the correctness of its labours, and the decision of a fair majority in the Sub-Committee, shall, in ordinary cases, be deemed sufficient to settle a question. The Executive Committee, however, reserves to itself the right of subjecting a translation or revision made by any Sub-Committee to a new revision in case the majority of the Committee deem such a step necessary.

3*d*. Any point in regard to which the members of a Sub-Committee cannot come to a satisfactory agreement among themselves, shall be referred to the Executive Committee, or, if thought necessary, to the General Committee.

VII. There shall be annually a general meeting of the Subscribers to the Society's funds, to receive and pass the accounts of the preceding year, and choose an Executive Committee for conducting the business of the ensuing year.

The Committee shall have power to supply any deficiency in its own number occasioned by death or removal, and also to regulate the time and place of holding the annual meeting.

VIII. A report with an account of Receipts and Disbursements shall be published annually for the satisfaction of Subscribers to the Society's funds.

The Committee appeal to the friends of the Bible cause resident in the N. W. Provinces to co-operate with it in the great and blessed work of giving the Bible to the destitute; and causing streams from the fountain of Life to flow out and carry verdure, and life, and hope to the habitations where every better feeling and brighter hope are clouded and withered by the blighting influence of heathenism.

The Society has a work of great and growing magnitude to accomplish. A Depositary has to be established, and then filled. The Bible has to be revised in various languages, translated into others, and printed and circulated in all. For the means of accomplishing all this, or as much of it as it is permitted to see accomplished, the Committee is dependent, under God, chiefly on the co-operation of those whom a wise and gracious Providence has scattered abroad over this land, that they might be at once "the light of the world"—and "the salt of the earth"—that they might not only see the destitution which prevails, but also contribute to its amelioration.

"*Occupy till I come*," is the emphatic remembrancer of the great Master and Owner himself, written upon the possessions and resources of every one whom he has placed in a position to see and appreciate the condition of those who are destitute of the Word of Life. The words of our Lord Jesus, "that it is more blessed to give than to receive," have been proved true in the happy experience of all who have cheerfully remembered them.

The Committee has no higher motives or stronger reasons to present than those contained in this assurance. The Bible, wherever it has gone, has caused "the eyes of the blind to be opened, the ears of the [illegible]

stopped, the lame man to leap as an hart, and the tongue of the dumb to sing," and also made "the wilderness and solitary place to be glad." This is the happy experience of myriads now on the busy stage of life, and of myriads more who have gone to their reward. Who then that has means or facilities can withhold his hand or his heart from contributing to so blessed a result?

The Committee therefore hopes that its efforts will be seconded, by the friends of the Bible cause resident in these Provinces, with a zeal and liberality worthy of the great and important work in which it is engaged.

Donations and Subscriptions may be forwarded to Rev. J. Wilson, Secy., or to any member of the Executive Committee.

By order of the Exec. Com.

J. WILSON,

Agra, May, 1846. *Secy. N. I. A. B. S.*

17. *Himalaya: The Second Report of the Himalaya Auxiliary Church Missionary Society.*

[In connection with this Society one ordained missionary is here reported: we believe there are now two,—whose station is at Kotgurh, some sixty miles farther in the interior of the mountainous region than Subathu. A small number of orphan children, and a school, are mentioned, and the missionaries make tours among the neighbouring villages, to make known the gospel. We omit the narrative for want of room.]

18. *Almoreh: Contemplated New Station of the London Missionary Society.*

The *Calcutta Christian Advocate* mentions the intention of the Directors of the above Society to establish a mission at Almoreh, with the two-fold object, of carrying the Gospel to the hill tribes, and providing a Sanatarium for their Missionaries.

19. *Madras: Baptisms.*

From the "Madras Native Herald," we learn that, within the space of less than a month, three baptisms have taken place in connexion with the Free Church Institution, Madras: that of *Vay Penumbalum*, on the 13th of May; and those of *S. Ramajoonum*, aged 20, and *C. Sungeevee*, aged 17, on the 3d of June. All of them had attended the Institution upwards of four years. The two first had been subjected to many and great trials, while the path of the third was comparatively easy. Their parents, too, made the most violent and heart-harrowing resistance to their baptism; while his father ("a poor lame Hindu, aged 45, an inmate of the *Monegar Choultry*,") was not, on being reasoned with, at all unwilling that his son should be baptized. The first convert acknowledges his obligations to the Rev. M. Winslow, of the American Mission; and the last to the Rev. John Smith, of the London Mission, now no more. The word of power that ultimately constrained those who were baptized on the 3d of June to cleave to Christ, was that of the 3d of John, urged on the heart and conscience by the Rev. Mr. Anderson,—"He that believeth not is condemned already."

These baptisms show the power of the truth in a very encouraging manner, and call for much gratitude to God for his mercy, and to much prayer for his sustaining grace.

20. *Madras: Conversion of a Brahman to Mohammedism.*

The *Madras Atlas* publishes the case of a Brahman, who has turned Musulman, which is rather an unusual event, since the Mohammedans ceased to rule in India, and to reward conversions with wealth and honour. Several hundred Brahmans thereupon proceeded to the Police Office, and stated that he had been for some time deranged, and had the day before been taken to a Mosque at Tripilicane, to be converted into a Musulman. The convert, on being brought before the Magistrate, declared that he was of sound mind, and had voluntarily changed his faith, and renounced his Hindu name for that of Mahomed Syhud. He then took off his turban and exhibited his tonsured head, and said he was to be circumcised that evening. His relatives offered him £400 to remain a Hindu, but his reply was decisive and final, "I feasted on a rich *pillao* and *beef*, before I came to the Police."—*The Friend of India.*

21. *Madura American Mission: Baptisms.*

In a tour through several villages near Madura, the Rev. H. Cherry baptized in one village twelve, and in another twenty-two, adults. He also held several examinations of candidates fo. "church-membership," in which he appears to have acted with great, but not unnecessary caution.—*From the Madras Christian Instructor.*

22. *Ireland: Contributions on Account of the Famine.*

[This notice states the fact that nearly 10,000 Rupees, or $5,000, has been collected in Bombay for the poor in Ireland—a very handsome sum for so small a community.]

Mission House: New-York, November, 1846.

RECENT INTELLIGENCE.

CHINA: AMOY MISSION.—Letters have been received from Amoy, dated to the 8th of June. Both the missionaries had been suffering for some time from an affection of the eyes, which prevented their studying books, but had led to their mingling more with the people, and thus it might be overruled for good.

CHINA: NINGPO MISSION.—In addition to the letter of Dr. McCartee, inserted in a preceding page, we have received a letter from the Rev. R. Q. Way, dated April 17th. He mentions that the school at Ningpo is flourishing—numbering thirty boys as scholars.

INDIA: LODIANA MISSION.—Letters have come to hand from Lodiana and Simla, dated to the 20th of June. Another mark of the good will of the government towards our missionary brethren had occurred, upon the occasion of their requesting a piece of land for their missionary purposes at Sabathu. The Governor General "authorized Mr. Newton and his successors in the mission at Sabathu, to hold an estate within the cantonments, exempt from the law by which non-military residents are obliged to give up their houses to officers who may require them." This was better than what had been requested, and would promote the influence of the mission. At Lodiana, the English school was filling up again, having about fifty scholars. The trouble with the Sikhs had greatly diminished its numbers.

INDIA: FURRUKHABAD MISSION.—A letter from the Rev. J. L. Scott, of June 6th, mentions the recent admission of two more members into the church. Mr. S. adds, "Two of our little girls have lately died. One of them had been suffering for a long time. They were both of them much engaged in praying before they departed. One of them, about eight years old, said that she was going to God, and that Jesus had said, 'Suffer little children to come unto me.' We hope they have gone to a world where they will suffer no more."

ARRIVAL OF MISSIONARIES.—We are grateful to mention the safe arrival of the Rev. Henry R. Wilson, jr., and his family, of the Furrukhabad Mission. They arrived at this city on the 4th ult., by way of London; having been constrained to leave their field of labour, as our readers are aware, on account of Mrs. Wilson's ill health. She has long been a severe sufferer, and is still very feeble. With the sincerest regret they have been compelled to withdraw, for a season, from a most important and encouraging sphere of duty; but we trust that their return will be the means of promoting a deeper interest in their work. One of the scholars, Adam, has accompanied Mr. Wilson, in order to pursue his studies, with the hope of being more useful amongst his countrymen, on his return to India; and two of the orphan girls have also come, under the care of Mr. and Mrs. Wilson.

A STATEMENT OF THE EXECUTIVE COMMITTEE.

We insert here one or two extracts from a statement of the Executive Committee, which has been sent to the Ministers of our church during the last month. These extracts contain information, and relate to matters of general and deep interest.

The first extract gives a brief view of *the enlarged operations* of the Committee, since the commencement of the current year of the Board's proceedings.

Since the meeting of the General Assembly the following labourers have been sent to their respective stations:—

To India.—Rev. John H. Morrison and Mrs. Morrison, Rev. David Irving and Mrs. Irving, Rev. A. H. Seeley and Mrs. Seeley, Mr. Robert M. Munnis, Licentiate. Mr. A. Rudolph and his wife have also joined the mission at Lodiana; he is acquainted with the native language, and is now under the

care of that Presbytery, with a view to the ministry.

To China.—Rev. Wm. Speer and Mrs. Speer, Rev. John B. French, Rev. John W. Quarterman.

To Siam.—Rev. Stephen Mattoon and Mrs. Mattoon, Samuel R. House, M. D., a Licentiate.

To the Iowa Indians.—Rev. Wm. Hamilton and his wife; the health of Mrs. Hamilton having, in a good measure, been restored. They were accompanied by Miss Lydia Focht as an assistant in the mission.

To the Choctaws.—Mr. Oliver P. Stark, as principal teacher in the Spencer Academy.

To the Ottoe and Omaha Indians.—As soon as it was ascertained that Mr. and Mrs. Hamilton could return to Iowa, the Rev. E. McKinney and Mr. Paul Bloohm commenced a new mission among these destitute Indians. The mission station for the present is West of the Missouri river and North of the Platte.

To the Jews.—The Rev. Matthew R. Miller; his field of labour, for the present, is the City of New York.

The *financial aspect* of this enlargement of effort is next brought to view, and we hope that it will not fail to be well considered by our readers.

As fourteen of these labourers have been sent to the Eastern missions, the expense of so large a number, for outfit and passage and support for a part of the year, was necessarily large. The efforts made to meet the wants of the poor Indians at our own doors, has also drawn on a portion of our funds. Neither could the current support of existing missions be neglected; and the result has been, what indeed was expected, that the funds of the Board are exhausted, and the Treasury is now in debt. Nor is this all. A mission to the Seminole Indians has been arrested for want of means. For Africa, a qualified labourer and his wife will be ready to sail in December. This is a case of peculiar interest. Mr. Harrison Ellis and his family have been redeemed from slavery, by the churches in the Synods of Alabama and Mississippi. His acquirements in learning, in his circumstances, are most remarkable; and his Christian character is most highly appreciated by the brethren who have so successfully interested themselves in his behalf. He is now under the care of the Presbytery of Tuscaloosa, and if the way be open, will be licensed by them to preach the Gospel. It is his highest desire to carry the good news of the Saviour to benighted Africa. A well qualified coloured female teacher, will also be ready to go at the same time.

Early in the Spring a most careful estimate showed that the amount of funds wanted for the whole year would be $84.000, besides the sums estimated to be received from the Bible and Tract Societies for printing in India and China, and from the Government for India Schools. The expenditures for five months confirm this estimate. To meet this expense the receipts from all sources for five months, and including the balance on hand of $1949 35, have been $23,897, leaving to be received before the 1st of May next, $60,103

It is proper to notice that the first five months of the year have heretofore been the least productive; but after giving all due weight to this consideration, it is not without anxiety that we look forward to the close of the year. Our present situation is embarrassing; with an expenditure of $7,500 a month, our receipts for July, August and September, were but $9,863. The foreign missionary work can neither be enlarged nor contracted in a day. When the brethren are sent, they carry with them the pledge of the Churches for their support; and if the facilities for carrying on their work are withheld, they had better have remained at home. It would indeed lessen the expense at all the missions, to stop the printing presses; to give up their journeys for preaching the Gospel; to disband their schools, and give up their female scholars to the infamy of the heathen temple service; to discharge their native helpers, and their native students for the ministry. But all these are parts of the missionary work, and none of them can be neglected without most serious injury to the whole.

It was not without the most deep and careful deliberation, and much earnest prayer for Divine direction, that these enlarged operations were decided on, at the commencement of the year. The whole was submitted, in the Report of the Board, to the General Assembly for their advice and direction. With entire unanimity, their advice and direction were, to go forward; to strengthen existing missions; and to occupy new fields of labour. In a good degree this has been done; and it is cause of thanksgiving to God, and an encouraging evidence of the presence of his Spirit in the Church, that so many of his servants have offered themselves, and have actually been sent "to speak unto the Gentiles that they may be saved," and that a beginning has been made to remove the veil of unbelief from the house of Israel.

We have room but for another extract, containing *a brief and encouraging reference to the fields of labour* occupied by our Church.

The foreign missionary work with us, is but in its infancy. It is but a few years since the highest judicatory of the Church took the charge of this interest as a work properly belonging to them. Already have the blessings of the Gospel been sent to large sections of the heathen world.

The missions to our Indian tribes show what an agency for good the great Head of theChurch has committed to the hands of his

people. The progress of the Gospel among them has been such as ought to silence the scoffs of the Infidel, and banish the fears of timid and doubting Christians.

The mission to the native tribes in Africa is at present labouring under discouragement. The history of various missions, for the last forty years, shows that the Lord in his inscrutable ways of dealing with his people, often tries their faith and patience, by permitting much opposition, and long delay before the blessed fruits of their efforts are seen. These difficulties call for more earnest prayer, more humility, and a more simple and entire dependence on theagency of the Holy Spirit.

The missions in India are full of interest and encouragement. From the very success of the work, they will need increased means for their support every year. Their native assistants are increasing, and from them, and the pious scholars under their care, must the future ministry of India come.

China with Siam is a world of itself; but, alas! it is a world wholly given to idolatry, and in which the sway of Satan has been unbroken and undisturbed for many generations. Among these millions the Church is now represented by eleven of her ministers, three physicians, and the printing press. This is a most encouraging beginning, and the Church at home will be benefited by the blessing she has thus sent to those sitting in darkness and in the valley of the shadow of death.

The sums sent to our Evangelical brethren in papal Europe, have cheered their hearts, and enabled them to extend the knowledge of the truth into the dark places of Popery. The Spirit of God has owned their labours, and the openings of his providence, year by year, are calling on them for an increase of Evangelical labourers.

After long delay, one missionary has commenced his labours among the seed of Abraham. It is, indeed, but the day of small things, when our large Church has but one of her ministers engaged in this great branch of missionary labour. But it is matter of encouragement, and will rejoice the hearts of many in our beloved Zion to know that a beginning has been made. Thousands of this long oppressed people are seeking our shores, and finding a peaceful home in our happy land. How loud is the call to the Church to use the appointed means, that the veil of unbelief may be taken away from these dispersed of Israel, and that here they may find the pearl of great price!

Such, dear brethren, is an outline of the missionary work in which the Church is engaged, and to which she has freely given her gold and her silver, and what is of far higher price, her sons and her daughters. For this her prayers have gone up to God, and she may well rejoice that in this service she has been permitted to take a part. From small beginnings, and in the face of much opposition, she has gone steadily forward, assuredly gathering, from the word and providence of God, that he has called her to this work. Who can doubt that the Head of the Church has already blessed these labours to herself. Every influence here tends strongly to promote the spirit of prayer, and the active piety of her members. In this are verified the words of the Lord Jesus, when he said "It is more blessed to give than to receive," and in another scripture it is said: "He that watereth shall be watered also himself." It is impossible it could be otherwise. Here are nearly one hundred labourers, from the bosom of the Church, sent to the benighted heathen, and remembered in the daily prayers of God's people; besides two native ministers and fifteen native assistants, raised up from the heathen. Forty-four of these brethren are the ministers of the Church, and three are physicians. Under their care are five high schools, with 401 scholars; nine boarding schools, with 353 scholars; and fourteen elementary schools, with 384 scholars. Every one of these is connected with, and forms a part of the great measure of raising up, with the blessing of God, a native ministry. The printing presses annually furnish from twelve to fifteen millions of pages of the word of God, and religious tracts, in languages spoken by more than half the human family. The native churches, though feeble, and as yet of few converts, are as lights shining in a dark place; and this great system of agency for good, on the part of our beloved Church, is but commenced. . . .

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1846.

SYNOD OF ALBANY. *Pby. of Troy.*

S ch Water ch, Mrs Wiley for clothing for Indians,	5 00

Pby. of Albany.

Albany, N Y, Rev W James, don	25 00

SYNOD OF BUFFALO. *Pby. of Wyoming.*

Warsaw ch	45 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Deerpark ch mo con	4 50

Pby. of Long Island.

Middletown ch. Rev Ezra King, 10; Thos. J. and Nancy King, 1; Noah T. and Lydia A K Swezey, 1; Caleb H. and Deborah M King, 1; Ezra S. and Sarah King, 5; Joseph N. King, 1; Elisha E King, 1; Hannah Y King, 4; Maria E King, 3; —— Southampton ch. mo cons colls, 34 — 61 00

Pby. of New-York.

Brooklyn 1st ch mo con, 9 71; Duane st. ch, mo con. 16 32; Chelsea ch, mo con, 26; 42d st. ch mo con, 6 95; Jamaica ch, L. I. 5 37; Jersey City ch. mo con. 17 70; Madison Av. ch. mo con, 34 75; N Y 1st ch mo con. 68 50; Sab sch. in part to ed. *W. Wirt Phillips*, 6 25; Wallabout ch ann. coll. 16 22; Brick ch mo con. 3 75 — 235 58

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Liberty Corner ch — 23 75

Pby. of New Brunswick.

Shrewsbury ch, 13; Allentown ch, 20 — 33 00

Pby. of Newton.

Hackettstown ch. 45; Belvidere ch. 75 — 120 00

Pby. of West Jersey.

Mount Holly ch — 11 00

SYNOD OF PHILADELPHIA. *2d Pby. of Philadelphia.*

Neshaminy ch, 5; Rev H. R. Wilson, D. D., don. 5 — 10 00

Pby. of Baltimore.

Alexandria 1st ch, a female friend to Indian Missions — 5 00

Pby. of Carlisle.

Williamsport ch, Md. — 15 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Crooked Creek and Appleby Manor chs. penny mis. soc. 7; Ebenezer ch, 7 56; Poke Run ch, 16 48; Warren ch, 3 38 — 34 42

Pby. of Redstone.

Clarksburg ch. 10; Mount Pleasant ch. for sup. of Rev. William Speer, 28; Greensburg ch. 7; Brownsville ch mo con, 10; fem. sewing soc. 10; children's miss. box, 2 50; Morgantown ch. 13 — 80 50

Pby. of Ohio.

Centre ch. 20 20; Lebanon ch. 13 01; Bethlehem ch. 13 16; Bethel ch, 50 08 — 96 40

Pby. of Allegheny.

Rich. Hill ch. 2 00; Mount Nebo ch, 8 — 10 00

Pby. of Beaver.

Little Beaver ch — 20 22

Pby. of Erie.

Fairfield ch, 3 43; Georgetown ch, 6 50; Meadville ch, 44 — 53 93

Pby. of Clarion.

Leatherwood ch, 3 94; Brookville fem soc. 10; Richland ch, 6 90; Callensburg ch. 7 56 — 28 40

SYNOD OF WHEELING. *Pby. of Washington.*

Forks of Wheeling ch. 34; Lower Ten Mile ch 8; West Union ch, 12 — 54 00

Pby. of Steubenville.

Steubenville 1st ch. sab sch — 6 50

Pby. of St. Clairsville.

Beech Spring ch — 24 00

SYNOD OF OHIO. *Pby. of Richland.*

Mansfield 1st ch — 10 00

SYNOD OF INDIANA. *Pby. of Vincennes.*

Princeton ch. 12 50; John Lagow to con. W. R. Preston of Palestine, Ill. l. m. 30 — 42 50

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*

Swan ch. 1; Decatur ch. 1 — 2 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Bardstown ch — 20 00

Pby. of Transylvania.

Lebanon ch — 4 70

Pby. of Bowling Green.

Henderson ch, 16 50; Fayette Posey, don. 10; children of Rev D L Gray, 36 cts.; Munfordsville ch. 2; Geo. T. Wood, in part to con. himself l. m. 5; Bowling Green ch, 7; Greensburg ch. 7 55 — 48 41

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Lebanon ch. 63 cts.; Hebron ch. 18; Shenandoah ch, 6; New Providence ch, 21 12; Bethesda ch. 2 50 — 49 25

Pby. of Montgomery.

Young ladies of Gap, Monroe Co., Va. 5 25; Wytheville ch, Miss Mary McKee, don, 10 — 15 25

SYNOD OF NORTH CAROLINA. *Pby. of Concord.*

Statesville, N. C., Col. McKee, don — 1 00

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Children of Knoxville 1st ch. — 2 00

Pby. of West Tennessee.

Cornersville, Tenn., A. Stinson, don — 10 00

SYNOD OF GEORGIA. *Pby. of Hopewell.*

Milledgeville ch. Otis Childs, don. 5 50; Lincolnton ch. Mrs Moore, 3 50; Rev. J C Baldwin, 50 cts. — 9 50

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Tuscaloosa mo con colls — 57 00

SYOND OF MISSISSIPPI. *Pby. of Miss.*

Jackson ch — 20 15

Pby. of Chickasaw.

Oxford, Miss. Rev S Reed, don — 2 00

MISCELLANEOUS.

Museum box, 1; New Bethany ch, N Y, 2 66 — 3 66

Total, — $1288 61

DONATIONS IN CLOTHING, &C.

Bath ch. N. Y. ladies of, one box of clothing for Iowa miss. valued at — 30 00

Upper Buffalo ch. Pa. ladies of, one box of clothing, valued at — 54 52

N. Y., Mr. A. Watson, 31 Fulton st., two boxes of garden seeds for Chippewa miss., and one parcel do. in April last, for Spencer Academy, Choctaw Nation.

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Note.—In last month's acknowledgments, Rock Hill ch., put under the head "Miscellaneous," should have been, "Synod of Wheeling. Pby. of St. Clairsville." The contribution of $18,00 acknowledged as from Gilgal ch., Pby of Blairsville, should have been, "Gilgal ch. $5,00 female society, $13,00."

Honorary Directors for life may be constituted by the payment of $100 00; *Honorary Members* by the payment of $30 00.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. NOVEMBER, 1846. No. 11.

Board of Domestic Missions.

The following letter, on the subject of Domestic Missions, from an esteemed Brother, and Pastor in Philadelphia, was addressed to a congregation in New Jersey. The occasion of its being written is explained in the introduction. It was not designed for publication. It is thought, however, the publication may do good, and the writer has yielded to the wishes of others in giving permission to publish it. We commend its important facts, its strong arguments, and tender appeals, to the serious attention of pastors and churches. And we take the liberty here of adding, that this Brother has set a good example to his co-pastors. During the oppressive heat of summer, the few weeks he was absent from his charge, were spent, in great part, in visiting churches in the country, and pleading the cause of missions, greatly to the satisfaction, and profit of these churches, and to the advantage of the cause. This Brother has done good service to the cause, which we thankfully acknowledge.—ED.

PHILADELPHIA, Sept. 1st, 1846.

Dear Brethren:—Some of you are aware that a few Sabbaths since, I preached in your Church in behalf of the domestic missions of our beloved Zion. Providence so ordered the weather, that a large number of you were not present. Your pastor kindly offered to take up the collection on the second Sabbath of September, and to read a few lines from me. This great and good cause demands the love and sympathy of God's people, and calls more loudly every year, because of the unprecedented increase of our population, especially in the valley of the Mississippi. The crowds that come from Europe, and the increase of our native population, are raising up an empire with amazing rapidity. These are without the Gospel, and by God's mercy you enjoy it. Thousands are doomed to silent Sabbaths from year to year; no glad tidings fall upon their solitude. Our Board is sending forth devoted and self-denying Missionaries; and the cry is still, "Come over and help us." The necessities of our fellow-citizens appeal to our sympathies, and ask, for the love we have to God, and the souls of men, that we send them the Gospel. Will the Churches in the more favoured parts of the land? Will you, dear brethren, enable the Board to send the Gospel, in answer to these pleadings? Can you sit in your own chosen sanctuary, and hear from the lips of your pastor the blessed words of life, and pass unheeded these cries of men, not for bread, but for God's word? Surely not—we believe you cannot. In past time you have aided this cause, you will do so still.

But the necessities of the land require our Church to do her *whole duty*. The zeal of Romanists and of infidels provokes her to awake, and send a fuller, deeper tide of blessing than before. I hazard the remark, that if the Board had the means, we could plant the Gospel in *five hundred* more places in the great west in a year, where churches would rise up, and, in a few years, not only sustain the means of grace, but unite in sending the same blessings to others beyond them. Now, brethren, take up your maps, and look south, and north, and west; pass your eye over the vast tract between the Alleghanies and the Pacific; count, if you can, the people whose cabin fires, ere long, will light up that yet unbroken night. Now follow the sweeping of the "father of rivers," as it rolls to the Gulf of Mexico, and see the vast shores that skirt it. Look west of it. Look at Texas, with its *three hundred thousand* inhabitants, and its mighty area. Lay your maps down now, and say—Shall these have the Gospel? Yes, I hear you say, blessed Master I pray, honour my gift laid on thy altar, to send them the Gospel. I trust your contributions will be greatly augmented—that you will give as the Lord has prospered you. Has he not prospered you? I rode through your peaceful county, and I heard the little hills rejoice on every side, and the valleys were covered over with corn. Such harvests, such vast ingatherings, will surely make you give, cheerfully and literally, to the Lord of the harvest. Remember Christ; give as the tribute of a sinner's gratitude for a Saviour's love. He was rich, yet for your sakes he became poor, that ye, through his poverty, might be made rich. Blessed Jesus, all we are and have, is thine. Farewell; may mercy and peace rest on you and yours; and may that kingdom, for whose increase you pray and give, be set up in all your hearts.

Yours, affectionately, in Christ Jesus,

T. L. J.

LETTERS FROM MISSIONARIES.

Wisconsin.

We have recently received several letters from our missionaries in Wisconsin. The brethren sent by the Board to that Territory, are all prosecuting their work with diligence, and with encouraging success. Thus far, this enterprise has succeeded beyond our most sanguine anticipations. Our missionaries have been received with much interest, and prove highly acceptable to the people. The Lord has smiled upon their efforts, and a great door, and effectual, is opened to our church for preaching the Gospel, in that large and interesting section of our country. The letters received are principally on business, and not suited for publication. We give a few short extracts on topics of general interest.—Ed.

Inducements for Emigration to Wisconsin.

. . . . We believe it would greatly tend to benfit our Church in Wisconsin, if influential members of it, at the east, would use an influence on persons in our connexion, to emigrate here. Persons of limited means, desirous of settling their children in comfortable circumstances, could not do better than come here. We have, unquestionably, a beautiful country, the most delightfully picturesque of any in the Union; a most excellent climate; a rich and very productive soil, and water that cannot be surpassed. I have never seen such splendid springs of pure, transparent water as are found through the whole country. Property can now be easily obtained, but it is rising rapidly in value, and must continue to rise. The tide of emigration is rolling in upon us from various parts of the world, casting upon our beautiful prairies every variety of character. The Roman Catholics are coming in fast. Why will not Presbyterians press their way here also, and set up their standard, and share in the many and great advantages which the country affords? In a few years this will be an old settled country; its political and religious character will be fixed; and *now, now* is the time for the friends of truth to come and aid in laying the foundation of a state of the first magnitude among those that form our Republican Constellation. Farmers, mechanics, merchants, and physicians, who think of making a tour west, would do well to visit Wisconsin—with Lake Michigan on one side, and the Mississippi on the other, with her extensive mines, productive soil, and superior climate, Wisconsin promises to be a noble country, and will support a dense population. We rejoice in the men the Board have sent us. We think they are men of the right stamp, and we trust they will be instrumental in accomplishing great good.

FROM ANOTHER MISSIONARY.

A Box of Clothing to be sent.

. . . . You tell us that a box of clothing will be sent us, and ask if I will undertake the distribution of the articles? I can promptly reply with a truly grateful heart, that I will attend faithfully to the distribution; and I hesitate not to say, that every one of our much beloved brethren here will welcome the donation, with their feelings much drawn out to you in love, and their eyes filled with tears of a tender regard for you, and every Christian, who feels disposed to aid in supplying our wants. We are engaged here in a good work, but it is necessarily a rough and hard one on clothes. Our modes of travelling are such as to expose our best garments to a rapid wear and tear, and to render them unfit for a proper appearance, even before Wisconsin congregations. Those who have never been accustomed to our prairies in the winter, cannot possibly have any just conception of their *cold* piercing winds, which speedily abstract the caloric from one's body. In such situations we need to be done up warm; so that to keep on hand articles of clothing, essential to health and comfort, is a heavy bill of cost. *Any articles* of clothing, which the benevolent are disposed to part with, or to give, would be gratefully received, and contribute much to our health and comfort. Over-coats, coats, vests, pants, and flannels, mittens, or gloves for the cold winter drives, &c., &c. If your good mothers in Israel kindly remember our women and children, they will have a correct judgment, when they have a kind heart, to make proper selections.

Organization of a Church.

It was a happy and an interesting occasion, when our presbytery first met and organized, at Prairieville. Only a few days since, I was there again, to organize a church, ordain elders, &c. They now commence under favourable auspices. The service was a solemn one to all the people present. Mr. L....., who now labours there, says, that others will soon apply for admission, and the expectation is, they will number twenty members. We rejoice that you are now ready for efficient action in this territory. In the wonderful providence of God the way seems fully opened, and the call is loud and pressing.

FROM THE MISSIONARY AT PRAIRIEVILLE.

Aid needed for Building a House of Worship.

Although we have begun here with a handful of people, the indications of Providence betoken

a large increase within the year. The attendance on our service is almost always full, and gratifying; and to those who regularly attend, we are receiving accessions. *But we must have a house of worship.*—We have no house of our own, and can obtain a place to preach in only a part of the time. We have purchased a very eligible site, and started a subscription paper, which will probably raise from *four hundred* to *five hundred* dollars. The house, 36 by 40 feet, without galleries, will cost, perhaps, *six hundred* dollars. The lot cost over *three hundred* dollars. The house is to be built in the plainest style; benches instead of pews; a desk on an elevated platform, instead of a regular pulpit. Some of our friends have already manifested much self-denial in the amount of their subscriptions. We have some doubts as to the issue, and would fear to go on, if we were not led to expect some assistance from the church extension fund. And in view of all the circumstances, I think your aid could not be more usefully bestowed. The present is an exceedingly important moment with the cause here; and what the Presbyterian Church does *now* for Wisconsin, will be felt in all future time.

Here are thousands of people, already settled in this extremely fertile soil, and the tide of immigration is constantly rolling in upon us from the various Eastern States, and Ohio. Since my last quarterly report, no less than seven families, all the heads of which are members of the Presbyterian Church, and two ruling elders, have moved into this place, and permanently fixed their residence in our midst, and have expressed a desire to unite with us the first convenient opportunity. The enterprising immigrant cheerfully encounters privations and hardships, with the hope, that after a few years, he will better the worldly circumstances of himself and his posterity. In view of this, he willingly denies himself many comforts for the time being; and surely the servants of the Lord Jesus Christ should be willing, cheerfully, to join lots with him, although it be amidst perils and hardships, now that the foundations of society are being laid. And so far as in them lieth, should not the servants of the cross imitate the example of him, who, "Though he was rich for our sakes, became poor that we, through his poverty, might be rich?"

Michigan.

FROM A MISSIONARY IN ST. JOSEPH'S COUNTY.

Lights and Shades of Missionary Life.

The life of a Missionary in this portion of the great moral vineyard, is a diversified one, made up of lights and shades, hopes and fears, adversity and prosperity; and were it not for the command of the divine Head of the Church,—"Go work in my vineyard"—"Go preach the Gospel," and the precious promise annexed, "Lo I am with you,"—he would at times feel strongly inclined to give up in despair. Like most new settlements in the west, a part of the season, our people are greatly afflicted with sickness; multitudes are incapable of attending on the means of grace, in consequence of the various forms of bilious complaints, which is indeed the only sickness that *prevails* throughout the country. In some of our settlements, there are not enough well to take care of the sick; and the sufferings of the poor immigrants are at times intense and severe. My public labours for the good of this people are greatly diminished for a time, in consequence of the necessary care requisite to preserve my own health, which has become impaired (temporarily I hope) by a deleterious climate. But this state of things is expected to last only for a few weeks, and is principally confined to those who have not yet been through an acclimating process, when renewed health and vigour are expected again to take the place of sickness and suffering.

Illinois.

FROM AN ITINERANT MISSIONARY.

Sacramental Meeting—Wants of Southern Illinois.

. . . . On last Monday we closed a sacramental meeting of four days in the little church of Sparta. Having as yet no church edifice, we were under the necessity of holding our meeting under the shade of some forest trees. There were added to that little band, *eight* members; it was a refreshing season to the hearts of God's people here, and we trust that permanent good impressions were made on the minds of some hitherto impenitent.

I deeply regret that this southern part of Illinois possesses so few attractions for ministers who are seeking locations. Are our dear brethren in the ministry afraid of the climate, or what is the matter? Shall we send out in vain the Macedonian cry? If we are still to plead almost in vain, it would be better for me to abandon my itinerant work and take charge of some important point, and do what I can. I well know it is not owing to anything wrong in the Board of Missions; you have never refused to help us when you could. O that the Lord of the harvest would send forth labourers into his harvest! . . .

Ohio.

FROM AN ITINERANT MISSIONARY.

Interesting Sacramental Meeting.

. . . . Since I last reported, I administered the sacrament of the Supper in Hopewell, that is my eastern point, embraced in the Brownville organization. We had a very pleasant meeting; the house was small, but it was very full, and full of very attentive hearers.—Our number that communed was small, but I think I have never seen a little band enjoying more fully that precious season. Every communicant seemed to have real communion with God; and never in my life have I felt it to be so great a privilege to stand up for Christ, as I did that day. During the exercises, many wept, and indeed during the exercises of the communion there were but few who did not weep; almost all were deeply and tenderly affected. It was a precious season. I find that on such occasions God is not confined to the splendid church in the great city, but he will and he has, spread a table for his people in the wilderness.

FROM A MISSIONARY IN WYANDOTTE COUNTY.

The Seed Sown will yield a Harvest.

. : . . Nearly a whole county lies within my bounds, although I make this place my central point, and stated place of preaching. Our little church numbered *seven* on my coming here in June last; now it numbers *eighteen*. I have found many more sheep, who expect soon to come with us into the fold. A shepherd here has to *seek* for the sheep. Our congregations are good. On Sabbath evening especially, the house we occupy is crowded with a peculiarly interesting congregation, consisting mostly of non-professors; the young, giddy, and thoughtless. I have felt unusual freedom in addressing this audience, and as they continue to attend in still increasing numbers, and listen with serious attention to hear the truths of the Bible pressed upon them, I cannot but indulge a trembling hope, that God has been opening some of their hearts, and that *the seed thus sown will yield a harvest*. It is a day of small things with us; our church, town, and country, are all in their infancy. Sabbath breaking, profanity, and intemperance too much prevail; yet there are encouragements. I think there are a few that sigh, and cry for the abominations that are done here. In the Lord alone is our help, and I feel encouraged when I see God's children repairing to the proper source for help. The Board of Publications have kindly granted us a donation of books for a Church Library; and I have procured a supply of religious books, and tracts for sale, and distribution. These promise to do a vast good. . . .

Additional.

It gives me pleasure to add, that since writing the above, two cases of recent awakening have come to my knowledge. May the Holy Spirit do the work—a great work!

FROM A MISSIONARY IN MONROE COUNTY.

Sabbath Schools.

. . . . Our Sabbath schools are in a prosperous condition, and there is great encouragement from this quarter, as many of the children are from families where there is no religious instruction at home, and the books seem to be read with great interest. I find in some of these houses, the books of our congregational library, and they are spoken of with much interest. I trust the truth is making silent progress, and may yet bring forth abundant fruit.

Communion Season.

Last Sabbath was a communion season at one of my stations. There was a full house of people, of all kinds of training, and habits. There was stillness and attention during all the exercises; none of that restlessness, and going out, and coming in during the worship, which is not unfrequently seen on such occasions, and in assemblies made up of numbers, never trained to respect themselves; there was a general solemnity, and in some, an appearance of deep feeling. We received two persons into the Church, whom we trust will be a valuable accession—a gentleman and his wife, the former was a member of session in the Church from which he came to us by certificate. . . . .

Kentucky.

FROM A MISSIONARY IN FLEMING COUNTY.

Interesting Sacramental Seasons.

. . . . We held a sacramental meeting at New Hope, on the third Sabbath in August, which was continued for four days. The congregations were large, and attentive during the whole time, although there were other meetings of a popular character held in the vicinity at the same time. On Sabbath morning, an interesting young female was received to the communion of the Church, and at my next appointment we expect several more to unite, while there are five or six others deeply concerned about their spiritual interests, and anxiously inquiring what they must do to be saved.

We closed a sacramental meeting at Sherburne's Mills on yesterday. It commenced in rather unfavourable circumstances, owing to the unfavourable state of the weather, and the want of a sufficient shelter to shield us from the rain. The congregations were quite small

on the first two days, but on Sabbath, and Monday, the congregations were large, and attentive, and we have reason to bless God, that there was not wanting some indications of the Spirit's influence in our midst. *Five* were added to the Church on examination, and one on certificate; several others remained for conversation and prayer, while a goodly number were cut to the heart, and left for their homes deeply solemn. The hearts of God's people here have been greatly refreshed, and we have a strong hope that this is but the earnest of a richer blessing which God has in store for us.

Georgia.

FROM A MISSIONARY IN FRANKLIN COUNTY.

Tokens for Good—Discouragements—God is beginning to Revive His Work.

The feeble churches in this section have enjoyed so little of the appointed means of grace, for the last twenty years, that they have grown cold, and insensible. They have mingled with other demominations, and have imbibed some unscriptural, and contracted opinions; many have left their first love, and seem to know but little of the power of religion. Conscious of their situation, they seem to think it impossible to be revived without some peculiar, and powerful means. They have but little faith in ordinary means, which is a serious obstacle in the way of their receiving benefit. For where but little is expected ordinarily, but little is received. In the midst of our unbelief, God has dealt with us better, much better than we have deserved. The congregations continue to increase; the attention is good, and often a deep solemnity is manifetsed by the whole assembly.

The indications for good at the New Hope Church, were mentioned in my last. A sacramental meeting was appointed, to include the first Sabbath in May. The Rev. H. C. C. was with me. The meeting commenced on Friday evening; deep solemnity rested on the whole congregation from the beginning.—The people of God were looking for a blessing, and they were not disappointed when the Lord's supper was administered. Christians felt that it was good to be there. Brother C—— remained until Tuesday morning, when he was under the necessity of leaving. But while scores were inquiring what they should do to be saved, I could not go; I visited from house to house during the day, and preached at night. Thus I continued to labour until Saturday, when my duties to other churches called me away. Brother C—— visited the church again on the fifth Sabbath in May, when *four* persons were added to the church, on profession of their faith. Some *five* or *six* others are now indulging a hope, and will apply for admission into the church, whenever an opportunity offers. There seems to be no doubt that God is in the midst of us, and we hope that the set time to favour Zion has come. Deep solemnity still reigns, and many are still seeking after God. . . . .

Series of Interesting Meetings.

At the moment we were sending our matter for this number to the press, we received another communication from our missionary in Franklin county. We give some extracts from this communication, which we believe will be deeply interesting to our readers.—Ed.

A sacramental meeting was appointed at Hebron, to include the third Sabbath in July. The Rev. Mr. Dod, of Augusta, was with me, and administered the Lord's supper. We preached four days in succession, not only in the great congregation, but also from house to house. The session were greatly strengthened by the addition of another Elder, active and zealous. Christians were revived, and encouraged; sinners were converted, and some hopefully converted. *Four* were added to the Church on the profession of their faith.

From this place we went to Danielsville, and held a sacramental meeting, including the fourth Sabbath. Here we held prayer meetings, and preached for six successive days. Christians were much revived, and strengthened. The church had never enjoyed such a season of refreshing since their organization. Many were deeply convicted of sin. *Five* were added to the church, among whom was the wife of one of the Elders, whose influence in the community is not easily estimated. *Three* have since been examined by the Session, and received—and *three* others have been received into a neighbouring church, who will remove their membership to this church. From this church, we went to New Hope, where we held a sacramental meeting on the Sabbath following. We commenced preaching on Thursday evening to a people prepared, and looking for a blessing.—The whole congregation was solemn, and attentive, and this solemnity was increased by an awful providence of God, preaching louder than man. Returning from church on Friday, a member of the church was thrown from his horse, and without a moment's warning, hurried into eternity. The meeting did not close until Tuesday morning. *Eighteen* were received into communion with the church. The Lord give them grace to be faithful.

A camp meeting was held in Franklin county, intended more especially for the benefit of the churches in Jackson, Franklin, and Madison counties. I have never witnessed such an

outpouring of the Spirit as was there seen.—When an inquiring meeting was appointed, nearly all the unconverted on the ground were seen flocking to it. *Fifteen* were added to the New Lebanon Church; and it is a fact worthy of notice, that nearly all these were regular attendants of the Sabbath school.

A sacramental meeting was appointed at New Lebanon, to include the second Sabbath in September. The Rev. H. C. Carter was with me; we commenced preaching on Saturday to a large congregation. On Sabbath, two active, zealous members, previously elected to the office, were ordained as ruling Elders in the Church. The Lord's supper was administered before a large, crowded, but still, and solemn congregation. God's Spirit was with us, and all seemed to feel it. We continued the services for several successive days, with increasing interest; and, although it was the most busy season of the year with the farmers, they chose rather to lose a part of their crops, than lose the blessing of God. Christians seemed to believe that God was a God of truth. They asked, and they received. *Twenty-two* hopeful converts were added to the Church; at least *twelve* others are indulging a hope in Christ.

In reviewing the past year, I feel constrained to call upon my soul, and all that is within me, to praise, and magnify the goodness of God.—In much weakness, the Lord has manifested His strength; and in much ignorance, He has manifested His wisdom. Oh that the kingdom of God might come, and His will be done on earth, as in heaven!

Florida.

Instruction of the Coloured People, &c.

For several years the Board have aided in sustaining a minister in St. Augustine. This is, in many respects, an exceedingly important point. It is more especially important as the key to East Florida. Since Florida has become a state, there has been a rapid increase in its population, and at this time, multitudes are pressing into that new state, and a loud call is made for ministers of the Gospel to supply destitute settlements in the interior of the State. This greatly increases the importance of our little church at St. Augustine, as that is the place of entrance, and the principal point from which ministers will go to other points in East Florida. We give below some extracts from a late report of our missionary at St. Augustine.—Ed.

Our congregation is small. In the afternoon we have a very large and attentive congregation of blacks; and their interest in us, and our interest in them, seems to be on the increase. My plan of instruction is designed to convey to their minds as much knowledge of God, of his word, and the way of salvation, as I possibly can. So we arrange the whole congregation into small companies in the same room, and on the same floor with the white children; select for them the more intelligent gentlemen and ladies of our congregation; taking upon myself the general oversight of the whole, and the instruction of those who are not provided with teachers. Mrs. General W— is one of our most interested and devoted teachers of the coloured people—who, by the way, are not more ignorant and benighted than many of the native white population of this city, generally of foreign extraction, and under Papal influence. The ghostly power of the man of sin, although much paralyzed, is nevertheless secretly wielded against the Bible and the true Church, under loud professions of catholicity of feeling. Our great reliable instrumentality, by which we hope to break down the partition walls, and pour in the light of life, is the word of God alone. Many of the youth, and children of the native population are becoming interested in the acquisition of useful knowledge, and this interest is fostered by the parents. The Bible they do, and will read. My congregation is made up of whites and blacks. The whites are all Anglo-Saxon. Although few in number, the candle of the Lord still burns with us, and has not become quite extinguished. We shall strive to secure its light, and to perpetuate and increase its brightness..

. . . . In the battle of the 9th of May, on the banks of the Rio Grande, one of our male members of the U. S. Army, was killed. Capt. W——, a brother of Gen. W.——, returned deeply diseased: although, heretofore a worldly man, absorbed in the pursuits of worldly honour and pleasure, when struck down by disease, he sent for me to inquire what he must do to be saved. I visited him several times, and pointed him to the Lamb of God, which taketh away the sin of the world. He died, but not without hope. . . . .

. . . . This new State is greatly in need of an enlightened, evangelical ministry. Young men, predisposed to pulmonary disease, are probably the best for the interior portions of this field, as such persons are not likely to be attacked by the country fever; and the mild climate of these latitudes will enable such to preach the Gospel here, when it would be fatal to them at the north. Missionaries should come out in the fall, and become gradually acclimated; when they will be less likely to suffer from fevers. . . .

Pennsylvania.

FROM A MISSIONARY IN INDIANA COUNTY.

"*God must give the increase.*"

. . . . Every thing here is plainly moving to some divine destination. Some things, to which the eye of sense seems rather dubious, and unpromising, but to the eye of faith, which sees a divine hand in all these things, and knows that Jesus Christ is head over all, to the Church, all is clear and certain of a glorious termination. I have long believed fully, that the success of the Gospel in saving souls, was dependent entirely, not on the might and power of man, but on the power and agency of God's Spirit. But as I become better acquainted with human-nature, and witness its direct and strong hostility to Gospel truth, I am made to feel more and more deeply, the truth that Paul may plant and Apollos water, but it is God, and God alone, who giveth the increase. Men may convert men to the doctrines of men, by the words which man's wisdom teacheth. But to convert men savingly to the doctrines of the cross of Christ, is the work of God's Spirit alone. . . . .

Mission Rooms, Philadelphia, November, 1846.

The reports of our missionaries for the last month have furnished but little matter for publication. There has been an unusual amount of sickness, in almost all portions of the missionary field, and many of our missionaries, with their families, have suffered severely. In consequence of this, we have received fewer reports than usual, and the reports received have generally been very brief, and principally on necessary business. The very general, and in many cases, severe sickness which has prevailed, has necessarily interrupted ministerial labour, and seriously deranged the plans of missionaries for the spiritual benefit of the people. May these afflictive dispensations be overruled of God for the glory of His own Name, and the good of souls!

The general state of religion, in all portions of our country, so far as we can gather from our correspondence, is far, very far, from being such as should be satisfactory to God's people. Iniquity, in all its variety of forms, alarmingly abounds. Errors, the most dangerous and destructive, are increasing, and spreading. The objects of sense completely absorb the multitude, while the Church slumbers, and her ministers are more than half asleep. This is truly an alarming state of things, and certainly calls for deep humiliation, and unceasing, importunate prayer, on the part of God's ministers and God's people. It is surely high time to awaken out of sleep, and cry mightily to God that we perish not. But while truth compels us to make this humiliating confession, in regard to the general state of religion in our churches, and through our whole country, we rejoice in being able to say there are exceptions. In a number of our mission churches, there are cheering symptoms of the near approach of a better, and brighter day. In several of them, Christians have become alarmed at their own spiritual apathy, and are prostrating themselves low before God; while a number of our Missionaries seem to be waking up, and are consecrating themselves anew to God, in the work to which he has called them. We cannot but hail these things, as tokens for good. And we earnestly beg for our missionaries an interest in the prayers of God's people. It is for this especially, we now write, to ask of our Christian people, that they would not fail to pray for our missionaries, and for the success of their important work. The question is not unfrequently asked, Do Christians pray much for missionaries in our own land? Indeed we have been startled at hearing, as we have heard, the question put, How

many are heard to pray for *Home Missions?* That such a question should ever be asked, is humiliating. We believe there are many, very many, of God's dear people, who do pray earnestly and constantly for the success of missions in our own country; and it is this sweet and precious hope that encourages the Board, and sustains the missionaries in their arduous work. We believe Christians do pray for *Home Missions.* But, Christian brethren, we entreat you pray more, and be more earnest, more importunate in your prayers for the cause of missions in this land. Your missionaries are engaged in a very great, an exceedingly arduous work. They have much opposition to encounter, many and appalling difficulties to meet and overcome, and severe trials to endure.—They need your tenderest sympathy, your constant and earnest prayers. The work in which they are engaged has a direct and important bearing on the best interests of our country on the salvation of a world. Success in this great work depends entirely on the Holy Spirit, and the Spirit is given in answer to the prayers of God's people. What a motive for holy, importunate prayer! Dear Christian brethren, again we would say, *pray for Home Missions.* Make this a subject of *special*, importunate prayer. Vast interests are involved in the success of this work.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN SEPTEMBER, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*	
Rev Wm James of Albany, N. Y. 25; Hamilton Union ch. N Y, 2 50	27 50
SYNOD OF BUFFALO. *Pby. of Ogdensburg.*	
Ogdensburg ch, N Y,	33 20
Pby. of Buffalo City.	
Bethany Centre ch. N Y. 2 66; Buffalo cong. N Y. 80, of which 50 is to con. the Rev John C Lord, D.D. an hon. mem. and 20 from Mrs Sarah D Stocking, bal. to con. her daughter, Mrs Elizabeth S Lewis, an hon mem; Black Rock cong. N Y, 14 50	97 16
SYNOD OF NEW-YORK. *Pby. of Hudson.*	
White Lake ch. N Y	10 00
Pby. of North River.	
Rondout ch. N Y	151 00
Pby. of Bedford.	
Port Chester dom miss asso. of Rye cong, N Y	20 00
Pby. of New York.	
Jersey City ch, N J. mo con, 17 71; Duane st. ch. N Y, sab sch miss asso. 150	167 71
2d *Pby. of New York.*	
Scotch ch. N Y, R L and A Stewart	100 00
SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*	
Westfield ch. N J	31 86
Pby. of West Jersey.	
Mount Holly ch. N J	5 00
Pby. of Newton.	
Belvidere ch. N J	100 00
SYNOD OF PHILA. *Pby. of Phila.*	
Scots Pres. ch. Phila. coll	150 39
2d *Pby. of Philadelphia.*	
Neshaminy cong. Pa. 6; don of Rev. Henry R. Wilson, D.D. 5	11 00
Pby. of Donegal.	
Mechanicsburg ch, Pa	20 00
Pby. of Baltimore.	
Frederick ch. Md.	16 00
Pby. of Carlisle.	
Fem miss soc of the ch. of Great Conewago, Pa	57 00
SYNOD OF OHIO. *Pby. of Richland.*	
Leesville ch. Ohio	6 62
SYNOD OF CINCINNATI. *Pby. of Sidney.*	
Covington ch, O.	5 00
SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*	
Pleasant Ridge ch, 3 56; Wabash ch, 5	8 56
Pby. of Logansport.	
Rock Creek ch. Ind.	2 56
SYNOD OF VIRGINIA. *Pby. of Winchester.*	
Amount paid to a particular missionary	294 50
SYNOD OF GA. *Pby. of Hopewell.*	
Macon, Ga. Thomas King	10 00
MISCELLANEOUS.	
A. and B. 500 each	1000 00
Total,	$2395 06

DONATIONS IN CLOTHING, &C.

From the Misses Stewarts of Phila. a lot of bed clothing, valued about 10 00

From the ladies of Burlington cong. N. J. a bundle of clothing valued at $10. also a handsome pocket knife valued at 1 50 11 50

From the Union Society of the 1st and 2d Presbyterian chs. Elizabethtown, N. J. a box of clothing, valued at 49 72
From the ladies of Warrior Run, Penn. a box of clothing valued at 45 00
From the ladies of Ballston Centre cong. N. Y. a box of clothing valued at 40 00
Ladies of the sew. soc. of the Presbyterian ch. Warsaw, N. Y. a box of clothing supposed to be worth 40 00
From the ladies of the ben. soc. of Williamsburg ch. N Y, a box of clothing, valued at 60 00

Total, $256 22

FOR THE CHURCH EXTENSION FUND.

Received in September.

Collection, June, July and August, in the 1st Presb. ch. Cincinnati, per Mr John D Thorpe 72 83
Mrs Scheop of Hebron ch. Va. 50 cts.; Mrs Irvine, do. 3, per. Rev B M Smith 3 50
Donation of Rev H R Wilson, D.D. 5 00
Marion ch. Ohio, per. Rev P R. Vanatta 5 00

Total, $86 33

WM. D. SNYDER, Asst. Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN SEPTEMBER, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Centre ch. fem miss soc, 12 31; Sharon ch. 4; Zelianople ch. 5 — 21 31

Pby. of Blairsville.

Glade Run ch. 4; Rural Valley ch. 3; Perry ch. 4; Gilgal ch. 6; Bethel ch. 15 25; Saltsburg ch. 26 52; Congruity ch. 30 64; Parnassus ch. 4 60 — 93 91

Pby. of Clarion.

Piney miss soc. 7; Piney cong. 4 10; Leatherwood ch. 3 27 — 14 37

Pby. of Beaver.

New Castle ch. — 12 00

Pby. of Redstone.

Brownsville fem. miss. soc. 11 06; Brownsville cong. 14 50; Redstone ch. 5 — 30 56

SYNOD OF WHEELING. *Pby. of Washington.*

Sundry churches per. Rev. John M'Clusky — 100 60

Pby. of Steubenville.

Wellsville ch. 10 09; Monroeville ch. 2 35 — 12 44

Total, $284 39

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN AUGUST, 1846.

Burlington ch. Ky. for church extension 7 50
Washington and Murphysville 21 00
Lancaster, Ind. 2 70
W C Holliday, refunded, not due him 12 50
Salem, Ind. 25 00
Livonia 33 31
Danville, Ky. 40 00
Batesville, Arks. 15 00
Zion, Tenn. 16 00
Indianapolis, Ind. 10 00
Beulah, " 3 00
Monroe, Cincinnati Pby. 1 45
Mount Carmel, 2 03
Gallum, Ill. 84
Elkhorn, " 3 30
Paris, Ky. 15 77
2d ch. Louisville, bal. 10 00
Pleasant Township and Lancaster 12 30
Madison, Ind. 30 00
Charlestown, do. 6 05
Jeffersonville, do. 2 00
Rev J Smith 2 00
Somerset and vicinity, Ky. 18 55
Sales at dépôt 10 00
Donated 26 40

Total, $385 30

WM. GARVIN, Treasurer.

* NOTE.—The receipts for September had not reached the office at the time the matter for the present No. of the Chronicle was sent on, and hence they are omitted here.

RECEIPTS IN THE TREASURY AT COLUMBUS, OHIO,

FROM MAY 1, 1846, TO AUGUST 1, 1846.

Pby. of Columbus.

Circleville ch. 24 60; Juno fem. miss. soc. 13 20 — 37 80

Pby. of Richland.

Frederick ch. 20 75; Orange ch. 5 46; Martinsburg ch. 7 — 33 21

Pby. of Zanesville.

Washington fem. miss. soc. — 50 00

MISCELLANEOUS.

Rev. Dr. Hoge and P. B. Wilcox, Esq., executors of the estate of the late Lawson McCullough, — 100 00

Total, $221 01

THOMAS HOOPER, Treasurer

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIV. DECEMBER, 1846. No. 12.

Board of Foreign Missions.

AN ADDRESS, DELIVERED AT PEEKSKILL, N. Y., ON THE 21ST OF OCTOBER, 1846, BEFORE THE SYNOD OF NEW YORK, BY THEIR APPOINTMENT, AND PUBLISHED AT THEIR REQUEST.

BY THE REV. WILLIAM W. PHILLIPS, D.D.,
Pastor of the First Presbyterian Church, New York.

IT is all-important that we should have a correct understanding of the nature of the work which God has given us to do, *as members of his Church*, with reference to the spread of the Gospel. We ought to know in what way, and to what extent, our agency is to be employed in the accomplishment of his purposes of grace and mercy to the children of men. We ought not to attempt what is impracticable, and has not been required of us;—nor are we to expect what has not been promised. The erroneous opinions which have been entertained on this subject, and the unguarded sentiments which have been uttered respecting it, have, to some extent, injured the cause of Foreign Missions. It has been regarded by some as a romantic enterprise, as an experiment, as a work of its own sort, differing essentially from every department of labour in which Christians are called to engage. The sacrifices required of those who have given themselves to the Church as foreign missionaries, have been exaggerated. They are great, and, in some respects, peculiar; but they are equally required of all the followers of Christ. Missionaries are not to be regarded as a different order of beings from ourselves, nor as under any higher obligations to spend and be spent for Christ, than we are. There is nothing gained by indulging an extravagant sentimentalism on this subject; whilst we may, by investing the enterprise with what does not belong to it, deter some from engaging in it.

We must also avoid extreme opinions respecting the agency by which it is to be accomplished. On the one hand, there are some who persuade themselves that it is so entirely the work of God, that we have nothing to do in it; that if he will have the Heathen saved, he will save them; and at the appointed time he will give them to Christ by a miracle, if necessary, and that therefore we may sit still. On the other hand, there are those who go far beyond the promise of God; who speak of the conversion of the world as a work which has been given us to do, for which we are responsible; as if it were to be the natural result of human agency, as of cause and effect—the necessary and inseparable fruit of means used, irrespective of the will and power of God. It becomes us, therefore, to take a plain, practical, common-sense, and Scriptural view of the subject, in order that we may not be disappointed, that we may not be discouraged, and that there may be no cause of reproach. That which we are called to do as Christians, is not to convert the world, nor absolutely to save souls. To do this, is the prerogative of God, as much as it was to create the world. But we are called to be co-workers with him, as instruments, in the accomplishment of this work. We are to furnish the destitute with the means of salvation, to impart to them the good which we have received. We are to disseminate that which is the wisdom of God and the power of God, unto salvation to every one that believes,—and we are responsible for our *fidelity*, as stewards of the mysteries of God, for preaching the Gospel to every creature as far as it may be practicable—and for warning every man, and teaching every man the knowledge of God and of Jesus Christ, as we may have opportunity; but we are not responsible for our success, for the *issue* of the missionary enterprise, for the *salvation of immortal souls*.

We are not taught in the Bible to expect, that wherever the Gospel is preached, every man, woman, and child, will immediately embrace it; but that God has a redeemed people, to be gathered together in one, out of every kindred and nation, and people and tongue; that wherever the Gospel is preached, those who were ordained unto eternal life believe it,

whilst others reject it,—" many are called, but few are chosen;" and that this state of things will continue to the end of time. As there have been from the beginning, so there will be, unbelievers, opposers, and scoffers in the world —and so there will be tares in the Church until the harvest of the world. The practical mistake of some on this subject, has had the effect to discourage those who laboured under it, and to embolden infidelity; because immediate and universal success has not in every instance attended missionary labour among the heathen, some have considered the effort to save them as useless, or have concluded that the time for their redemption had not come; whilst infidels have said, the promises of God will never be fulfilled. We must remember, that the progress of the Gospel is slow, every where, and under the most favourable circumstances. It meets with opposition in nominally Christian lands, and especially have we reason to expect that it will meet with opposition, and be slow in producing its legitimate effects, in heathen lands. It requires a series of years to rescue the heathen mind from its bondage to corruption, ignorance, superstition, and idolatry, and its consequent deep degradation, and to elevate it to the common level of minds which have been trained up in the merely speculative knowledge of God. We must remember, also, that the result of missionary labour depends on the blessing of God: Paul may plant, and Apollos water; but God must give the increase.

Whilst it is true that God only can quicken the dead in trespasses and in sins; that every instance of conversion is the effect of divine power, and that therefore we cannot save souls; yet, at the same time, it is not less true that there is much that we can do,—there is a wide field for our exertions. The heathen must be made acquainted with the revelation which God has given us of himself, as the Creator and Preserver of all things, as the Father of our Lord Jesus Christ, a just God and a Saviour. They must be taught his law, the history of man's creation, fall and redemption; and be put in possession of the record of eternal life, which has been given us in Christ Jesus. The sacred Scriptures must be translated into the different languages of the nations and tribes of the earth; printed and circulated, and made accessible to all. Teachers must be sent to them; schools must be established among them; that they may be taught to read in their own native tongue the wonderful works of God. Ministers of the Gospel must be sent to expound the sacred Scriptures faithfully, and directly to preach Christ and him crucified. The same work substantially which has been done among ourselves,—which is done in all new settlements,—must be done in the dark places of the earth which are full of the habitations of cruelty. And this is a work which requires study, self-denial, labour, great sacrifices, the contribution of pecuniary means, and prayer. Here is room for our agency. It is our province to provide, and faithfully to apply all the means which are necessary, and which are ordinarily blessed of God to bring sinners to the knowledge and acknowledgment of the truth according to godliness.

We are not, however, to send the Gospel to the heathen merely as a witness against them; nor should we feel that when we have, as hirelings, furnished them with the means of salvation, our work is accomplished, and that the issue is a matter of indifference to us. As *Christians*, we cannot feel indifferent. Though we are not responsible for their salvation, yet our hearts' desire and prayer to God for them will be, that they may be saved. We are to remind them that the Gospel will be a witness against them if they reject it; that it will not only leave them without excuse, but will aggravate their condemnation if they die in their sins, under the preaching of it. All that we do in their behalf, must be done with a view of *winning* them to Christ, that they may be to the praise of the glory of his grace. We should lose all our recompense, and render ourselves offensive in the sight of God, if we were to act towards them without love for their souls. We are taught by the very *words* which are used in the sacred Scriptures to express our duty, with what spirit, and in what manner we are to perform it. We are not to attempt to take them by surprise, to overreach or entrap them, to overpower or to compel them by force, to embrace our religion. We are not rudely to assault them, attacking them with violence; we are not to abuse, to denounce, nor to command them, as by authority, in an arbitrary and dictatorial manner; but to *win* them, to convince them by argument, to persuade by the consideration of the motives which the Gospel furnishes—to draw them with the cords of love, and with the bands of a man. We must exercise towards them *meekness*, gentleness, patience, long-suffering and forbearance, speaking the truth in love. In all that we do for them, we must breathe the spirit of the Gospel, and imitate the example of Christ. This surely is more than to give them the Gospel as a *witness* against them.

We may observe in the next place, that it is a great work, which God has given us to do, and one encompassed with many difficulties. There are millions to be reached, and to be brought under the influence of the Gospel. They are widely scattered, inhabiting different climates, not all salubrious; speaking a variety of languages and dialects; all in a state of moral ignorance, and spiritual darkness; exceedingly superstitious; wholly given to idol-

atry; having the natural enmity of their carna minds greatly increased by their social and civil relations, and by their sinful practices, by their systems of caste, by *family connections*, and by the wretched *substitutes* for true religion which they have adopted. They are mentally enslaved and deeply degraded, strongly prejudiced, and in every way fortified against the reception of the Gospel. Again, the apparent weakness and inadequacy of the means by which they are to be reclaimed and regenerated; the indifference and apathy of the Church, with respect to the missionary enterprise; the small number of those who seem to care for the heathen; and the still smaller number who are willing to go to them as preachers and teachers, add to the difficulty of the work, and are sources of great discouragement. Yet this was the work which occupied the divine mind from eternity; which was worthy of the deliberate counsels and eternal decrees of Jehovah; which was contemplated by the Son of God, in his amazing act of condescension, and in all the steps of his humiliation, to secure the accomplishment of which, he endured all his sufferings, his agony in the garden, and his accursed death on the cross. We know also, that it is a work intimately connected with the highest glory of God, being intended to manifest his perfections, and with the best interests of men; and that it is practicable, for it is to be done, "not by might, nor by power, but by my Spirit, saith the Lord." When we have done all that we can do, in a way of providing and faithfully applying the means by which it is to be accomplished, we may pray for the gracious influence of the Holy Spirit, to give effect to those means.

The obligation to engage in this work, rests equally upon all who have found Christ for themselves, who have received the grace of God, and have been saved. It cannot without sin be devolved on a few missionaries; nor on the ministers of the Gospel; nor on the agents of our benevolent associations; nor on those who have the management of the benevolent operations of the Church. The Church is herself to be the light of the world, the salt of the earth. She is the appointed teacher of the world, and as such she must let her light shine, and hold forth the word of life. This was the design of her organization. "This people have I formed for myself; they shall show forth my praise." Every individual member of the Church has been enlightened and quickened, not for himself alone, but that he may tell others what the Lord has done for his soul; that he may labour to promote the common salvation, and pray that the kingdom of Christ may come, and his will be done on earth as it is done in heaven. All have not the same gifts; all are not qualified, nor called to go in person to the heathen; all cannot contribute the same amount of means for the spread of the Gospel; but whatever is proper for a missionary to do, or whatever is expected of him, in a way of *self-denial*, of *making sacrifices*, and of offering unceasing prayer for the conversion of the heathen, is equally obligatory on every Christian.

We may remark here, that the distinction which is made between Home and Foreign Missions, does not refer to the *nature* of the work, nor to our obligations. There is a difference in the *circumstances* of the objects to be benefited, and there may be a difference as to the urgency of their necessities; but there is no difference in the duty we owe to them. The destitute at home and abroad are both our neighbours, whom we are bound to love as ourselves. If we are Christians, we are the servants of God, and owe him allegiance. We are to be his witnesses every where. We are, as good soldiers, to endure hardness, and to bey orders, and to feel that we are not our own. We must go wherever we may be called, and do whatever may be required of us. Those who may be called to labour among the heathen, speaking a different tongue, will find their work in some respects more arduous and more difficult at first, for they must acquire a new language; but they are doing the same work essentially to which all Christians are called, and must walk by the same rule. Those, therefore, who say that they are in favour of Home Missions, but not of Foreign, say in effect that they decline a part of the work to which God has called them; that they love one neighbour at their door, but not another more distant, and who is in more need of their aid; that they are willing to follow Christ, whilst he leads them where they wish to go, but no farther. They have not yielded themselves unreservedly to God, asking in sincerity, "Lord, what wilt thou have me to do?" It is true, that we cannot love all who are our neighbours alike; we cannot do all the good we would to all who might be benefited by us; we are finite creatures, limited as to our faculties and abilities, and restricted in our operations. We owe peculiar duties to our families, to our own churches, and to the community of which we are members. This is according to the wise and merciful constitution of God. But it is also true, that if we have the mind and spirit of Christ, we shall desire to do good to all without respect of persons; and according to the measure of our ability, we will actually do good to all, as we have opportunity. We shall desire to give the bread of life to all whom we can reach, to those who are afar off, and to those who are nigh. We shall pray and labor for the salvation of the destitute at home, and for the heathen abroad. Their claims are not to be denied on account of their distance from us. Our obligations cannot be cancelled

by space, which may be compassed, or even annihilated. Already are the most distant heathen within a few months' sailing of us; whilst others are at our very door. Through the arrangements which have been made by the Church, and in the good providence of God, we can as easily benefit the one as the other.

We may inquire more particularly, why should we engage in this work? We have thus far taken for granted that God requires it, and that it is for his glory. Let us now consider some of the obligations we are under to engage in it.

It is the *Command of our Lord*, that we should go into all the world, and teach all nations; that the Gospel of the kingdom should be preached to every creature.

God from the beginning gave intimations of his designs of mercy to the Gentiles, and that the light which he communicated to the children of men was not to be put under a bushel; that his knowledge and grace were not to be monopolized by those who received them. He never intended that those to whom he revealed himself, and made known his purposes of grace to the children of men, should preserve that revelation as a *profound secret*. Abraham and the Patriarchs were not shut up in cloisters, buried in deep dens and caverns, to prevent them from holding communication with the rest of the world; but they went about, sojourning among different tribes, that God might be made known through them. Doubtless there were other ends to be accomplished in the complicated providence of God, in permitting their manner of life; in allowing Joseph to be sold into Egypt, and the children of Israel to be brought there; in sending Moses to deliver them; and subsequently, in permitting the whole nation to be carried into captivity into Babylon; but can we not perceive how God, by all these methods, made himself known among the heathen? He permitted the Gentiles, for wise purposes, to make trial of their own wisdom, and the Jews to develope their character, to prepare for the introduction of *the Gospel dispensation;* but this was not inconsistent with his mind and will, which have been ever the same respecting the diffusion of his knowledge. The Church never had a more favourable opportunity of making known Jehovah to the nations of the earth, than she had under the Old Testament dispensation. She was great, she was *powerful*, and exerted a commanding influence among the nations; but she yielded to that selfishness which is satisfied when its own ends are answered, and which it is the design of God, by his grace, to counteract. She abused her opportunity, she failed to accomplish the high purpose of the dispensation which had been given to her, and God rebuked her. Having seen all this, having been warned by their example, as well as *expressly* in the *word* of God; and having received the positive command of our risen Redeemer, just before his ascension, that repentance and remission of sins should be preached among all nations, beginning at Jerusalem, our duty has been most clearly revealed, and our responsibility in this respect has been proportionably increased. We have the prophecies of the Old Testament Scriptures, and the promises of the New; we have the command of Christ, the example of the apostles, and the spirit of the Gospel, to direct us to engage in this work.

It is conceded by all to be the duty of ministers to preach Christ and him crucified every where, that men may every where repent and believe, in obedience to the command of God; but ministers cannot go unless they are sent. It is the duty therefore of the Church, of Christians who constitute the Church, to send them. The apostle has placed the respective duties to the heathen of ministers and of people, in a clear light. He declares the general and glorious truth, that "Whosoever shall call upon the name of the Lord shall be saved," and asks, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach, except they be sent?"

God will now have all men every where to repent. He has given the heathen to his Son for his inheritance; and has assured us that all the ends of the earth shall see the salvation of God. And now he says unto all who have received his salvation, Freely ye have received, freely give.

Obedience to this command is enforced by the consideration that *the heathen are lost.*

They are without the knowledge of the true God; and our Saviour hath said, "This is life eternal to know thee, the only living and true God, and Jesus Christ, whom thou has sent." They are idolaters. They retain their religious feelings, their sense of dependence, of their wants and exposure; but they are ignorant of the character of the Being on whom they depend, who alone can supply their wants, and who is the only proper object of worship. They conceive of the Supreme Being as if he were fallible, subject to infirmities, and agitated by human passions. They are still more ignorant of the will of God than of his nature. They know not what he requires, nor in what he delights; hence their offerings to their deities are childish and vain, and their worship is debasing and degrading. Their conscience is evil and defiled; if it acts at all, it acts as a false and erring guide. They are ignorant of the law by which conscience is to be regulated,

and according to which it is to judge. They are ignorant of themselves, of their origin, their state and relations, their character and destiny. They know not the chief good, nor the source of it. They are unholy and impure, and it is written, "without holiness no man shall see the Lord." Their souls, in this state of ignorance and bondage to sin, are under a blight. Their moral powers are paralyzed and perverted; nor can they ever raise themselves from their spiritual death. There are no redeeming nor conservative principles in their constitution, to work any moral reformation. They have no self-recuperative power. There has never been a single instance of reformation from heathenism, and deliverance from the love and power of sin, without the instrumentality of the Gospel. "If our Gospel be hid, it is hid to them that are lost." The name of Jesus is "the only name given under heaven among men whereby we can be saved," and how can any be saved who know not that name?

I know that this is an awful truth, and the reception of it occasions the severest trial of our faith. The thought that so many thousands and millions have perished and are perishing, is overwhelming; many cannot entertain it for a moment, and have speculated about the possibility of God's revealing himself to them, and of saving them in some other way than through faith in Christ: but after all, here are the *facts!* God commands us to give them the Gospel, because they are lost. When we go to them with the Gospel, we find them lost and condemned already; not by the written law which they have not known, nor for their unbelief of what they have never heard, but condemned for the abuse of the light which they have, and by the law of their own conscience. They are without excuse for their atheism and stupid idolatry.

Another reason why we should give them the Gospel is, because it is an infallibly *efficacious remedy* for all their spiritual maladies, and the only remedy.

The appeal in their behalf is made to our humanity, to our mercy. We have that book which alone contains the knowledge which is saving, the knowledge of God, of his counsels, and of his will; the knowledge of our sinfulness, and the cause of it; the knowledge of Jesus Christ, the only Saviour, of his atonement and righteousness; the knowledge of the Holy Spirit, the quickener, the immediate author of all spiritual life; the knowledge of the immortality of the soul; of the judgment; of future retribution; of the resurrection; and of eternity. It is this which makes the word of God as a light shining in a dark place; which makes it the sword of the Spirit, and also as a fire and as a hammer, to break the rock in pieces, and to sit as a refiner. But especially is it made powerful by the benevolence which it reveals. The love of God, in giving his only begotten Son; the grace of the Lord Jesus Christ, who though he was rich for our sakes become poor, that we through his poverty might be rich; the love of the Spirit in wooing souls to Christ; these give power to the Gospel as a means to convert sinners. It is difficult to resist the influence of goodness; and this is the influence which must be brought to bear upon the poor heathen. By no other means can we savingly benefit them. But this influence is peculiar to the Gospel, and is exerted exclusively through its instrumentality.

The Gospel, too, proclaims liberty to the captive, the opening of the prison door to them that are bound; it brings to light the souls that were in darkness, and releases them that were in bondage, making them free with the liberty of the sons of God: and shall we withhold it from them?

Another reason why we should give them the Gospel is, because we cannot confer on them a *greater benefit*.

It is a spiritual, not a physical, benefit; an eternal, not a temporal, benefit; it respects the soul, and not the body merely. The soul is of infinite value, and is our all; wealth, honours, pleasures, kingdoms, worlds, are all of no value in comparison with the soul. We can give nothing in exchange for it. The redemption of it is precious, and it ceases forever; the price of it is not silver and gold, but the precious blood of Christ, as of a lamb without spot. The souls of the heathen are lost, as we have said; they retain their capacities for suffering and for enjoying, and they are immortal; but they have lost their spiritual life, have ceased to act appropriately, and are in ruins; yet they still act. If they are not recovered, their immortality will prove their greatest curse. Through the instrumentality of the Gospel, they may be restored to the image of God, and be reinstated in his favour. The salvation which is offered through Jesus Christ, is the primary, vital, essential, and paramount blessing which they need; including all other benefits, and without which their possession of all other things can be of no permanent benefit. If we could civilize the heathen, enrich them, place them in the most prosperous circumstances in this world, give them good laws, and erect them into flourishing communities, *without* the Gospel, and withholding from them salvation, it would be a small benefit in view of their frail and mortal state here, and of their immortality and accountability beyond the grave. But this would be scarcely practicable. Civilization, the introduction of the arts, and the establishment of good government among a people, are the fruits of missionary enterprise, and have seldom

been enjoyed without the influence of the Gospel. They must learn from the Gospel their civil, social, and religious relations, and the duties of those relations. They must, from the same source, learn their rights as men, and their privileges as redeemed sinners. It alone can furnish them with a true and correct standard of morals and of piety, a perfect rule of duty; by it their sentiments will be corrected and elevated, their affections purified, and their state and character improved.

These, however, are only the incidental benefits; the necessarily attending consequences, of the introduction of the Gospel. These are the secondary and subservient, not the primary and permanent objects of disseminating the word of life. That which is contemplated by it is the salvation of souls, their renovation, sanctification, and transformation into the likeness of God. Can any benefit be compared with this, the light and life, the peace and joy, the pure spiritual and eternal happiness of immortal souls? This is a good which will not perish with the using, but will abide forever; which will not cloy by its enjoyment, but will be enhanced and increased the more it is realized throughout eternity.

Again; we should engage in the work of spreading the Gospel, on account of *the peculiar and abundant recompense* which is connected with it.

It is our most appropriate work as new creatures in Christ Jesus, and that to which we are prompted by the *spirit* and *principles* of the Gospel. If we have the spirit and mind of Christ, it will be our life to have compassion on the ignorant and them that are out of the way; to go about doing good; and to labour for the salvation of the lost. It will be the source of our purest and highest enjoyment. In keeping the commandments of God, there is great reward; obedience to his will is attended with a satisfied heart, an approving conscience, and the enjoyment of his favour, which is life, and of his loving-kindness, which is better than life. We thus promote our own best spiritual interests, our growth in grace, by the exercise of Christian sympathy, and of the gracious affections which we have received. In watering others, our own souls shall be watered. Those who are much engaged in praying for the spread of the Gospel, and for the coming of Christ's kingdom, will enjoy more and more of the immunities of that kingdom; will become more and more spiritually-minded; and have more and more peace and joy in believing. It is thus we are to show forth the praise of the glory of his grace, who hath translated us from darkness to light—by our own consistent, faithful, zealous, and devoted Christian life, and by making known his name and his great salvation to others. Though we should not be permitted to see any fruit of our labour, yet if we be followers of them who, through faith and patience, inherit the promises; if we are doing that for which patriarchs, prophets, and apostles lived, and for which martyrs died; if we are fellow servants with angels, and co-workers with the Son of God, in accomplishing instrumentally the eternal purposes and gracious designs of heaven; we may know that our work of faith and labour of love will not be in vain in the Lord. If we should be successful, we shall receive the blessing of them that were ready to perish, and the lasting gratitude of the redeemed; we shall enjoy the high and holy satisfaction arising from the reflection, that we have been instrumental in saving souls from death, and hiding a multitude of sins. The happiness derived from this source will not be lost, nor diminished at death; it will be eternal, and will be increased in the future world. There we shall spend eternity in company with those whose benefactors we have been through grace, and will be regarded as such by them; and in the presence of the Lamb, our common Lord and Redeemer: "they that turn many to righteousness shall shine as the stars, for ever and ever." Oh! when we think of the mass of mind which is now dead, and lost to God, and which may be recovered and quickened into life; of the multitudes from whom God *now* receives no homage nor praise, by whom his law is transgressed, and his name is blasphemed, but who might be enlisted in his service, and be brought into communion with him, in subservience to his glory; have we not sufficient reason, yea, the strongest motive that we can have, to give them the word of life? How desirable and how important is it, that Christians should be trained to this work, and be made to understand and to feel that it is their highest honour and greatest privilege to engage in it! God permits them in this way to do what he has himself been doing from the beginning; to make known his perfections, to show mercy, to exercise benevolence, to do good without respect of persons, even as he causeth his rain to descend, and his sun to shine on the evil and on the good; to increase the amount of human happiness; and by so doing, he permits them also to improve their own character, to purify their own hearts, to exercise and strengthen their gracious affections, to counteract their selfishness, and to come more and more under the attractive, constraining, and transforming influence of the love of Christ.

That the members of our churches may be made willing to engage cordially and cheerfully in this work, not from any fitful and transient emotion, not from any momentary impulse, but from conviction, from an intelligent sense of duty, is greatly to be desired. They should there-

fore have line upon line, be faithfully instructed as to their duty, and be regularly called upon by personal application for their contributions to promote this cause, according to their several ability.

Those who are qualified to be missionaries, and who might go as such if they were willing, should decide the question of their duty in the fear of God; and all who are qualified and willing to go, should be sent.

Those who cannot go themselves, and who have neither silver nor gold to give for the object, can pray for its success.

I do not forget that there are other benevolent objects which claim our support. They are all kindred objects, between which and this there can be no rivalry, nor interference; nay, by promoting this we promote them all, as it contemplates them all, and as it increases the spirit of piety and of pure benevolence. It induces and strengthens the habit of communicating and of doing good. The spirit of missions is the spirit of Christ; the more we have of it, the stronger and more efficient does the Church become to accomplish the end of her organization. It is well known that the largest contributors for the support of Foreign Missions, are generally the most liberal supporters of the Gospel at home, and the warmest friends of Domestic Missions. They are the patrons of the Bible, Tract, and Sunday School Societies, and of all good works. We need not fear, therefore, lest we might, by pressing this claim, exhaust the resources of the Church. Thus far we have been able to reach but a small proportion of them.

Let me say, in conclusion, that we need *faith* to enable us to perform this work acceptably, comfortably, and with any prospect of success. We must believe that the heathen are *lost*. The secret thought that they are not, or that they may be saved without the Gospel, prevents exertion, and paralyzes our efforts. Again, we must have full confidence in the efficacy of the Gospel, as the divinely appointed means of salvation. We must believe, also, that God requires us to give the Gospel to the heathen; that it is not an enterprise *originating* in human philanthropy, or human wisdom. It is not an experiment of doubtful issue, but the work of God, to which he calls us, and which he can and has graciously promised to render successful. He can overcome all difficulties, and remove all obstacles. He can find missionaries, provide means, and render successful the apparently feeble instrumentality employed to bring in the latter day glory; yet he will not do all this without the agency, exertions, and prayers of his people. He has made men and women willing to leave their country, their home, their churches, and all the endearments of social life, to go far hence to the Gentiles; and he has enabled parents and friends to part with them. He has made some to feel that the silver and gold were *his*, and that it was more blessed to give than to receive; and he has permitted us to see some of the results of missionary labours. The sacred Scriptures have been translated into more than one hundred different languages; many Christian churches have been organized; a very large number of schools have been established; and multitudes of the heathen have been converted. The same convictions of sin, the same breathings after God, the same hungering and thirsting after righteousness, the same conflicts, the same aspirations after heaven, and the same consolations which we have experienced, have been felt by the converted heathen. We must believe, moreover, as we are taught by divine inspiration, that these are only the first fruits of the whole ingathering of the heathen, who have been given to Christ for his inheritance, and of the uttermost parts of the earth, which are to be his possession. In view of what has been done, we may bless God, and take courage. But we must remember, that much more remains to be accomplished, requiring the warm sympathy, the cordial co-operation, the united and untiring exertions, and the fervent prayers of the whole Church.

China: Canton Mission.

AN ACCOUNT OF THE PROVINCE AND CITY OF CANTON, BY THE REV. A. P. HAPPER.

Concluded from p. 162.

The Temples.

One who could stand on the Mars Hill of Canton, and address the people with the power and eloquence of Paul, might say, as he did to the Athenians, "I perceive that in all things ye are too superstitious." The number of different buildings specially dedicated to some object of worship is enumerated to be 124; beside "all the altars dedicated to the gods of the land and the grain, of the winds and the clouds, of thunder and rain, and of hills and rivers," &c. At all these, offerings are constantly being presented, consisting of all kinds of eatables, as fish, fowls, fruits, sweetmeats, cakes, together with the burning of incense sticks and gilded paper. On the first and fifteenth days of each month, the people resort most to the temples. And on the birth day of their different gods, there are special marks of devotion shown—by the increased number of worshippers, and the abundance of their offerings. And in many cases the idol is carried out for an airing, at-

tended by a motley company, forming a procession, which marches through the principal streets. The procession is headed by the image, carried in state, with offerings of meats and incense, carried along with it, attended by bands of musicians, priests, boys on horseback, girls in open chairs, men and boys carrying lanterns, streamers, and other insignia. Then there are particular seasons of religious festivals, which are celebrated with illuminations and theatrical exhibitions; particular trades and streets have the celebration of their patron idol. These, with the daily worship of their household gods, the worship of their ancestors in the ancestral hall, and at the place of burial, together with the heathen rites at their funerals, make up that confused mass of rites and superstitions which degrade and hold in servitude the Chinese mind.

Many of these temples are large, and are built in the finest style of Chinese architecture, and some of them are richly endowed. The endowments consist generally of land, from which they receive the rent. The other sources of revenue, are the voluntary offerings of their devotees, and especially from the sale of incense sticks, gilt paper, and candles. In some temples the superintendent pays for the situation, with a reference to the profits from the sale of these things. It would be impossible to give a particular notice of each of these temples; but it may be interesting to notice a few of the most remarkable. The oldest temple is said to have been built A. D. 250. It is reckoned the richest, having 3500 acres of land belonging to it. This land was received by donations and legacies. There is a Mohammedan temple in the city, which was first built in the ninth or tenth century. There are reckoned some 3000 Mohammedans, who are characterised as "those who have no idols and will not eat swine's flesh." There is a temple bearing the name of "The Temple of the Five Genii," connected with which is the following legend:

Five genii, in ancient times, clothed with garments of five different colours, met in this city, riding on rams of different colours. Each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people, to whom the genii said, "May famine and dearth never visit your markets." Having thus spoken, the Genii disappeared, and the rams changed into stone. And these five stone rams are preserved in this temple.

But the most remarkable temple about Canton is one situated on the south of the river, nearly opposite the foreign residences—and generally called the "Temple of Honam." This temple, though so large and well endowed, is of comparative modern origin, as its present magnificence dates back only to A. D. 1700, according to the following legend:

The spot it occupies was first a garden, then a small Buddhist temple was erected several hundred years ago, and continued so till the above date, when a son-in-law of the Emperor Kang-he—the second emperor of the present dynasty, was sent to subdue some parts of this province, which had not yet yielded subjection to the new government. Having accomplished the object of his expedition, he was made governor, with the title of "King of the subjugated South," and received orders to exterminate thirteen villages on Honam, for their opposition to the imperial forces. He had taken up his head quarters in this temple. But before proceeding to his murderous expedition, seeing a fat, sleek-looking priest, he said to him that he could not be so fat if he complied with the rules of the priesthood, and lived on vegetable diet—that he must be a hypocrite, and should be punished with death. He then drew his sword to execute the sentence, when his arm was stiffened, and he could not fulfil his intention. That night a vision appeared to him and told him the priest was a holy man, and must not be slain. The king next morning sought the priest and confessed his crime, when the use of his arm was restored. He then became a devoted follower of the priest. The inhabitants of the thirteen villages soon hearing thereof, applied to the priest to intercede in their behalf, which he did with success, and then, in testimony of their gratitude, they richly endowed the temple with money and lands, and its reputation was established.

Its buildings are numerous, and generally of brick. These, together with the gardens, cover seven or eight acres, and are enclosed by a wall. There are about 175 priests now in this monastery. Very few of them are men of education. One of them, who has been long acquainted with the missionaries, is now a regular attendant upon a Bible class, professes to have lost all his former confidence in Buddhism, and intends soon to leave the seat of delusion. May the Spirit of God lead him to the knowledge of the truth as it is in Jesus Christ, the only Saviour of the world. The whole number of priests and nuns in idol temples in Canton cannot be much less than 3000; and the annual expense of these temples and services not much less than half a million of dollars. O, when shall these temples be purified and become the temples for the worship and praise of the true God, and the place whence the pure and elevating doctrines of the Christian religion shall be disseminated, instead of the debasing and degrading follies and superstitions that now enslave the minds of this people. May the Lord hasten it in his time!

Charitable Institutions.

Charity is an exotic plant in heathen soil. Hence the annals of these institutions are short,

as they are few in number, recent in origin, and limited in extent and resources.

There is a foundling hospital, situated in the eastern suburbs, which can accommodate some two hundred children, and is maintained at a cost of some 3300 dollars, from the imperial treasury.

There is a hospital for the aged, the poor, infirm and blind people, near the other. It is supported in the same way, by an appropriation of 6700 dollars.

There is a hospital for lepers, near the others, in which it is said 341 are supported, at an expense of 400 dollars!

Commerce of Canton.

From the circumstance of Canton being hitherto the only seat of foreign commerce, and continuing to be *the* great emporium, it is necessarily a place of vast domestic and foreign trade. Beside its own extensive manufactures and productions, the manufactures and productions from all parts of this vast empire are brought here, to be distributed throughout all Eastern Asia, and Europe, and America. And from all these countries it receives their products and manufactures, to be sent to all parts of the empire.

For this internal commerce, the means have been long perfecting. And it enjoys the means of very ready water communication to all parts, except as intercepted at the mountains on the northern frontier of this province. But this obstacle was in a great measure removed, early in the eighth century, by the construction of the famous *mui lin pass*, by which goods can be easily transported from the water on one side to that on the other. There are no means of knowing the *amount* of this internal trade. The foreign trade employs some two hundred and fifty vessels, mostly of the first class, and some make two or more voyages annually. Of course, many of the inhabitants are engaged directly in trade; but though most of the manufacturing is done at Fat-shan, some twelve miles west of this city, yet there are a larger number of artizans. It is estimated that there are 17,000 engaged in weaving silk. The number of persons engaged in manufacturing cloth is estimated at 50,000; shoemakers, 4,200, without reckoning the vast number of workers in wood, stone, iron, brass, tin, silver and gold. The licensed barbers, some years ago, numbered 7,300, and the doctors over 2000.

With these numbers before the mind, the estimate of a million for the population will not appear extravagant. Beside this resident population, there is, in a literal sense, a vast floating population. And there is no one thing that strikes the mind of a person, on his first visit to Canton, more than the number of boats that crowd the river, for a distance of more than two miles. It was reported, some years ago, that there were *eighty-four thousand* registered boats. Then, on the most moderate estimate of three persons to a boat, there must be a population of 252,000 living in these floating houses. There are officers regularly appointed to exercise government over this part of the community. A large majority of these boats, are what are called the tanka (or egg-house) boats—and are about fourteen feet long, and five or six feet broad—with a rounding bamboo cover, which is easily removed or replaced. In these families live, and have no other habitation. Passage and pleasure boats, ferry boats, canal boats and cruisers, make up this medley of human dwellings.

The Character of the People of Canton, as given in their own annals, and as appears from their history.

From the earliest notices of this province, the people appear to have been a turbulent, warlike, barbarous community. They often committed ravages upon their southern neighbours; they have several times driven away foreign commerce by their excessive exactions and extortions; they long resisted the efforts of the northern kings to extend their authority over them; and they have always resisted the successive changes of the dynasties, and have been the last to submit to the new order of things. The destruction attendant upon an effort to restore the *Ming* family, after the conquest of the present Tartars dynasty, was terrible. It is stated, that 700,000 perished during the siege of the city, A. D. 1650, and that "every house was left desolate." It is said, rhtformerly, "criminals were boiled, and roasted, and flayed, thrown on spikes, and forced to fight with elephants and tigers;" that they "killed men to sacrifice to demons." Pirates have always abounded, and do still abound, in their waters. And there are recent instances, where these freebooters carry off some member of a rich family, and then send word that he will be restored on the payment of so much money. The people of Canton, at the present, are regarded as the most turbulent and factious towards their own rulers: and an officer, with respect to the people, would rather have an appointment to any other province, than to this. And they are, by far, the most uncivil and barbarous in their treatment of foreigners. This character would appear to have descended to them from their ancestors, and not to have been superinduced by their intercourse with foreigners; though it may have been in some measure increased thereby, and the authority of their own officers also somewhat weakened.

Canton, as a Missionary Field.

Notwithstanding some unfavourable circum-

dances, it is justly considered as second to none of the ports, in importance, as a missionary station. It is true, that at the other places, the people treat foreigners with more kindness and respect, that they hence have no difficulty in getting located among the people, and meet with no obstacles in their efforts to make known the Gospel; whilst at Canton it is yet difficult to get houses, and foreigners are every where insulted, and the places of preaching the Gospel have been mobbed. But these are regarded as temporary difficulties, which must all, sooner or later, be removed. And the wickedness of the people shows, that they especially need its restraining and softening influence in civil society, as well as the provision it makes for their moral condition. Its importance will appear from the following considerations. It is much the largest city of those to which foreigners have access; and will, in itself, afford a vast field for almost any number of missionaries, for years to come. It is immediately surrounded by large and populous towns and villages, of easy access; and the facilities of communication are great throughout the whole province. Not only is its importance thus great in itself, but it is especially great, when considered as a point whence the Gospel is to be extended, in the onward progress of the Redeemer's kingdom, over this vast empire. There is a greater extent of territory, directly accessible from Canton, than from any one of the five ports. And this must necessarily be the place whence those will depart who go to carry the Gospel to the part of the empire thus located—embracing, as it does, seven of the Provinces, and one-third of the whole population. And at Canton will be enjoyed peculiar facilities for planting stations in the interior—from the frequency of communication with all parts of the empire. And here are found natives from almost every province, with their families, and speaking their provincial dialect. This will afford facilities at Canton, for learning the different dialects, and preparing natives, who speak the Canton dialect together with their own, to go as native assistants to their own provinces. Thus is spread out a boundless, inviting field, with the harvest already white, and soliciting the sickle of the patient, industrious labourer. To this wide field our Church has only, as yet, designated one lone labourer.* And in view of all that are there from all the different societies, well may it be said, "the harvest *is great*, but the labourers *are few*." May the Lord pour out the spirit of grace and supplication upon the churches, that they may "pray the Lord of the harvest to send forth more labourers into the harvest."

[* Two others have proceeded to this field, since this paper was written.—Ed.]

India: Allahabad Mission.

COMMUNICATION FROM THE REV. JOSEPH WARREN.

The means by which any person is led to believe in, and embrace Christianity, are always an interesting subject of inquiry; and especially when the convert has been an idolater, do those who feel a particular interest in the conversion of the world, love to trace the process by which he has been brought from darkness to light.

Recently, a good man, Capt. W., of the Bengal Infantry, was staying at my house for a few days, and showed me the letters, from which some extracts are given below. They were addressed to him by a young man, who had been educated in one of the government schools, in Calcutta. The young man was a Hindu of high caste, educated in the practice of the Hindu superstitions, and carefully kept out of every school where he could learn any thing of Christianity. It will be seen from the letters, that though he was kept out of the way of missionaries, and especially of "the all-devouring Duff," as the Baboos call him, still he met with three servants of God—the gentleman to whom the letters were written, Captain, now Major N. C., and a lawyer. His father encouraged his intimacy with them, thinking, no doubt, that there could be no danger; but God had determined to frustrate all his precautions, and to make his plans for the worldly advantage of his son, the means of conferring infinitely higher advantages on him than the father can yet appreciate.

After receiving the last of these letters, Capt. W., in the course of duty, was removed to such a distance from Calcutta, that the correspondence was dropped; and, therefore, he cannot tell precisely what determined the young man, at last, to make a profession of Christianity; but he has learned definitely, that he has done so, and has been publicly baptized in the presence of a great number of his friends and former school-fellows, and has thus far "witnessed a good profession."

I wish to mention a few things that have been suggested to me by these extracts, and the circumstances of this conversion:

1. It is manifest there are other instrumentalities at work, for the overthrow of Hinduism, than those of Christian Missions. Even irreligious schools pull down the castles of error, if they do not build up the temple of truth. The school in which this young man was educated, excludes Christian teaching very carefully; it has ever been under the influence of some European teachers, (though all have not been such,) who have taught the pupils against Christianity, with all the bitterness of bigoted infidelity. Still this school has been made to contribute more than one bright ornament to

the cause of Christ. The government schools are exciting every where, more or less, a spirit of inquiry. Many of the scholars in the institution at this place, are anxious to know more of Christianity, and read and inquire about it. They have many times come to us. I think these instrumentalities should encourage the people of God to labour more diligently, and more *hopefully*; and they should pray for them too, that they may be sanctified. The whole influence of the civilization of England, and the whole force of her literature, are bearing every day more heavily on this country; and the effect must appear.

2. There are more people at work for Christ, in this country, than the missionaries. These letters show that these gentlemen, without consultation, were labouring to assist the inquirer; and of all the books they lent or gave him, only one seems to have been objectionable — the "Prize Essay," &c. But he probably could not understand the learned absurdity of that literary abortion; and so, I suppose, it could not do him much harm. Will not all Christians, at the monthly concert, and at other times, remember Christians in secular occupations resident amongst the heathen?

3. Capt. W. ascribes his own conversion to the instrumentality of a missionary. He will probably soon resign, settle in India, and become practically a missionary at his own expense. Do missionaries do no good? The missionary who was made a blessing to Capt. W., was, through him, made useful to a young Hindu a hundred miles away; and, O that this may be but the spring-head of a stream that shall flow on, widening and deepening, till the world shall be filled with the knowledge of the glory of God, as the waters cover the sea!

4. See the effect of Christian consistency, and Christian solicitude for the salvation of souls, on a heathen mind. The young Hindu often wonders what could move Capt W. and the others to such benevolence. I have not extracted a quarter of what he says about this. He could not understand it at all then; but if he has received the grace, for which he so earnestly prays in one of the extracts, he can understand it now.

5. "Though seed lie buried long, it shan't deceive the hope." This young man seems at one time to have been "almost a Christian," and then fallen back again. His last letter to Capt. W. seems less favourable than any of the others. Yet the seed sown in his heart had not lost its root; it grew, and usurped the place of those "beliefs as to the manifestation of Divine Providence and wisdom," which he mentions, and by which he probably means a lingering belief in the Avatars, &c., of the Hindu Mythology.

6. Let all admire the riches of divine grace, which could induce this young man to forsake wealthy connections, and endure for Christ's sake trials which Christians in America know nothing of, even when they imagine they have to endure "a great fight of afflictions."

7. I know not how he is going on. We must pray for him, that his faith fail not.

"I also used to attend at intervals on Mr. G. A., solicitor, in order to acquire proficiency in making abstracts of cases, &c. Mr. A. soon became my well-wisher; he even became anxious about me, and extended all his efforts to encourage me in the pursuit of religious inquiry. Agreeably to his advice, I studied a book entitled 'The Prize Essay, towards the Conversion of the Learned Hindus,' and another 'On the Consistency of Christian Revelation with Human Reason.' He pointed out to me, very kindly, different passages from both Testaments, and lent me a set of Scott's Bible."

——"Being encouraged by the affectionate regards which you had the kindness to testify for my interest, I cannot avoid mentioning, first, one circumstance. Since Captain N. C.'s return from the Cape, he has not been sparing of his exertions in forwarding and contributing to my moral and religious welfare. I had the fortune to profit by his conversation, and all possible means in his power. Milner's Church History, and Keith's Evidences, I have gone through by his advice. For all of which, I shall be ever in obligation to him."

"Your quotations from Holy Writ cannot be too much appreciated, nor too often recurred to; and I take the presumption to lay down the following, which are an inexhaustible source of comfort to every sojourner in this transitory world: 'Blessed are they which hunger and thirst after righteousness,' &c., 'Blessed are they which are persecuted for righteousness' sake,' &c. * * *

"I can only feel within myself the weight of the sentence with which you close your letter. The very thought in it has occurred to me more than once in my prayers to the Almighty Father. And O! I beseech him once more, with all my heart, to grant me, above all, the grace which leads to eternal life and bliss; and may my humble efforts, as directed by my best convictions, to diffuse the knowledge of God and truth among my brothers of the same blood, relatives and friends, prove not in vain."

"I received your letter dated 7th August, with hearty welcome, and in perusing it throughout I felt a secret but inexpressible satisfaction. My father intercepted it, and its contents much annoyed him. But as I look on

these correspondences as my greatest blessings, so I earnestly wish to derive all possible advantages occurring from them, at the same time avoiding giving any pain to my father. I hope, therefore, in future, to be called upon to receive them myself. This request is perhaps a strange one, but need I tell you how cautious are the native parents in points of religion? They are bigotedly all alive to it and its interests. Mr. Keith, whose works you have so strongly recommended to my perusal, is no ordinary author, and his merits as such are amazingly great. After bestowing upon his 'Prophecy' as much attention as I could spare, I have returned it to Capt. N. C., to whom my gratitude for his truly patronlike regards will have no limit."

* * * "I was at a loss, for some time, how to account for the interest you have taken for my religious welfare."

"Acknowledging with my sincerest thanks the receipt of the precious token of your affection and good wishes, as far as my future welfare is concerned, I beg to transmit this third epistle to you. As you are now adopting all possible means to rectify my religious notions, and to give full scope to the exercise of my moral views; moreover, when I remember the short prayer you have attached to the first page of the New Testament," * * * "O may God be ever thus glorified, and his humble servants may gradually attain the perfection of appreciating what is spiritual and pure, in the stead of the fanciful and corporeal impurities."

"I will also keep silence as to confidence and faith in the Biblical truths. For this simple reason, that I do not, and will not, ever wear the garb of hypocrisy whilst my heart is still holding fast certain truths and beliefs as to the manifestation of Divine Providence and wisdom, not consistent with the Spirit of the Christian Revelation. However I may differ (from ignorance or short-sightedness) in religious sentiments, I hope you will ever cherish a warm sympathy for my feelings."

I have copied out these extracts just as he wrote them, without altering a comma, or making a correction of any kind. I hope my labour, and the place it occupies in the Chronicle, will not be lost.

For the Missionary Chronicle.

RECOLLECTIONS OF A MISSIONARY.

NO. II.

In December, 184–, I was requested to visit a dying ship captain. This was Saturday evening. I went immediately, and on entering the house where he lay, found an elderly man in the last stages of consumption. He was a pious man, and amidst all the temptations and annoyances to which such persons in his situation are exposed, had in good measure kept himself free from reproach, and had made his ship a house of God upon the sea. Of late he had been quite unwell, and was brought ashore to the house of the consignee of his ship, where it is to be feared there was little care or respect for religion. Being a stranger, he did not know there were any missionaries in the place, and it was not till this day that he was informed that there were. One of the boys from his ship was attending him with the faithfulness of a son; and finding that he was drawing near his end, informed him that I was residing not far off, and had me sent for.

He was not able to bear much conversation: but the little I had was satisfactory, and he appeared exceedingly grateful to have met a fellow-believer to speak with him in his last hours. After prayer I left him, promising to call again. The next afternoon, while administering the Lord's Supper to the little band of *fellow* laborers, and fellow Christians in that place, I received a hasty summons to see him. On going to the house, I found the yard just before his window filled with native workmen, in the employ of the *Christian* owner of the house, busily packing and nailing boxes for a ship's cargo! Passing through the crowd so unseemly on such day, and in such a place, I went to the sick man's room, but found him nearly speechless. He knew me, grasped me by the hand, and to my inquiries as to the state of his soul, gave me to understand (though more by looks than by words) that all was well within. After a short prayer he fell into a doze, from which he did not again return to consciousness, and in a few hours his spirit departed. To him I have no reason to doubt heaven was as near even in that land of strangers and heathenism as though he had died among his friends. The next day he was buried. A part of his ship's crew, one or two of the merchants of the place, and myself, were the only spectators; and few or none of those who now read the inscription over his tomb, in the field that was "bought to bury strangers in," have any knowledge of the person who sleeps beneath. Many such graves are there, for many have come from far *distant* lands to rest there.

"He that watereth others shall be watered himself;" and in the pleasure that this event afforded me, I found the first mitigation of one of the greatest sorrows that a gracious God has ever been pleased to lay upon me.

At another time I was called to visit another ship captain, but my memory recalls few of the circumstances connected with the occasion, ex-

cept the following: After his decease, at his request, a sum of money, amounting to about twenty dollars, was put into my hands for any charitable purpose to which I might choose to apply it. On the very day it was received, a poor heathen woman, one of whose sons had been of some service to a fellow missionary, came to me to beg for assistance in the case of another son, who was afflicted with the leprosy. She was in great distress: for the neighbours, apprehensive of catching the disease, had told her she must either place him in the hospital for such cases, or else leave her house, and seek another abode. She was poor, and knew not where else to find a house, and to place him in the hospital required an admission fee of twenty dollars, a sum she could not hope to borrow, nor to earn for many months. It seemed a providence: the money just sent was at once placed at her disposal, and with a light heart she went on her way rejoicing.

But a few weeks before leaving the place where I had been residing for more than two years, I was requested to visit another ship captain, who had been brought ashore with a dangerous illness, and was supposed to be near his end. Unlike the one mentioned in the first part of this paper, the owner of this house was seriously disposed, and had not only spoken faithfully to the sick man himself, but induced him to send for a clergyman. On being shown into his room, he seemed very glad to see me, but I was painfully impressed with the eagerness he expressed for "comfort." He was a well educated, intelligent man, and had thought some for himself, but I was sorry to find, was quite skeptically disposed. He could not believe that mankind were so bad as clergymen commonly thought they were. He could scarcely believe that the Son of God had come down to suffer for the inhabitants of this petty world, which, amidst the greatness of the universe, was "but as a single leaf in the forest." Surprised at these remarks, I asked if he were not a believer in revelation? "Oh yes," said he, "yes, but sometimes these thoughts will come into my mind." I besought him to exchange these thoughts for others better suited to his situation; and after some further conversation and prayer, left him, with my mind ill at ease, for all his anxiety seemed to be for comfort, and none for pardon and reconciliation with God. Yet he professed much gratitude, and begged me to call again. I did so in a day or two, and found his disorder had taken a favourable turn, and with it his seriousness was nearly gone. It was difficult to induce him to speak of his soul; but having no reason to hope that he would recover, as his physician thought the disease would soon return, I endeavoured as faithfully as possible to warn him of his state and danger. He listened politely, but with little interest, until a fit of coughing seized him, and it seemed best to say no more. I called once or twice afterwards, but he declined seeing me; and the gentleman of the house told me, that as soon as he began to think himself better, his thoughts returned to earthly things. Poor man! a few days after this, he embarked in a vessel for his native land, and the next notice I had of him, was a notice in the papers that he died soon after getting out to sea, and was buried in the ocean.

Miscellaneous.

DESTRUCTIVE HURRICANE IN RAROTONGA.

(From Rev. Aaron Buzacott, Rarotonga, March 23d, 1846, to the Foreign Secretary of the London Missionary Society.)

Dear Sir.—About a fortnight since we forwarded a joint-letter, detailing some information received from our brethren at Tahiti, of a most distressing nature, respecting the conduct of the French in the Society Islands. I little thought then that I should so soon have to relate so painful a visitation on this afflicted land as I must now communicate. On the 16th inst. we experienced one of the most destructive hurricanes we have witnessed since our residence on the island, not excepting that of December, 1831, described by Mr. Williams, in his "Enterprises." We had already this year suffered from two severe gales,—one in January, and another in February, the latter of which almost desolated the island; and we were now pleasing ourselves that we should not probably experience another for some years to come.

Notwithstanding the mischief done by that gale, there were a few spots left untouched. There remained a few bananas standing, a few bread-fruit and cocoa-nuts on the trees, so as to keep up the spirits of the poor people; and they cheered themselves by saying it would not be a severe famine after all. Their houses, with a few exceptions, were left standing; and though the sea breaking over its accustomed bounds,

rolled a considerable distance inland, and spoiled some of the streets in the settlement, the injury done would soon have been repaired. The people at this station had extensive plantations of potatoes and yams, which had experienced but little damage, and they were urged to continue planting, in order to avert the consequences of the famine occasioned by the great hurricane of 1831, the principal cause, as I now believe, of the distressing sickness and mortality of this people, which have continued to the present time. Every thing seemed going on as well as we could expect, when by the last dreadful visitation, which baffles description, our hopes are not only destroyed, but we now resemble a company of poor emigrants landed on a desolate island, with scarcely anything to supply their present necessities, and who have to experience the extremes of want and poverty till they can obtain, by dint of labor, the necessaries of life. God, however, is our hope; he heareth the young ravens when then cry, and he will not be unmindful of us.

On the 14th inst. the sea was considerably agitated with strong squalls of wind and rain from the E. and E. N. E.; the mercury sunk a little, but not to indicate any danger. The wind continued to blow strong during the night, and we found the mercury continued to sink.

At 10 A. M. of the 15th, everything indicated a storm, and we commenced securing our houses as well as we could. The mercury having sunk a good deal, and the wind and rain increasing, at six P. M. we commenced bolting and barring our doors and windows. At eight P. M. we held family worship in the girl's school room, which is the lee-side of the house, being afraid to open the doors on the windward side, as the wind was blowing very hard. After commending ourselves to the protection of our heavenly Father, all the students and servants were urged to stay in the house, to render assistance should it be needed.

About ten P. M. it was blowing a perfect hurricane; the roar of the sea and wind, with constant vivid flashes of lightning, making the pitchy darkness more dark—thunder mingling its scarcely distinguishable rumbling, produced an effect truly awful. By the violence of the wind the doors in some of the rooms were torn from their fastenings and hinges, the glass dashed to pieces. Every one had now full employment to secure what remained by barricading with sofas, tables, and heavy boxes, what doors remained entire; a strong man was placed as a sentinel to each, and thus many were prevented from being broken to atoms.

We did not long remain in suspense respecting the fate of our settlement: voices were heard from without entreating for shelter. Waiting a lull, we ventured to open the door, when the Chief's family and domestics entered, wet and ragged, having had their clothes almost torn from them by branches of falling trees, and having narrowly escaped a watery grave. In one of the houses, as the inmates were in bed, the sea rushed in and rolled over them: they made a precipitate flight, and, in their hurry, forgot their two children. They were scarcely outside, when the house came down, and the poor father, regardless of his own safety, returned to search for them, amidst the fallen ruins and increasing waves. He soon succeeded in extricating the elder, a little boy, and having given him in charge to some one else, returned to search for the other, a little girl about one and a half years of age. After groping about some time, he at last heard a faint cry, and directing his search towards the spot, feeling about in the sea and rubbish, he was at last successful. He drew her out of the water—she now seemed quite cold and dead: he clasped, as he supposed, his dead child to his bosom, and commenced wading his way through the water, when, after some time, to his inexpressible joy, he felt her little hands clasping his neck; and though we all thought the next day she would have died, she is now recovered.

Our house soon became the refuge of all who could come to us. The water from the mountains was now uniting with the waves of the sea, and threatening to engulf all who remained on the low land. Each succeeding company, like the messengers of Job, had some new disasters to relate. The sea threatening the lives of the people—the falling of houses—the chapel, our storehouse, the cottages belonging to the students, workshops, servants' houses, &c. Our horror cannot now be expressed, for the wind made our own house tremble to its foundations, and being full of natives, we all expected to have been buried in its ruins; but God was merciful, and heard our cry; and after one A. M. of the 16th, the mercury again began to rise, and about an hour or two after, the wind began to abate.

The rain during the night, at times, descended in torrents. This occasioned a rush of water from the mountains behind our houses and the weight of water being so great, it burst our passage door open, and the house was soon partially flooded. To induce the natives to go out and clear away the rubbish to allow the water to run off, I put on my hat and went out with them. I was only out about three minutes. I thought I should have been beaten into the earth—it was like standing under a cataract—when I returned, I had not a dry thread about me. Exposed to the inclemencies of this dreadful night, many of the poor natives have suffered severely, having lost their houses and every bit of property they had in the world.

The next morning presented to our view a

scene of desolation the most heart-rending. The whole island is a complete wreck, a few headless cocoa-nut trees are the only conspicuous objects in the universal waste. Our beautiful stone school house lies a mass of ruins, broken down by the united force of wind and sea. The streets are impassable, from the heaps of large pieces of coral left by the receding waves. Only two habitable houses left in the settlement out of 217; of which 121 were good framed houses, and plastered with lime, and some of them built of stone, the walls only remaining. Looking around the Institution-premises, at the bare walls of the students' cottages, and servants' house, three good framed houses, plastered with lime, one of which was our store-house, now lay a mass of ruins with the carpenter's and blacksmith's workshops—the printing office partially unroofed. The Institution house standing in the midst, though not unscathed, seems to say, "I only am left to tell thee." A great number of books are irreparably injured, and the Society's arrow root, which was in a stone cottage at the sea-side, was for some time driven about by the waves, and much of it is lost; what remains, I fear, is much injured.

Ten years' hard labour will not restore us to the same state of temporal prosperity we were in before the gale; but we dare not murmur; our prayer is, that these afflictions may be sanctified. Yesterday, being the Sabbath, we held two services in the open air: one early in the morning, ere the sun was hot, and the other in the evening, when it was nearly down. We have no shady groves under which to assemble. What few trunks of trees remain standing are entirely leafless, and almost branchless. Our subject in the morning was from Nehemiah, ix. 33; that in the evening, 2 Peter, iii. 11. I believe nearly all attended, and they appeared deeply impressed with the services of the day. The events of the past week brought forcibly to our view the solemn and awful description given by Peter of the dissolution of all things; our prayer is, that our minds may be more deeply impressed than ever with eternal realities; and while we are made to feel that here we have no abiding city, may we seek that which is to come!

We were anxious, the next morning, after the hurricane, to hear from our brethren of the other stations, which we did in the course of the day. Brother Gill's house and fine chapel, [at Arorangi,] are in ruins, and themselves were exposed to the pelting storm for some time during the night. Having no direct news from Ngatangiia, as soon as I could, I rode over. I was obliged to go by the seaside, over immense piles of coral. Alas! what a scene presented itself at Ngatangiia! The sea had so completely swept one side of their settlement as to obliterate in many places the very sites of their houses. A little way inland, in wild confusion, lay timber, fallen cocoa-nut trees, thatch and stones, the relics of the settlement. A vessel from Tahiti, the "Currency Lass," had been lifted over the trees, and was lying high and dry on the public road. Another little vessel, which had been hauled up on the beach to repair, was carried some distance inland and left there; the chapel in ruins; their beautiful stone school-house also in ruins; the stone walls surrounding Mr. Pitman's premises in front of his house swept away; his own house in ruins; and himself, Mrs. P., and her sister, Miss Corrie, I found in their storehouse, the walls of which had survived the storm—an immense cocoa-nut tree lay its whole length on it, and a little thatch remained, which gave them a temporary shelter. They, in the dreadful night of the gale, had a very narrow escape from a watery grave; but I leave them to tell their own tale, only adding, that from eleven P. M. of the 15th, till daylight of the 16th, after having been dragged through the sea at times up to their necks, they were exposed to the pelting storm without any shelter. But mercy has been mingled with this judgment: no lives have been lost, and the only expressions heard from the poor natives after the storm were of congratulation and thankfulness that their lives, with those of their wives and children, were spared.

Our people are now busily engaged in erecting sheds for temporary dwellings, and after next Sabbath, intend (D. V.) to erect a temporary place of worship. Our schools are stopped, and we have been obliged to reduce our printing establishment, so that we shall not be able to advance as we have done during the past year. I have, since the gale, succeeded in disposing of two bullocks for flour and bread, to keep the students, printers, and servants from want.

The captain who is to take this to America is in haste to depart; I must therefore conclude, entreating an interest in your sympathy and prayers. I remain, dear sir,

Yours affectionately,

AARON BUZACOTT.

PROGRESS OF THE GOSPEL IN FRANCE.

From the Record of the Free Church of Scotland, of September.

Extracts from the correspondence of the minister at Limoges.

". . . The Church of Rome throws out most furious anathemas against us. Daily prayers have been appointed for the destruction of our work; excommunication is fulminated against

every one who reads our books, attends our preaching, or talks about religion with us. The person who has sold the ground on which our church is built, in vain implores absolution from his confessor. But the excommunication of the clergy is little feared in our days. A timid Catholic woman has felt that the threatenings she hears ought not to hinder her from hearing the Word of God, which she reads with joy; and since the day she heard excommunication spoken of, she has resolved to go to the church.

"I value very highly the feelings expressed by an old woman, a constant attendant on our preaching, who came to see us, and spoke in these terms: Sir, I have come to beg you to write my name on the book of the Protestants. I am of that religion. I am seventy years old, and for fifty years I have not been a Roman Catholic. People laughed at me, and said to me, the Church says so and so. The Church has said nothing good; it has not spoken to me as the Word of God has spoken, for I have there what my heart requires. . . . . .

"I visited, in a miserable cottage, a poor old woman, whose heart is, I hope, open to the Gospel. Alone, abandoned by her only son, she had much need of consolation. To obtain it, she prayed to the Virgin and all the saints whose names she remembered, but in vain. Her heart was always sad, and her soul a prey to the fear of the judgments of God. After much explanation and many illustrations, she at length understood that we are saved by the free grace of God, without our works. When she understood that we can obtain everything through Jesus, and by him may approach God himself without fear, she was very joyful. 'What a happiness,' she cried; 'I may then tell him all that is in my heart.' She thought that, old and infirm as she was, she would henceforth have Jesus in her cottage, and would not need to regret that she was not able to go to church; and this thought was also very sweet to her. God has been sought by her in her solitude, and I hope to find her near him; for she has received like a child the Gospel of the Lord Jesus.

"At C—— I have had discussions with a priest, which have done good. The Priest lived in the house I was in, and had learnt who I was. One evening, in the chamber where the neighbours were assembled, he addressed me thus: 'It is said, sir, that you have changed your religion, and that from a Catholic you have become a Protestant. Will you tell me why you are no longer a Catholic?' Willingly, I replied; but only on condition that you tell me why you are one still. 'Ah! I am willing,' said he, with an embarrassed air. Then I brought forward some of the innumerable motives why we should leave the Church of the Pope. We continued till a late hour, before twenty people, examining the serious things of religion. The audience was deeply interested, and several begged that the discussion might be resumed the next evening. The priest consented, and at the appointed hour there came as many as the room could hold—about forty or fifty people; the most of them of little education. During five evenings we had these conversations, in which the Word of God was glorified, and showed itself strong to overthrow the strongholds of the Devil. Several times, when the priest wished again to defend a doctrine which I had attacked, the people called out, 'It is enough; this question is exhausted—this doctrine is dead.'

"'Ah, Sir,' said an old man who long has attended public worship with great regularity, 'what a long time I have been expecting you! Since eighty-nine I have not been a Catholic, but I needed something I knew not where to find. What, then, is the true religion? I always said to myself. When I had heard you once, I said: Here is what I want, here is what I was seeking for.' He wept when he told me this. I know, besides, that he reads his Bible with joy—that he prays and distributes tracts.

"One of the Protestants of Limoges, who has been very zealous since the establishment of public worship, said, in recovering from a dangerous illness: 'Before I was a Christian I feared death; but now I have been quite near it, and I had not the least fear.'

"A young Spanish workman gave the following account of the effect which the Gospel has produced upon his heart: 'Formerly a fanatic in Spain, I submitted with eagerness to the law which obliges us to confess every year; but my religion consisted more in a blind submission than in true piety. When a refugee in France, I felt, far from my country, the need of approaching God. I attended assiduously on the services of the Roman Church: but the more I did so, the more insensible I became. However, my soul became more and more tormented by religious wants, and after seeking in vain by my religious exercises to calm the terrors of my heart, I became convinced that what I had hitherto believed and done was not the truth.—Rather than be a hypocrite, I preferred to cease doing what I no longer believed. But my sufferings increased; I was disgusted with life, and had a great fear of death. I sought everywhere for consolation, but could not find it. I would have listened eagerly to any one who would have spoken to me of religion, though he had been a Mohammedan or a Jew. I was in this state of mind when I heard of your church; and ran to it, when I heard you say, 'Man is a sinner—man is lost.' I said, with my heart full of bitterness, 'Why should I remain here to be still further terrified?' I was absorbed by this thought, when the words, 'Je-

sus Christ, perfect Saviour,' which you pronounced, recalled my attention. I listened, and when you had showed that Jesus Christ has completely saved all who believe in him, I understood, and my heart felt something I could not express. Since then, all preaching has appeared too short.' He very joyfully told me the other day, that his wife, from whom he had till then concealed that he went to the church, came herself, and had much relished the preaching. I think that this young man is really converted. Full of energy, and not without instruction, he already inquires how he could spread the Gospel in Spain. Who knows for what work God has reserved him?

Agency of Colporteurs.

It is well known to the religious public, that the most important instrument in the hands of God for shaking the power of Popery, and spreading the Gospel within late years in France and Belgium, has been labour of the colporteurs. These humble men, belonging generally to the lower class of society, and, for the most part, converted from the errors of Popery, have gone forth with a zeal, and an energy, and a devotedness not often exemplified, to traverse their country, visiting the towns, the villages, and the little hamlets, and seeking the mansions of the rich, and the hovels of the poor, with the precious Volume of Inspiration in their hands. Their employment is partly to sell the Word of God to all who will purchase it; partly to read it to those who cannot read themselves, but are willing to listen: and, at other times, in a simple and homely manner, to explain its great fundamental truths. Their labours have been crowned with marvellous success; whole districts of country have been awakened out of their lethargy, and made to feel their need of the Gospel through their instrumentality. Numerous little companies of forty, or fifty, or sixty individuals, have been led to assemble together among themselves for reading the Word and prayer; and many have been the instances in which revivals have taken place.

We present some extracts from their journals:—

L. L. C.—I have visited several places, and had many religious conversations with various persons. Yesterday, the curé of Gua met me in the street, and I offered him the New Testament. He asked for whom I was selling those books, and ordered me, in an authoritative manner, to follow him, which I did, telling him, at the same time, that he would do well to fetch his Bible, for otherwise I should decline entering into explanation with him. On arriving before the magistrate, the cure said, "Sir, here is a man who is selling bad books," at the same time asking me whether I had not "The Money Religion," (one of Mr. Roussel's severest controversial tracts,) and on my presenting him with a copy, he read it to the mayor, who abstained from making the least remark on its contents. Being somewhat vexed with the curé's accusations, I replied to his question if I had my papers, (passports, &c.) "Sir, that does not concern you; I shall produce them as soon as the magistrate may please to require them;" and finally, the mayor did not think fit to ask for them. On leaving the magistrate's room, the curé said that I must limit my visits to Protestants, and not go to Catholics. I replied, the latter stood in need of the truth as much as the former; and a few minutes later, I was informed that the curé himself had been to visit but very recently a Protestant dangerously ill, who, however, had refused his visit: thus I might have said that I had quite as much right to visit Catholics, who receive my visits with pleasure, as he had to see Protestants that decline his services.

D. R—L.—Returning from a house where I had been inquiring the address of a person whom I had supposed ill at the hospital, but was informed had died, a young female came running, and politely inquired for what purpose I had been desiring to know the deceased's address at the hospital. This incident furnished a providential opportunity for a serious conversation, which I improved by leaving with the young person some tracts; and since that time, I have been to visit her, and found her disposed to attend the Evangelical chapel. Visited a family whom I see from time to time: all the members are more or less interesting. One of the children, a daughter, has been brought up a Protestant, but has, notwithstanding, been persuaded by Romanists to receive baptism in their church, under the influence of temporal promises. Several of her friends were baptized also. Young L—— did not at that time fully understand the import of such an act. She was placed apprentice with one of the parties who had been most active in procuring the baptism, and who, indeed, now did all in his power to make her situation a comfortable one. She gave satisfaction to, and was satisfied with, her protectors, from whom she received both presents and promises. The head of the family, however, having married a person who had acquired some knowledge of the Gospel, and began to taste its sweetness, young L. heard her frequently converse about serious subjects, and was led by degrees to accompany her to the Evangelical chapel. Soon the dear young girl felt her heart attracted by the truth, and so strong was the impulse, that she avowed and professed her faith within the walls of her protector's dwelling. She was forthwith conducted to mass, but taking with her a little Testament, it was *this* she opened to read when there, instead of the mass-book. But this state

of things could not last long: her protector would not retain persons of various creeds in his employ, and, notwithstanding the contract that had been passed between the parties, the young girl was forced to quit a most advantageous place, in order to gain her religious freedom!

Now, is this conversion real and solid? I know not; but cannot help believing the young person is actuated by a love of the truth which the Lord will be pleased to develop in her heart. She is an attendant in our Sunday children school, and although a grown person, she is not ashamed to take her seat among the younger ones, and answer aloud before the whole audience the questions put to her by the catechist.

On the 5th instant, I found myself in a house where I met a tradesman, who appeared, at the commencement of our conversation, to be a zealous defender of the Popish faith, although a little later, I discovered in him a germ of unbelief. This man, who at the outset could hardly bring himself to give me the time required to expose before him the truths we profess, by little and little began to listen to me with some degree of attention. His friend expressed his approbation of what I was advancing, and has told me since, "I believe the Bible is the truth." Both have attended chapel since.

Visited a man who was a member of the Association des Hospitaliers, which has for its object, the affording of temporal and spiritual aid to the sick in hospitals, prisons, &c., both in the city and suburbs of Lyons. This aid consists, the former in shaving, washing, combing, &c., the latter in reciting certain prayers prescribed by the rules, passing the beads of the rosary, &c. Well, the man in question had been excommunicated by the association—because he reads the Bible! He now attends chapel, and is endeavouring to instruct his wife in the truth.

Went to V——, where, after having made a good many visits, I presided at three meetings, at which from twenty-five to fifty persons attended, and apparently under the divine blessing.

S. V.—One family, however, (and more particularly its head,) rejoices me much. I had formerly spoken to him on serious things at R——, where he then resided, and he has carefully preserved the Bible he there purchased of me; but was not able to follow its precepts. In spite of his good intentions, these appeared as mountains before him—such as the fear of the world, its mocking on the one hand, and its carnal temptations on the other, &c. But having, within these last few days, had occasion for some clothes, which I ordered of him, (the man being by trade a tailor,) I found an opportunity to resume the religious conversation with him, and of selling him ex-curé *Trivier's* pamphlet, and some other appropriate tracts. On calling lately at the house, the wife said, "Oh, Mr. S——, my husband has never been as he was yesterday; he threw himself on his knees before retiring to rest, and prayed; he is speaking about conversion, and wants to persuade me to it." The wife is, however, a rather worldly character, and a miracle alone can convert her.

Visited several fresh quarters of the townt and met with a good reception from differen, persons; whilst others, if they had been allowed to stone me, they would have done so. A poor woman appeared very desirous to purchase the New Testament, but had not wherewith to pay for it. In another house, a woman present at my visit said, "If he were at my house, I should not be long before I thrust him out of doors." The mistress replied, "Why? he is but saying that which is good." Found two new families, where I placed the New Testament. The heads of one of them attend preaching at the oratoire. Had a long discussion with a Spanish gentleman, at a house where I visit. We are to meet again, D. V. A lady some time since declined my visit, saying, she would hear nothing I had to say—she had her confessor to guide and instruct her. I told her, in reply, that I thought she ought to learn, and went away. She has since then repented of the unfavourable reception she had given me, and expressed a desire to see me; in consequence of which I have been to visit her, and we have had a good conversation. She has expressed herself thankful. A young man had sent for me, he and his mother having perused some tracts I had left with them—the latter has attended the *oratoire* last Sunday for the first time, and on retiring she told me, "I hope I shall continue; I never heard such things." Made the acquaintance of a retired notary; he had several pamphlets lent him by a lady, and he desired to read "Le Proselyte Sincere Justifie," by Eugene Lacroix. I presented it to him, and he has procured for himself, with the answer of the *Archbishop* of Toulouse, "Chalmers' Proofs of the Christian Revelation;" "What Protestants Believe;" and, "Is there a God?" He has engaged me to call from time to time. Having sold, a fortnight ago, a Testament with some tracts to a female, some others have been informed of it, and the books have been taken to the priest's: a vicar has returned them, saying, "So you are going to become a Protestant?" The woman replied by inquiring whether the New Testament and the tracts she had were good books? he answered, "Yes," but forbade her to read Mr. Trivier's pamphlet (ex-curé of D——.) At an inn the landlord received me kindly, as well as the waiter. They bought five pamphlets, saying they desired to learn what Protestants

believed, and they would be glad to have *on loan* some of our tracts.

RELIGION IN POLAND.

A great deal of my time, since our arrival in Warsaw, has been spent in the company of some excellent Protestant friends, whose acquaintance I made when I was here before. From them I have obtained much information, on several subjects which have long and deeply interested my mind. I will mention a few of them.

1. *The State of Protestantism in Poland.*—And without going into minute detail, I have to say that I learn that there are upwards of 200,000 Protestants in what is called Poland; of whom about one-third are *Poles*, and speak the Polish language. They are the remains of those many hundreds of thousands of Polish Protestants, who lived in this land in the latter part of the sixteenth century. The other Protestants are Germans, or of German descent, and speak German, mainly.

2. There are fifty-two Protestant ministers, (exclusive of some nine or ten missionaries labouring among the Jews,) who minister to many scattered flocks; some of them having charge of three or four thousand people, who meet in five or six congregations from time to time, at great distances from each other. There are two Protestant churches in Warsaw, one of which is Lutheran, the other Reformed. Something like fifteen or twenty of the fifty-two Protestant pastors are sound and faithful men. All the Protestant churches in Poland are embraced in what is called "The Evangelical Church."

3. The Consistory of this "Evangelical Church," composed for the most part of men who reside in Warsaw, and who are almost without exception Neologists, or worldly men, have great influence with the government, and is the most formidable enemy which the Gospel has to encounter in Poland! Alas, go where we may in the Old World, we find that a *hierarchy*, of some sort or other, is the worst opponent which the truth has to encounter. It was just so in the days of the Saviour himself!

4. There are five missionaries, supported by the London Jewish Missionary Society, labouring in Warsaw, two in Lublin, and two in Kalish. These excellent men are doing much good, not only among the Jews, but also among the Protestants. Whatever of evangelical religion may exist in Poland, it greatly owes its existence to these brethren, some of whom are Englishmen, and some Germans.

The entire population of Poland exceeds 4,800,000 souls, of whom more than 600,000 are Jews. The Protestants, as I have said, are 200,000 and more—perhaps 220,000. The members of the Greek church may be 100,000. The remaining part of the population—not much short of 4,000,000—are Roman Catholics. And I am sorry to say that I learned—what you will read with astonishment, I am sure—that the priests strive, and effectually in many parts of the country, to keep up that ancient animosity against the Protestants, which the Jesuits infused into the minds of the Roman Catholic Poles in the 16th and 17th centuries. In many villages, and even here in Warsaw, there are Roman Catholic Poles who have had the boldness to say to the Protestants, that if the late attempt at revolution had been successful, they (the Protestants) would have been extirpated! We were told, on good authority, of one nobleman in the country, who boasts that he had armed his peasants and instructed them to destroy all the Protestants in his neighbourhood! If it be true that this people is actuated by such an infernal spirit as that, (and I fear that the number of such is not small,) they are utterly unworthy of what they have so liberally shared—the sympathy of Protestant nations—a sympathy which has been manifested in various ways; whilst the Head of their own Church, the Pope, has not only once, but twice, fulminated his bulls against these attempts to regain their independence. But I am sure that the enlightened portion of this nation, and especially the inhabitants of this city, and other considerable cities and towns, are not under the influence of such a wretched fanaticism. I am grieved to say that there was something of it in Posen, though I cannot learn that there was anything of it in Gallicia—perhaps for the very sufficient reason, that there are few or no Protestants in that Province.

The history of Protestantism in Poland is one of the most mournful chapters in the annals of the church of Christ in modern times. Most of your readers probably know little or nothing of it. It is certainly not my intention, in these letters, to enter upon a subject so extensive and so difficult. But if God spares my life, and permits me to return to my native land, I will give, at the earliest time possible, a series of Discourses on the past and present state of Religion in all the countires which I am now visiting, and then I will endeavour to give what I deem to be the truth, in relation to the state of Poland.

Yours, &c. R. BAIRD.

[New York Evangelist.]

Mission House: New-York, December, 1846.

RECENT INTELLIGENCE.

CREEK MISSION.—From a letter of the Rev. R. M. Loughridge, of October 8th, we learn with regret the death of his child on the 26th of September. Mr. L. says: "The school, during the past session of eight months, has been larger than usual. Forty-two children and youths have been in attendance, of whom twenty-four were females. Twenty-one of these scholars were boarded in the mission.... We are fully convinced that boarding-schools are the only kind which will succeed well in accomplishing our object, the civilization and evangelization of the Creeks.

IOWA MISSION.—The Rev. W. Hamilton and wife have reached their station, and resumed their labours. We are glad to learn that Mrs. H.'s health is much improved.

CHINA: AMOY MISSION.—A letter from the Rev. H. A. Brown, of July 1st, contains the following paragraph: "Our missionary operations go on as usual. The female meeting was this week very fully attended. Mrs. Y. has a wide field of usefulness opened before her." This letter gives an account of two professed inquirers concerning the Christian religion; one of whom was actuated by the hope of pecuniary assistance, but the other appeared more sincere.

CHINA: NINGPO MISSION.—A letter from the Rev. W. M. Lowrie, of June 1st, mentions that the health of the Rev. Mr. and Mrs. Way had become much impaired. It was thought that a voyage to Macao and back to Ningpo might be of great service to them. An application had been made by a Chinese officer, a Mandarin, to have a book printed with the metallic type. He and the Chinese generally admire greatly the printing executed with this type.

INDIA: FURRUKHABAD MISSION.—Our readers, especially those of them who have met with similar bereavements, will peruse with interest and sympathy the following extract from a letter of the Rev. Gopee Nath Nundy, dated July 6, in which he gives an account of the death of his child. "The chastising hand of our Heavenly Father, in the bereavement of our youngest son, was upon us. It was His will that our infant child should be taken to himself, to the company of the redeemed and to the eternal rest in heaven. Oh what a blessed thought it is to us, that our little ones, free from all the corruptions of sin, are now standing in the presence of the Lamb, around his throne of grace. Our natural and frail desire would tempt us to murmur against this dispensation of our Heaveuly Father; but viewing it in the light of the Gospel, we are enabled to bow down with submission to the will of the Lord, and say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Oh, the consolation which the blessed Gospel imparts, I am quite unable to express. While I was a heathen, I lost some of my best friends, and mourned over their deaths; but had not the least consolation which I now experience. To what will I attribute it? To the blessed religion of Jesus. Is there any cause to murmur? Oh, no; on the contrary, we would greatly rejoice that this our little one and the other three are now inhabiting the blessed mansions of glory. May this dispensation be sanctified to us, and may we be enabled to live amidst these trials nearer to the foot of the cross, and say, 'Lord, we and all that we possess are thine; thou hast given them to us; do what seemeth good in thy sight!'"

ANECDOTES, ILLUSTRATIVE OF SELECT PASSAGES IN EACH CHAPTER OF THE OLD TESTAMENT.—By John Whitecross: two Vols. Philadelphia: Presbyterian Board of Publication.

In these neat volumes, "an anecdote will be found, under each chapter, the reading, or relating of which, may give the exercise" of reading the Old Testament through in order "an additional interest, and impress some truth of the word of God more strongly upon the mind."

We insert as an example the anecdote under Psalm cxv. First we have the fifth verse of the chapter printed in a larger type.—"They have mouths, but they speak not; eyes have they, but they see not." &c. And to illustrate this text we have the following narrative.

"Mr. Thomas, missionary in India, was one day travelling alone through the country, when he saw a great many people waiting near a temple of their false gods. He went up to them, and, as soon as the doors were opened, he walked into the temple. Seeing an idol raised above the people, he walked boldly up to it, held up his hand, and asked for silence. He then put his fingers on its eyes, and said, 'It has eyes, but it cannot see! It has ears, but it cannot hear! It has a nose, but it cannot smell! It has hands, but it cannot handle! It has a mouth, but it cannot speak! Neither is there any breath in it!' Instead of doing injury to him for affronting their god and themselves, they were all surprised; and an old brahman was so convinced of his folly by what Mr. Thomas said, that he also cried out, 'It has feet, but it cannot run away!' The people raised a shout, and being ashamed of their stupidity, they left the temple and went to their homes."

AN EXPOSITION OF THE ACTS OF THE APOSTLES, IN THE FORM OF QUESTIONS AND ANSWERS, DESIGNED FOR BIBLE CLASSES, ASSOCIATIONS, AND COUNTRY CONGREGATIONS.—By J. J. Janeway, D.D. Part I. Philadelphia: Presbyterian Board of Publication, 1846.

This little volume has been prepared on the same plan as the author's Expositions of the Epistles to the Romans and the Hebrews. We take the following paragraph from the Preface:

"It has been the Author's aim to render the exposition plain, clear, and familiar; so as to bring it down to a level with the youthful mind, for whose benefit it is designed. Such being the design, it would have been improper to go into any deep and laboured critical discussion. Yet he has endeavoured, by suitable questions and answers, to throw light on some difficult passages, and to enable the youthful mind to understand their true meaning."

CHRIST AND ANTICHRIST, OR JESUS OF NAZARETH PROVED TO BE THE MESSIAH; AND THE PAPACY PROVED TO BE THE ANTICHRIST, PREDICTED IN THE HOLY SCRIPTURES.—By the Rev. Samuel J. Cassels, late of Norfolk, Virginia. Philadelphia: Presbyterian Board of Publication. 12mo. pp. 384.

The following extract from the Introduction, will show the design of this volume:

"The author has also to state, that the motive which has led him to unite the two subjects, Christ and Antichrist, into one volume, is that the two sets of testimonies may act with reciprocal force upon each other. The first argument is with the Jew, 'beloved for the fathers' sake;' the second is with the Romanist, pitied for the Saviour's sake. The same mode of proof is employed in both cases. And it is sincerely hoped, that if the Jew should see any reason from these pages, why the Romanist should be convinced, he may also find something to lead him to his own Messiah; and that if the Romanist shall here find anything which he supposes ought to satisfy the Israelite, he may also discover reasons to renounce his own system of error.

"It is not, however, for either Jews or Romanists that these pages are chiefly written. The specific object is, to convince men in general, that the Papacy is the Antichrist predicted in the word of God. Most who will read these pages are Christians, at least in name. They have no doubt, but that Jesus is the Christ. The author, therefore, proceeds, upon the same ground on which the Messiahship of Jesus is established, to prove the Antichristian character of the Papal power. To his own mind, the one set of arguments is as strong as the other; so, that if it be admitted that Jesus is the Christ, he sees not how it can well be denied, that the Papacy is the Antichrist."

A BRIEF COMPEND OF BIBLE TRUTH. By Archibald Alexander, D.D., Professor in the Theological Seminary, at Princeton, New Jersey. Philadelphia: Presbyterian Board of Publication, 12mo. pp. 206.

It is mentioned in the Advertisement to this book, that "at the request of a benevolent friend, the author prepared a brief Compend of Bible Truth, to be inserted in a volume intended for the instruction of the Blind, which contained also Prayers and Hymns to aid their devotions. When this volume was published by the Presbyterian Board of Publication, it was thought this small Compend might be rendered useful to others as well as the Blind. Accordingly, it was printed in a diminutive volume, which, though it treated on the most vital subjects of theology, might be read from beginning to end in two or three hours. This little volume was published without the author's name. Being however persuaded that it might with advantage be enlarged, he has added what increases the volume to more than double the size of the original publication; and this, not by adding to the chapters already printed, which are left unaltered, but by introducing other subjects not treated in the Compend at first prepared.

"The volume now given to the public comprises a brief system of theology, and may be found useful to such as may not have the opportunity of studying larger works. As it is not intended for the learned, but for plain, common readers, technical phrases and abstruse disquisitions have been avoided; yet, the author has attempted to establish every doctrine advanced, by solid arguments, derived from reason and Script re."

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SYNOD OF BUFFALO. *Pby. of Wyoming.*

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Pby. of Donegal.

Waynesburg ch. "a little girl," proceeds of her missionary box 1 00

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Baltimore 2d ch mo con colls. 80 99; heathen box of four children. 6 86 99

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Monaghan and Petersburg chs. 9 37; mis. box of children of Mr. John Meteer, 3 80; Tom's cr. and Piney chs. David Gamble, don. 10; Millerstown, Pa. Rev S H McDonald, don. 10; Gettysburg ch. fem mis soc for sup. of orphan school at Futtehgurh, India, 24 50 57 67

Pby. of Huntingdon.

Clearfield ch 5 50

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Somerset ch, 18 70; Bethel ch, in part, 13 87; Goshen ch in part, 32; C H Vaughan, don. 1; Hopewell ch, 27 69; Rev J Edwards, a thank offering,' 5; Rev S Gazley, don. 1; Pleasant Ridge ch. 8 65 107 91

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Buck cr. ch, bal. of last year, 2; Sidney ch bal. 6 25; Mount Pleasant ch, 18 96; Covington ch, bal. 7 50; Piqua ch, bal. 21; Troy ch, 14 10; 69 81

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Truro ch. 13 25; Lima ch. bal. 8; Blanchard ch, 7; West Union ch, 16 75 45 00

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Crawfordsville ch, 4 25; Waveland ch, 12 83 — 17 08

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Sumptions Prairie ch, 21 50; La Porte ch, 10; South Bend ch, 1; four brethren, don. 1 50 — 34 00

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SYNOD OF MISSOURI. *Pby. of Missouri.*

Marshall ch. 2; Bellevue, Mo. Wm Carson, 2 50; James Donald, 2 50 — 7 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

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Pby. of W. Lexington.

Nicholasville ch, 36; Woodford ch. 21 30 — 57 30

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Greensburg ch, 1 75; REV. JAMES T. LAPSLEY, in part to con. himself l. m. 5 — 6 75

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Patterson cr. ch, 9 13; Moorefield ch, 20 50; Oldfield ch, 7 50; Mount Zion ch, 10 — 47 13

Pby. of East Hanover.

Richmond 2d ch, mo con for Sept. 14 28; do. for October, 10 20; Richmond 1st ch mo con, 11 60 — 36 08

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch mo con, 8 12; bal of ann coll, 22 38 — 30 50

Pby. of West Tennessee.

Hopewell ch. Margaret Parsons, don. 25 cts.; Josiah P Alexander, don. 4 25 — 4 50

SYNOD OF SOUTH CAROLINA. *Pby. of Harmony.*

Winnsboro' ch mo con colls from 1st June to 1st Oct. 42; an aged female member, ann. don, 2; fem mis soc in aid of Indian mis. 42 — 86 00

Pby. of Charleston.

Charleston 2d ch mo con, Sept. 20 05; do. Oct. 56 23; Walterboro' ch, 10; childres of Sab. sch. 5; Columbia ch mo con colls. 80 — 171 28

SYNOD OF GEORGIA.

An unknown friend, to ed. *Horace Pratt* in India — 20 00

SYNOD OF ALABAMA. *Pby. of S. Alabama.*

Kirkville, Alabama, Mrs A E Martin, don — 5 00

SYOND OF MISSISSIPPI. *Pby. of Louisiana.*

N. Orleans, Lafayette Square ch mo con colls, for September and October — 39 35

COLLEGES AND SEMINARIES.

Princeton Theo. Sem. Mis. Bible and tract soc. — 66 50

LEGACIES.

Baltimore, Md. executors of Mrs. Maria McCleland, dec. 62 50; Pittsburg, Pa. interest on the estate of Dr. Gladden, dec. 28 — 90 50

MISCELLANEOUS.

"Anonymous," in a letter of 25th Sept. 1; Rochester, N Y, "A B," 10; mo con colls, ch unknown, 6 02; New Stanford, Ct. Miss Sarah Lockwood, don. 2; Yaphauk, Suffolk Co. N Y, "Cash," 10; Mrs J. for one pair of socks from orphan school at Allahabad, Nor. India, 50 cts.; ——— a friend, 'A,' 2; Leesville, O., Thos. Milligan, don. 50 cts. — 32 02

Total receipts in October, — $3129 27

DONATIONS IN CLOTHING, &C.

Ladies of Bethel ch. New Kent Co. Va. one bed quilt

1st ch. Cincinnati, O. fem mis soc. 160 shirts for Spencer Academy, valued at — 75 00

Deerfield ch. O. fem for. mis soc, one barrel of clothing, valued at — 48 00

Greenbush ch, N Y, fem mis soc, one box clothing for Indian mis. valued at — 27 00

Elizabethtown, N J, 1st ch. ladies of, one box clothing, valued at — 41 75

Great Valley ch, Pa. ladies of, one box containing 126 garments for African miss.

Mercer ch, Pa. ladies of, one box clothing valued at — 46 63

Wyoming ch, N Y, ladies of, one box clothing for Indian miss. valued at — 35 15

Pittsgrove ch, N J, ladies of, one box clothing for Indian miss. valued at — 30 75

Sundry parcels clothing from three ladies, N Y, valued at — 40 00

Three bundles clothing from Mrs K——, N Y, valued at — 60 00

Belvidere ch, N J, ladies mis soc, one box clothing for American Indians, valued at — 53 50

Liberty ch, ladies of, one box clothing, val. at — 25 90

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors or the same.

Honorary Directors for life may be constituted by the payment of $100 00; *Honorary Members* by the payment of $30 00.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV. DECEMBER, 1846. No. 12.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Georgia.

Interesting Revivals of Religion.

In the last number of the Chronicle, we published two letters from a Missionary in Franklin County, Georgia, containing cheering intelligence of what God is doing in that portion of the Missionary field. We now publish a letter from another Missionary who has been labouring in Franklin and Madison Counties. His report covers the same ground, but is more full, and contains additional information, which, we think, cannot fail to interest the friends of Christ, and his cause. —ED.

With the concurrence of the Committee here, I have spent the greater portion of the last three months in the counties of Franklin and Madison, on account of the peculiarly interesting, and encouraging state of things which has recently commenced in those churches. From your Missionary in this field, I suppose you have already learned, that there are in all five churches of the Presbyterian order, three in Franklin, and two in Madison. God has been pleased, within the last two or three months, to bless these churches, by the outpouring of his Spirit, by adding to them new-born souls, by inspiring Christians with fresh zeal, and by opening before them a brighter prospect than has been seen for years before. With Brother N..... we so divided the field, as to give to each church, preaching as frequently as possible. But sometimes we found it expedient, and very successful, assisted by other brethren, to unite our labours, and hold a protracted meeting. I thank God that he gives me the privilege of sending you so cheering an account of the state of things in these counties. In these times, when God has been displaying the power of his word and Spirit in other parts of this state, as you have heard, he has been pleased also to make the visits of his love and power to some of the churches in these counties. At New Hope, about the first of August, a protracted meeting of four or five days was held, in which the Rev. Mr. Dod chiefly laboured, which was attended with great success. About *seventeen* gave hopeful evidence of a change of heart, and have since been added to that church. This has greatly enlivened the zeal of Christians there, and increased the spirit of prayer. The Spirit of God, we have reason to believe, is yet at work in the hearts of others, who evince a deep anxiety to find a saving interest in Christ. Several are now waiting an opportunity to unite themselves publicly with the people of God.

At Danielsville, *seven* have recently been added to the Church; this is a very promising field of labour. All who are acquainted with the state of things in the neighbourhood, express strong hopes, by the continued labours of a minister, of being able to establish a large church at this place. There is abundant material in the population, which might yet become a constituent part of the Church of God. These two churches, if properly trained, might easily furnish means for the ample support of a stated minister in the county of Madison, which is greatly needed. But having, unhappily, been too much unaccustomed to efforts of this kind, it may take time to overcome their prejudices.

The New Lebanon church has been blessed, and increased to a remarkable degree. In the last three months it has nearly doubled the number of its members. About *thirty-seven* have united with that church by the profession of their faith. A few weeks since, a protracted meeting, assisted chiefly by the Rev. Mr. Carter, was commenced here, which continued with increasing interest for ten days. It was not designed to continue the meeting longer than the usual time, Saturday, and Sabbath, unless the state of things should demand it. It was soon very apparent, such was the state of things. The meeting commenced with the ordination of two elders, and with the administration of the Lord's Supper. The meeting resulted in the

hopeful conversion of *forty souls*, twenty of whom have since become members of the Presbyterian Church; the remainder have connected themselves with other denominations. This number was wonderful, considering the whole number present. At some of the meetings, when the anxious and inquiring separated themselves to be conversed with, and prayed for, only two or three, of the unconverted, out of the whole assembly, would be left lingering behind; and when the meeting was closed, it was not because it might not have been protracted longer to advantage: for on the last night of the meeting, not less than *thirty souls* were found, with deep anxiety inquiring after a Saviour. But circumstances rendered a close necessary. We trust, however, it was not a close of the work of grace, and that many more, now anxious, will find a Saviour precious. This work was remarkable for other things besides the number. Of those brought in, were old, gray-headed sinners, whom Christian friends had almost given up as hopeless cases. But God was merciful to them, even at the eleventh hour. Many young men also have been taken into the service of Christ, who, it may be hoped, will long live to serve their Lord and Master in the Church, and some of them may be in the ministry of the Gospel. Connected with this church, is a very flourishing Sabbath-School, in which both children and adults have been deeply interested, and which very evidently prepare the minds of many for the revival of God's work in their hearts.

Hebron has not received so large a blessing as the other churches mentioned; still God has not entirely passed it by without a blessing. They have received some additions, and a good spirit prevails. Some are confidently expecting a larger blessing, and seem willing to labour for it. It is confidently believed, a few days continued preaching would be blessed to their spiritual good. These churches suffer much from not having the regular weekly preaching of the Gospel: hence it is found profitable at times to hold a protracted meeting among them. We need much for these churches, and others scattered through this region—more preaching, and more active, devoted ministers. God has done great things for us. May his work continue, and spread through our state, and through our whole land.

Iowa.

FROM AN ITINERANT MISSIONARY.

Wants of Iowa.

Since I came to this very interesting field, four months ago, I have endeavoured to observe, as carefully as possible, and to collect information from every source entitled to regard. It will be seen, from the last report of the Presbytery of Iowa, that the number of ministers does not show an increase from former years, and yet the population has been augmenting prodigiously. There is some prospect that three or four additional ministers are to be located within the limits of this territory, and that perhaps others may come, where they are certainly greatly needed. Some have come, and gone again. There are difficulties to be encountered here, which try men's faith. The Church, however, if faithful to her head, will not overlook so interesting a portion of the great Missionary field, and the Gospel of God's grace will triumph here, although it is clear it must struggle in a contest with the powers of darkness; and it may be, for a time, error, heresies, and infidelity, may be in the ascendant. As yet, the south of Iowa has but a small number of Romanist population. This part of the territory is, as yet, exclusively used for agriculture; and it is like the very richest garden, when brought under the hand of the agriculturist. The land is almost universally high, rolling, and dry, and can support a very dense population. At present, by far the largest portion of immigrants locate upon the valley of the Des Moines, but many of the settlers are rather unsettled. The rude cabin and scant furniture, with miserable pens for stabling, do not form a strong bond for union to any society. Hence, not a few change their places for better, or worse; and when a spirit for change takes possession of a man, even the Rocky Mountains are not a barrier. Off he is for Oregon, or, possibly, he longs for his native hills in the distant East, and he goes back, to lay his bones in the graves of his fathers. But there are many who have come here to make it the home of themselves, and their children; and many, too, are of the more enterprising class. Should not the Gospel be sent, and sustained here? and a tone be given to the morals of the people, by a class of preachers who are apt to teach, and who could aid in establishing a system of schools adapted to the wants of a rising community? May the good Shepherd watch over the scattered sheep of his flock, and send many an under shepherd into the wide field over which they are spread.

Illinois.

FROM A MISSIONARY IN HENRY COUNTY.

Distressing Sickness—The Goodness of God in the midst of Trials.

I should have reported sooner, but for sickness of myself and family. The fever had been very general through the country, and I had

taken some into my own family, who belonged to families where all were sick, and they had partially recovered, when myself, wife, and all my children, were taken of the fever, within two days of the same time. In the course of a week, my wife, myself, and one of the children, were regarded as not likely to live. We depended much on a few in the neighbourhood, who could be spared for a day or a night from their own sick families, to keep us from dying through neglect, and on a physician, living thirty miles off, who could visit us only about once a week. The scene of affliction through which we have been carried, can be better imagined than described. The kind providence of God was clearly seen in a number of events, or we had not been here to acknowledge his goodness. A devoted, good man, and his excellent wife—he was superior to many physicians in his knowledge of medicine, and skill in nursing the sick, living twenty miles distant—heard of our dangerous condition, and, *without being sent for*, left their family, and came and attended on us for days and nights in succession, until we were all obviously improving. Also a brother minister, living a few miles further, came unsolicited to our help. But for such kind attentions, it seems impossible that we should have lived. Many providential interpositions as clearly mark the hand of God, and constrain us to inquire, "What shall we render unto the Lord for all his goodness, and for his wonderful works to the children of men?" We are all now, through the mercy of God, fast recovering, and I am able to visit and preach. The sickness seems to be generally abating through the country. I have lived in this state eleven years, yet have never before witnessed anything like such universal sickness. Considering the severity and extent of the sickness, it seems wonderful that so few should have died. We have some hope that this season of affliction will lead to reflection, and that the Lord may make it instrumental of reviving his work. I trust it has been sanctified to myself, and others of my friends. Our peculiar situation led me to rely on God, rather than on man; and I cannot describe the happiness I felt, in yielding *all* to his sovereign pleasure, and relying alone on the mercy of Jesus Christ. May these impressions abide through all my following days, and the fruit be such, that others may be led to glorify our Father in heaven. . . . .

Indiana.

FROM A MISSIONARY IN KNOX COUNTY.

A Good Season.

Since my last report we have enjoyed a very precious season. It was a protracted meeting of some four days' continuance. The season was precious, not from the fact that we had large accessions to the church, but in that the hearts of God's people were alive to the great interests of the soul, and were united as one. God was present with us. We had two additions to the church; they were from different families, and the first of either family that has ever made a profession of religion. One of them is the mother of an interesting flock of little children, all of whom, that have attained a suitable age, have been trained for some years in our Sabbath school. We were rejoiced to see that God, as we hope, had wrought a great work in that mother's heart, and we trust she will now be the better guardian of the spiritual interests of her dear children. The other is a very interesting young lady, out of a family of interesting children.

Severe Sickness.

Since the meeting referred to, we have, as a community, been under the rod. God has visited us with severe sickness; not a family has escaped so far as my acquaintance here extends. Death has been on all our borders, and in some of the neighbourhoods adjoining us, almost the whole strength of the church has been laid in the cold, cold grave. Death has not come upon us so fearfully as yet. Our church has not been so sorely visited this year. Last year we lost several of our members, some of our brightest ornaments. But the universal sickness has put a stop, for the time being, to all our Sabbath school operations. And now, in place of the Sabbath school, I have a congregational catechetical class. The youth commit the catechism to memory, and I call upon the older members of the congregation for explanations, proofs, &c. I hope to succeed well in this exercise. I have distributed the catechism amongst all the families of the congregation, so far as I have been able to procure the books, and have endeavoured to impress upon their minds and hearts the great importance of becoming thoroughly acquainted with the truths they teach, and of feeling their power. * * * *

FROM A MISSIONARY IN JEFFERSON COUNTY.

* * * * Previous to my coming to this field, these little churches had been but partially supplied for several years, and at the time of my coming were destitute of the preaching of the Gospel. One of the churches had enjoyed no regular Sabbath preaching for the last two or three years, and had suffered greatly from the influence around. The attendance upon the preaching of the Gospel is good, and in one of

the churches there are some promising indications of seriousness among the young. This portion of the state is very destitute of Presbyterian preaching; north of me, there is no Presbyterian minister for thirty-five miles, and none east for about thirty miles. In all this destitute region there are Presbyterian families, and churches might be gathered, if there were any to supply them with the preaching of the word.

FROM A MISSIONARY IN VANDERBURG COUNTY.

Aid no longer needed. God has prospered the effort.

With my fourth quarterly report, I would communicate the purpose of our church to relinquish for the present, and I hope entirely, assistance from the Board. The providence of God has greatly blessed us during the past year, adding to our numbers between *forty* and *fifty*, and thus augmenting to some extent our resources, and affording us a greater capability of sustaining ourselves. *Five* have been added since my last report. In retiring from our connection with the Board, we would return our thanks to the great Head of the Church for the efficient aid, which, for several years, we have received through your instrumentality. We pray that more abundant resources may be placed at your disposal through the enlarged benevolence of the churches; and that a still greater blessing than any we have as a Church enjoyed, may attend your every appropriation to the work of evangelizing the destitute parts of our western country.

FROM A MISSIONARY IN PORTER COUNTY.

Removal of ministers. Who will fill their places?

* * * * One laborer, Brother S. G. Weeks, has been taken to his reward within a few months, and two more churches are vacant. How loud the call, What thy hand findeth to do, do with thy might. Another Brother, W. K. Marshall, has gone to Arkansas, on account of the health of his family. Thus we are diminished in numbers. Who will fill these vacancies? Another Brother, a licentiate of the Logansport Presbytery, we have understood, died on his way to the meeting of the Synod. His name was Kerr. These things cause sadness of heart. Were our strength in any arm of flesh, I should despond. But the Church is safe with her adorable Head, and although the night is dark, a glorious morning, we are assured, will dawn. * * * *

Ohio.

FROM A MISSIONARY IN MADISON COUNTY.

Good encouragement to labour. Interesting communion seasons.

Although we have enjoyed no special outpouring of God's Spirit in either of the churches to which I statedly minister, yet we have abundant reason to hope that the preaching of the Gospel and other means of grace have not been in vain. My congregations have steadily increased, both in numbers and in serious and orderly attention. In the Sciota church, about three weeks since, we had a very solemn and impressive communion season. The meeting was continued for three days, and the congregations became so large that we were obliged to leave the house, and retire to a neighbouring forest. There were some cases of deep and pungent conviction. We received three additions to the church on Sabbath, and others have since applied for church membership. In this church we have an interesting Sabbath school of nearly fifty members. We had our communion in the Mt. S—— church on last Sabbath; our meeting continued for several days. Our small house was not half sufficient to seat the congregations, and we accepted the invitation of our Methodist brethren to occupy their house, which is large and commodious; but even then some had to stand at the doors and windows. We trust that the Spirit of God was with us. Christians were deeply humbled, and many of the impenitent were made to tremble. We cannot but hope that God has so fastened his word on the consciences of some, that they will find rest only in Christ. O that God would shower down his grace upon these beautiful plains, that they might become as the garden of the Lord. In this place we have an interesting Sabbath school and a Bible class, which is generally well attended. Besides these places of stated preaching, I have preached through the country, and from house to house during the week, and frequently on Sabbath afternoon, and everywhere the Gospel has been received with attention and interest.

FROM A MISSIONARY IN CHAMPAIGN COUNTY.

A plan for doing much good, recommended to ministers.

* * * * I find I can sell a great number of books, if I can get them. To give you an idea of what a pastor may often do, I will state, that I have sold about one hundred and forty dollars worth of books during the last summer, without taking any time from my pastoral duties. My plan was, when I left home on my pastoral du-

ties, to take a few books either in my saddle-bags or in my trunk, when I rode in my buggy, which I generally did; and at almost every house where I called, I let them know I had some religious books for sale, and not unfrequently I sold three or four dollars worth at a single place. In this way I made a pastoral visit to the family, and then left with them some good religious books to benefit them in my absence.
* * * *

Kentucky.

FROM A MISSIONARY IN GRANT COUNTY.

Want of religious instruction. Some tokens for good.

* * * * The religious wants of this community are great. Comparatively few enjoy the ordinary means of grace, and they have not been long in this enjoyment; the consequence is, that ignorance and immorality prevail, and the people are alike insensible to the necessity and the obligation of improving the opportunities for improvement which Providence is now placing within their reach. Intemperance and Sabbath breaking are considered by them as innocent pleasures. So that the great work to be accomplished in this part of the field, is to enlighten the people, to show them the truth, to teach them what is duty, and what is not. This is not the work of a day. The Lord is granting us some tokens for good. Interest on the subject of Sabbath schools and Bible classes is manifestly on the increase. Attention to preaching is better than it has been, and a weekly prayer meeting has recently been organized in one of the churches where I labour. In the bounds of another, there is more than ordinary interest on the subject of religion, among the unconverted. May the Lord greatly increase it!

Florida.

During the past year, the Board have aided in sustaining a Missionary at Pensacola. This is one of our Naval Stations, and is, in many respects, an exceedingly important point, which has been too long neglected by our own Church. The Missionary there has many difficulties with which to contend; but with God's blessing on wise and faithful labours, all difficulties may be overcome, and an incalculable amount of good may be accomplished. We give below brief extracts from the report of our Missionary there.—Ed:

. . . . Notwithstanding all the powerful influences that have been against us here, through the goodness of Him who controls all hearts, and "turneth them, as the rivers of water are turned, whithersoever he pleaseth," our people here have clung together, and we have had our full share of the transient population. Since I last wrote you, we have had *twelve* or *fifteen* additions from the blacks, and among the most respectable and influential of their number. We have also had an addition of three whites, on the confession of their faith. Last night, I think we had a greater crowd than I have ever before seen in our church. God grant that it may be a token for good, and that, as they come to hear, they may stay to heed. Our meetings for prayer and lecture during the week, are well attended. Some seem to value these meetings above all others. Brethren, pray for us, that the work of the Lord may be revived among us. This is morally a desolate region. We need your prayers. Its direct communication with all parts of the world, particularly with the southern and western world, renders this an important point to be occupied, as a strong-hold for aggressive action on the kingdom of darkness.

Who will send some Books and Tracts to this good Missionary?

If some good brother, whose heart the Lord made willing, would make us a present of a full set of the books of our Board of Publication, he might extensively promote the salvation of souls, the glory of God, and the establishment of our own church in this waste. I should be exceedingly thankful for a box of practical books and tracts, to help me in my work. I have a glorious opportunity, by means of market wagons and vessels, of sending them through all West Florida, a country as destitute of the means of grace, I presume, as almost any other in America. I could also send them every where around the Gulf of Mexico. Will not our friends in the North help us?

Pennsylvania.

Want of a House of Worship.

I have not yet had a communion season in the Pine Grove congregation, owing to the want of a convenient house. The people there are making some efforts towards building a house of worship; but being weak, they have as yet made but little progress. The want of a suitable house of worship has been, and still is, greatly against them. Those who attend, are scattered over a large extent of country. Some live at the distance of ten or twelve miles. I think the attendance would be large if they had a convenient house in which to meet. Would that those in our cities, who have comfortable houses to worship in, in all kinds of weather, would think, and think practically, of their poor

brethren and sisters in the pine woods of Pennsylvania, who have no house in which to meet for the worship of God, but a little rude log cabin! The Lord be gracious to his poor people, and make them rich in faith!

Mission Rooms, Philadelphia, December, 1846.

MONTHLY REVIEW.

During the month of October, including the appointments by the Committee at Louisville, Ky., the Board have made *twenty-three* new appointments, and *twenty-eight* re-appointments. Total for the month, *fifty-one*. Of the *new appointments*, *three* have been in Illinois, *six* in Indiana, *six* in Ohio, *one* in Arkansas, *two* in Georgia, *one* in Virginia, and *four* in New York. Since the meeting of the last General Assembly, and up to this time, November, in new appointments the Board are not less than fifty in advance of any former year. A considerable proportion of these new appointments have been for new settlements, where a preached Gospel was not before enjoyed, and where the support of the missionary, for the present, must come principally from the Board. In their last annual report, the Board stated to the Assembly, and to the churches, that while this work was in their hands, they felt themselves under the most solemn obligation, to send into the great missionary field in this land every good Presbyterian minister they could obtain. They have endeavoured faithfully to carry out this declaration, and thus far they have been prospered in their efforts, and have succeeded in locating an unusually large number of valuable men. In doing this, they have of necessity made very large engagements. They have a number of missionaries at the present time, for whose entire support they are pledged. It was only by giving such pledge, that suitable men could be obtained for important points now occupied; and when such vast interests were at stake, the Board could not hesitate. They believed God required, and the churches would expect of them, to go forward and act. Hitherto, they have been greatly favoured. They commenced the year with a larger surplus than usual, and with this, and what has been received during the summer, they have been able, up to this time, to meet punctually all their engagements. This has greatly contributed to the prosperity of the cause; and we thank God, and the churches, for the energy with which they have enabled their Board to carry forward the work committed to them. It has now become our duty to state to the churches, that the cause needs their *prompt* and efficient aid. Our funds are low, large engagements are becoming due, new and important applications are pressing upon us, and a large increase of means will be required immediately to sustain the missionaries now in the field, and to send others loudly called for. We will not enlarge on the necessity of *prompt* and *liberal* action. It will be sufficient, we trust, to make known to the churches the wants of the cause, to secure their cheerful and liberal contributions. This is a cause in which every American patriot and Christian must feel a deep interest. It is the cause of our country. It is to bless the land of our birth, our own inheritance—our *Home*, that we ask your efficient co-operation. The cause of Home Missions, has an advocate in every American, as well as in every Christian bosom. And we rejoice in the evidence we have, that this cause is gaining in the confidence and affections of the people. We thank

God for the assurance we have, that our churches, are becoming better acquainted with the distressing wants of this vast country, and are waking up to the importance of having these wants supplied. A dense cloud has for a season been resting on most of our churches; we think we see a gleam of light, a sign of better and brighter days, in the increasing interest felt for the spread of the Gospel through our land. We would cherish, and increase this interest, as the sweet harbinger of blessings to our land, and to the world.

The churches will bear with us, in reminding them, that this is a constantly *increasing work*, and to meet at all the increasing wants of our country, must necessarily require a corresponding *increase of means.* The field of operation is every year growing larger, and the population to be supplied is increasing by hundreds of thousands. The wide domain, in which we have hitherto acted, and the wants of which are so overwhelmingly great, is widening, and extending; new, and large additions are making; and in the language of our last Annual Report, "The work of Domestic Missions has so swelled in our hands, that all former calculations about men, and means, and all former ratio of increase, utterly fail to meet present demands." Here then brethren is the work, the good work, in which we invite your cordial, united, energetic co-operation. *All* may do something to help forward this work. Let none hold back, none be lukewarm in such a cause. Come promptly to the rescue of your country, and seek to save the souls of your countrymen.

CHURCH EXTENSION.—FUNDS NEEDED.

The Committee for Church Extension find themselves under the painful necessity of stating to the churches, that their funds for this object are exhausted. The whole they have received has been appropriated, and in consequence the Committee are compelled to decline any further appropriations until funds are received. There are a number of applications for aid now on hand, for which no appropriations can be made until the churches furnish the necessary means. At the present moment, this is deeply to be regretted. In a number of instances, where houses of worship are greatly needed, feeble congregations have been encouraged to make special efforts to build, by the prospect of being aided in their weakness by the Church Extension Committee. If disappointed in this expectation, they must in many cases, utterly fail in completing their building, and there is ground to fear in not a few cases, what has already been done, by being left unfinished, will be an entire loss. The Committee feel this, and are deeply anxious to be able to furnish to such the aid that will encourage, and enable them to complete their work. But what can the Committee do without means? If they have nothing to appropriate, the churches know they cannot safely promise, and the work must cease until the means for carrying it forward are furnished. It is with unfeigned reluctance the Committee make this statement, and for the present they waive all appeal. As in duty bound, they report to the churches the *fact*,—that the work of appropriating for the building of houses of worship must cease, until the Committee are furnished with the necessary means. We trust the friends of this cause, knowing this fact, will soon enable them to resume the work with new, and greatly increased vigour.

To those who have recently applied for aid, and whose applications have not been acted upon, we embrace this opportunity of saying—the only reason why their applications have not been promptly responded to, is found in the foregoing statement—*we have not the funds to appropriate.* So soon as we have—and we fondly hope that will be soon, the Committee will not delay their reply to every applicant.

That the churches may form some idea of the importance of this work, and the amount of good which may be ac-

complished by even small means, we would here state, that since the first of June last, this Committee have made appropriations to aid in the erection of more than *thirty* houses of worship, and in addition have aided in the complete liquidation of the debts of *eight* churches. In most of these cases, the people have been induced to make the effort to build, by the aid offered by the Committee; without such aid they would have been discouraged from the attempt.

During the short period, the Committee have been engaged in this work, they have aided in building more than *one hundred* houses of worship, and which are entirely free from debt. Surely our churches will not suffer such a work to cease for want of funds. Even a small collection from each of our churches would enable their Committee to go forward with energy, and accomplish an incalculable amount of good.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN OCTOBER, 1846.

SYNOD OF ALBANY. *Pby. of Troy.*

2d ch Troy, N Y, in part, 110; P P Stewart Esq. of Troy, N Y, 25 — 135 00

Pby. of Albany.

Saratoga Springs, N Y — 91 50

Pby. of Columbia.

2d ch. Windham, N Y, 14; Stockport ch. N Y, 4 — 18 00

SYNOD OF BUFFALO. *Pby. of Wyoming.*

Caledonia ch, N Y — 20 00

Pby. of Buffalo City.

Rochester ch, N Y, A. B. — 5 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Calicoon ch. N Y, 2 11; McArthur's Settlement, 1 89 — 4 00

Pby. of North River.

1st ch Newburgh, Rev J Johnston, Pastor, 115; 5 of which, previously acknowledged, 110; Marlboro' ch. N Y, in part, 8 50; Wappingers' Creek ch. N Y, in part, 12 — 130 50

Pby. of Bedford.

Somers ch. N Y — 10 00

Pby. of Long Island.

Sag Harbour ch, L I, 69 50; Southampton ch, L I, 35 05; Hempstead ch, L I, 13 75 — 118 30

Pby. of New-York.

Greenbush ch, N Y, 3 30; Duane-st. ch, N Y, Thomas H Faile, 100; Wallabout ch, N Y, coll. 6 20; do. a Sab. sch. class, 1 45 — 110 95

2d Pby. of New York.

Canal-st ch. N Y, — 22 42

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Chester cong. N J, 31; 1st Presb. ch, Elizabethtown, N J, in part, 200 — 231 00

Pby. of New Brunswick.

Trenton ch. N J, 75 22; Boundbrook ch, N. J. 100; — 175 22

Pby. of West Jersey.

Bridgeton cong. N J, 92 50; ladies' mis soc of do. 32 50; Greenwich cong. Cumberland Co. N J, 10 — 135 00

Pby. of Newton.

Mis. box of the children of two families, Belvidere, N J — 1 25

Pby. of Susquehanna.

Troy ch. Pa. 2 50; Welsh ch. Pa. 1 50; Warren ch, Pa. 6 46; Rome ch, Pa. 1 06; Athens ch, Pa. 5 40; Towanda ch. Pa. 3 08 — 20 00

Pby. of Luzerne.

Lackawanna ch. Pa, — 5 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Central ch. Phil. cash coll. 76 09; do. Alex. Henry Esq. 100; "Cash," 10; F N Buck, 25; R B Potter, 10; J. S. 10; H J Hartwell, 3; J V Cowell, 10; James Wray, 10; Edwin Coolidge, 5; amount thus far from Central ch. 259 09; Union Pres. ch. Phila. mo con. 10 62; Tenth Presb. ch. Phila. cash coll. in part, 211 92; do. Mrs. and Miss Tate, 10; Rev Wm M Engles, D.D. 10; Mrs Gardell, 5; Mrs Smith, 1; Miss Mactier, 50 cts.; H. Catherwood, 2; James Orne, 5; No. 58 S. Third st. 5; Widow Spencer, 10; amount thus far from the Tenth ch, 260 42 — 530 13

Pby. of New Castle.

Dover ch, Del. 6 50 — 6 50

Pby. of Donegal.

Pres. ch, of Middle Octorara, Pa. — 17 00

Pby. of Baltimore.

Franklinville ch, Md. — 15 00

Pby. of Carlisle.

Silver Spring cong. Pa. 40; Petersburgh ch, Pa. 6; fem dom mis soc of Mercersburgh ch, Pa. 42 — 88 00

Pby. of Huntingdon.

Middle Tuscarora ch, Pa. 18; Upper Tuscarora ch. Pa. 10; Little Aughwich ch, Pa. 8; a little girl of Waynesburgh, Pa. 1 — 37 00

Pby. of Northumberland.

Buffalo cong. Pa. 20; Bethel ch. Pa. 8; Washington ch, Pa. 30 08; Warrior Run ch, Pa. 32; Milton ch, Pa. bal. 5 42; Millerstown ch, Pa. additional, 1 — 96 50

SYNOD OF PITTSBURG. *Pby. of Redstone.*

Don. of Rev Wm McLain — 10 00

SYNOD OF N. INDIANA. *Pby of Michigan.*

Lyon ch. Michigan	2 00

SYNOD OF ILLINOIS. *Pby. of Schuyler.*

Shilo and Fountain Green chs. Ill.	8 37

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Dardanne ch, Miss.	8 70

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Treas. of Pby. drawn for	25 00

Pby. of West Hanover.

Draft on Farmer's Bank of Va	62 50

MISCELLANEOUS.

Don. of Ralph Turner, Esq. of Grant Creek, Indiana	200 00
Total,	$339 94

CHURCH EXTENSION FUND IN OCTOBER, 1846.

Mrs Mary Alison, Huntingdon, Pa	5 00
John Jacob Rothrock, per Rev B E Collins	3 00
"A lady," through the Mission House, N Y	5 00
	$13 00

WM. D. SNYDER, Asst. Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN OCTOBER, 1846.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

First ch, Pittsburg, Pa. in part, 131 50; Second ch. Pittsburg, in part, 141 63; Lawrenceville ch, addl. 10; Bethel ch. 15 33; Monongahela City ch. 30	398 46

Pby. of Redstone.

Morgantown fem. sew. soc.	10 00

Pby. of Erie.

Franklin ch	8 51

Pby. of Allegheny.

Plain Grove ch, 17 62; Butler ch, 22 50	40 12

Pby. of Blairsville.

Murraysville ch	2 33

Pby. of Clarion.

Richland ch	3 37

SYNOD OF WHEELING. *Pby. of Steubenville.*

Island Creek ch	15 00

MISCELLANEOUS.

Bequest of Robert Work, dec. per executor, Wm H Whitten, Esq. 50; Thos. Yates, Esq. 5; bequest of Sam'l Thompson, dec. per executors, in part, 121 87	176 87
Total,	$584 66

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN SEPT. AND OCT. 1846.

Mrs Butler	1 00
Rev J Platt.	5 00
Fredonia	3 50
Coll. at Synod per Rev W W Hill	40 00
Mount Sterling, Ky	20 00
Pleasant Township and Jefferson	2 00
Carrollton, Ky	20 00
T V Thornton	5 00
Indiana ch	3 25
Upper Indiana	5 85
Vincennes, Ind.	34 18
Bruceville	4 72
Washington	1 12
Rev G F Whiteworth	3 00
Hopewell, Ind.	3 35
Terre Haute	9 00
Lebanon	1 00
Rockville	6 87
Waveland	18 00
La Fayette	3 50
Dayton	10 00
Crawfordsville	19 00
Bethany	45
N. Providence	3 00
Richwood	4 00
Muncie	6 50
Shelbyville	1 00
Ohio ch	50
Putnamville	50
Sand Creek	17 25
Smyrna	50
Charlestown	13 35
Cong'l and Synodical coll. Synod, Ind.	30 75
Waveland, Ind.	37
Wrightstown, Ind.	5 00
Isaac Bard	5 00
Oxford miss.	10 00
Rev S Lynn, coll. per Rev Mr Bullock	10 00
" J F Lapsley, "	10 00
" H P Thompson, "	5 00
" C Campbell, "	5 00
" T Root, "	5 00
N. Washington ch	7 00
Rev W W Robertson	10 00
" J J Scott	1 00
Bellebrook, Ohio	1 00
Mrs Munroe	1 00
Hillsboro'	48 00
Synod coll. Cincinnati and Lebanon	31 00
Rev J J Bullock	25 00
N. Albany	11 00
Mrs Burrowes	2 50
Marion, Ky	3 00
Sales at Dépôt, two months	248 20
Donations	25 00
Total,	$766 45

WM. GARVIN, Treasurer.

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